



THE

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FOR THE

DOMINION OF CANADA.



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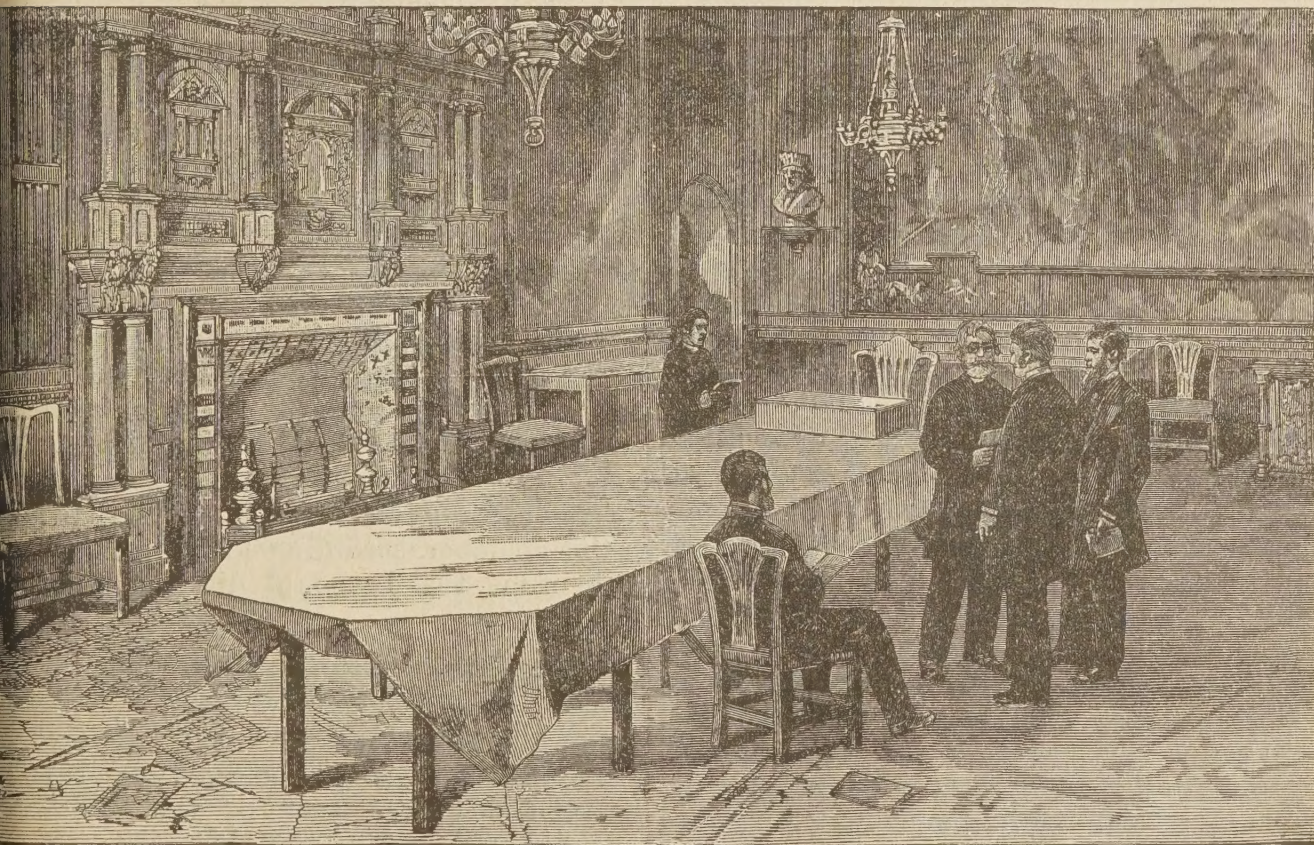
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From Schaff's "Companion to the Greek Testament."

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THE JERUSALEM CHAMBER, WESTMINSTER ABBEY.

The Evangelization of the World.

THIS is the Alpha and Omega of Christian ethics—the goal towards which the people of God of every name and denomination are bound to be ever pressing forward. To that end the Church of the living God was instituted, and only when it has been attained will it have fulfilled its mission. We are not of those who insist upon the world being wholly evangelized during the present century, or the present generation. It is not for us “to know the times and the seasons which the Father hath put in his own power.” It is enough for us to be assured that He is not willing that any should perish; that He whose right it is to reign must reign till He hath put all enemies under His feet; that He invites our co-operation in the grand work, and for our encouragement engages to own and bless every honest effort in that direction.

We rejoice to know that the last decade of the nineteenth century dawns auspiciously. Never have there been so many open doors for the introduction of Christianity as now; never before such facilities for the spread of the Gospel; never so many consecrated men and women to answer the missionary bugle-call with the cheerful response, “Here am I, send me.” At the same time, it must be confessed, never was the need for missionary effort more apparent nor its demands more clamant. It is not unusual for one missionary to labour among ten thousand, twenty thousand, or even half a million of heathen people. “What are these among so many!” One reads the story of need and opportunity from field after field, each seemingly more urgent than the other. Teachers, doctors of medicine, preachers, evangelists, zenana visitors, printers, artisans—how manifold the openings for such Christian workers! In some fields the conditions are such as to demand “swift and earnest” effort to evangelize the people; in others, patient waiting and watching are chiefly requisite.

We know vastly more about the world and its peoples than our fathers knew—than we ourselves knew ten years ago. Africa has revealed her mysteries, and appeals to the Churches with two hundred million

voices or more. Asia can no longer exclude the explorer or the missionary. It is no wonder, then, that the claims of Foreign Missions should become more urgent year by year. Thousands of dollars must be succeeded by tens of thousands—millions, by tens of millions. In this warfare the welfare of the world and the whole human race is involved.

Let this be our watch-word for 1891,—**THE WORLD FOR CHRIST!** He is faithful who hath promised; He also will do it. And be this our prayer,—“God be merciful unto us and bless us; and cause His face to shine upon us; *that Thy way may be known on earth, Thy saving health among all nations.*”

The Jerusalem Chamber.*

THERE is an old, low, shabby wall, which runs off from the south side of the great west doorway into Westminster Abbey. It is broken by one wired window, and the whole appearance of the wall and window is such that many have wondered why they were allowed to encumber and deform this magnificent front. But that wall is the JERUSALEM CHAMBER. It derives its name from the tapestries and pictures of the history of Jerusalem which adorn its walls. It was in Henry IV's time the withdrawing-room of the Abbot, and has become famous in history as the scene of many memorable events. When seized with his last illness, King Henry was carried, at his own request, into this chamber, and when told that it was named “Hierusalem,” he said, “Laud be to the Father of Heaven! for now I know that I shall die in this chamber, according to the prophecy made of me, that I should die in Hierusalem.”

“Bear me to that chamber; there I'll lie:
In that Jerusalem shall Harry die.”

And there he did die. One of the most important meetings ever held in the Jerusalem Chamber was that of the famous assembly of Westminster divines, commencing in 1643. It consisted of 121 divines and thirty lay assessors, to whom were added four Scottish ministers and two

* HISTORICAL MEMORIALS OF WESTMINSTER ABBEY, by Dean Stanley, London, 1868; 5th Ed., 1882.

elders, viz:—Revs. Alexander Henderson, Robert Baillie, Samuel Rutherford and George Gillespie, with Lord Maitland and Sir Archibald Johnstone, elders. Ireland had only two representatives—Dr. Joshua Hoyle, Professor of Divinity, and Sir John Clatworthy, a lay assessor. For five years, six months and twenty-two days, through 1,163 sessions, the Assembly sat in solemn conclave and formulated the Confession of Faith, the Directory of Public Worship, and the Larger and Shorter Catechisms, which, though disowned by England, became, and are honoured to this day as the standards of the Presbyterian Churches of Scotland and America. From it also emanated that rugged metrical version of the Psalms of David, prepared by Francis Rous, which has ever since been used by these churches.

Another use to which this historic chamber was put in our own times, was its occupation by the revisers of the New Testament. The English company began its work here on the 22nd of June, 1870, and held regular monthly meetings for ten years and a half, completing its work on the 11th November, 1880. Dr. Schaff pronounces the revision to be “the noblest monument of Christian co-operation in this nineteenth century;*” and expresses the hope “that the Jerusalem Chamber may yet serve a nobler purpose than any in the past, namely, the re-union of Christendom on the basis of God’s revealed truth in the Bible.”

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

I. GENERAL VIEW.

IN my tour around the globe I devoted about one month to “the Holy Land.” From earliest recollections I had a yearning desire to see with my own eyes the land that had been trodden by patriarchs, prophets and apostles. I was particularly anxious to see

“Those holy fields,

Over whose acres walked those blessed feet,
Which eighteen hundred years ago were nailed
For our advantage on the bitter cross.”

* See SCHAFF’S COMPANION TO THE GREEK TESTAMENT; Harper and Brothers, New York, 1888; price, \$2.75.

We are indebted to the politeness of Messrs. HARPER & BROTHERS for the accompanying beautiful cut of the Jerusalem Chamber.

This desire has now, in the providence of God, been gratified, and at the request of the Editor, I shall endeavour to give a few brief sketches of my travels in that historic land. Three marked features of Palestine struck me forcibly,

(1) It is, speaking generally, a mountainous country. It has plains and valleys, no doubt. There are notably the beautiful Plain of Sharon, on the Mediterranean coast, and the great Plain of Esdraelon, stretching through Central Palestine from the Mediterranean to the Jordan, and the Jordan valley itself, through which flows the most interesting river on the surface of our globe. But to my eye the mountains in all directions were the most prominent feature of the natural scenery. Even when travelling in the plains and valleys I found myself continually looking up to the mountains rising up north, and south, and east, and west, around me. In the north I never grew weary of gazing on the lofty ridges of Lebanon, and Carmel, and Tabor, and Hermon, and Gilboa. South of Esdraelon we have the mountains of Samaria, conspicuous among which are Gerizim and Ebal, from which the blessings and the curses were pronounced according to the command of Moses. In Southern Palestine we have the hill country of Judea, in which we see Olivet and Hebron and other heights that are as familiar to us as the names of our children. These mountains, towering heavenward in all directions, were the natural fortifications of the country in the olden times, and I would say the natural educators of the covenant people. Numerous and powerful armies might pass, actually have passed, through the land without vanquishing the people, who found a safe retreat in these natural fortresses. And then in turn these fastnesses taught the believing Israelites to say, “As the mountains are round about Jerusalem so the Lord is round about His people from henceforth even for ever,” “I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth.” “It shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains and all nations shall flow unto it.”

(2) A less pleasing feature of Palestine is

its present desolate appearance. The prophets and the poets of the Old Testament speak in rapturous strains of the fertility and resources of the land. "It is," say they, "a land flowing with milk and honey, a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness," etc. At the present day, however, the truthful traveller cannot put so much of the *couleur de rose* in his picture. Many of the hillsides are bleak and bare, and utterly bereft of the beautiful fruit trees which once adorned them. And in many places where once were populous and prosperous towns and villages, you can see only ruins which faintly indicate vanished greatness. When you ask for the cause of this desolate appearance of Palestine, the stereotyped explanation usually given is the blighting influence of the Turkish Government. Certainly we cannot speak too strongly of the withering effect of this tyrannical Government on the place and the people. There is truth in the proverb which says: "Where the Turkish horse sets its hoof the grass never grows." Under the iron hoof of Turkish despotism the fellahs, that is, the peasantry, of Palestine, are crushed to the dust by the exorbitant taxations imposed upon them. And worse still, they are left in utter ignorance of the first principles of scientific agriculture. But the true explanation of the present desolate appearance of the land is found in the sinfulness of the Jews, to whom God gave it. The inspired Psalmist says of God Himself: "He turneth a fruitful land into barrenness for the wickedness of them that dwell therein." The Jews, as a people, failed to appreciate and improve the precious privileges, temporal and spiritual, bestowed on them, and then, in the exercise of His retributive justice, God permitted them to be carried away out of their own land, and allowed Mahomet and the Sultan of Turkey to throw their blighting influence over it. It is the story of Eden repeated on a larger scale in the history of a nation.

(3) But there is hope in Israel concerning this ban of Heaven under which the Promised Land has been groaning for

eighteen centuries. In the plans and purposes of the Great Eternal there is a limit set to the withering misrule of the Turk in Palestine. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." Already, with the first throbbings of the renewed religious life of the people, I could see many hopeful indications of the renewed fertility of the Land of Promise. At Jaffa, and Jerusalem, and Bethlehem, and Tiberias, and many other places, I found the missionaries of the Cross busily engaged in their noble work, and quite a number of people are turning to the crucified Jesus of Nazareth as the Saviour of the world. And the invariable testimony is, that as soon as any of the people, Jews or Gentiles, become Christians, they begin to be more industrious, and more economical, and, by the blessing of God on their labours, they become greatly improved in their worldly circumstances. And it is a very remarkable fact, well worthy of notice, that just at this time, when so many eyes are turning towards the Crucified One, God is sending "the former and latter rain," of which we read so frequently in Scripture. I can testify to the fact of abundant showers of refreshing rain in places where it has very rarely fallen for a great length of time. I can also certify that even within the narrow limits of Palestine, as we now use the term, there remaineth yet very much land of excellent quality to be possessed. Around the Lake of Galilee, for example, and on the great Plain of Esdraelon, and on the Plain of Merom near the sources of the Jordan, I saw thousands of acres of neglected land as fertile as any I have seen in our own Prairie Province, or in any other part of our Dominion. But the indications are that these untilled acres will ere long be cultivated by an industrious population emancipated from the blighting influences of Mohammedanism and the Turkish Government.

COME, labour on!

Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And every servant hears the Master say,

"Go, work to-day?"

Presbyterianism on Vancouver Island, No. 1.

PREVIOUS to the discovery of gold in the sandbars of the Fraser River, upwards of thirty years ago, this was one of the most inaccessible and least known parts of the continent, known only to that great agent and pioneer of trade and civilization in British America, the Hudson's Bay Company. Many years previous to this the Company established trading posts throughout the interior of the mainland, the north-west coast and Vancouver Island. One of the most important of these was Victoria, situated on the South Eastern point of Vancouver Island. In addition to the officers and servants usually found at its trading posts, the Company, about forty years ago, brought out a number of practical farmers and miners, settling the former in the vicinity of Victoria and sending the latter to Fort Rupert, at the north end of the island and afterwards, on the discovery of a better seam of coal, to Nanaimo. These early settlers formed the nucleus of these two important communities.

It is a somewhat curious and remarkable fact that, although Scotchmen and Presbyterians are found occupying, in such large numbers, the most prominent positions in the management of the vast business of this great trading company, that the practice has been to appoint Episcopal clergymen to minister to the spiritual wants of both its employees and colonists. This was the case on the Pacific Coast as it was in the Red River Country.

The Company's first chaplain was the Rev. Mr. Stains, who was held in high esteem by the early settlers for his earnest piety and apostolic zeal. Like the early Episcopal missionaries to Rupert's Land, he respected the conscientious convictions and perhaps prejudices of his Presbyterian parishioners. After labouring in the colony for a number of years he perished along with others by the vessel on which he was repairing to England being wrecked and going to the bottom of the Pacific. He was soon afterwards followed by the Rev. Edward Cridge, a man of like spirit. The absence of any other service than that of the Episcopal had the usual effect of leading a considerable number of Scottish and Irish Presbyterians to find a religious home in that Church, being thus, with their descendants, lost to the Church of their fathers. In spite, however, of these unfavourable conditions, a large number of the first Scottish and Irish settlers remained loyal to the

form of service and principles of the Presbyterian Church. In the year 1861, the Rev. John Hall, under commission of the Colonial Committee of the Irish Presbyterian Church, arrived in Victoria, and for four years continued to labour surrounded by many difficulties but with not little success—the present well-organized and active "First Presbyterian Church of Vancouver Island" remaining a monument of his zeal and success. Mr. Hall was followed in 1862 by the Rev. Robert Jamieson, by appointment of the Canada Presbyterian Church, who, however, proceeded to the mainland, making New Westminster the centre of his extensive field of labour.

Sometime after the arrival of Messrs Hall and Jamieson, the Colonial Committee of the Church of Scotland sent out the Rev. Mr. Nimmo as their first missionary. On Mr. Hall's resignation, the Rev. Thomas Somerville, a recently ordained minister of the Church of Scotland, received and accepted a call to Victoria. All the Presbyterians having united under Mr. Somerville, Mr. Nimmo was withdrawn—he continued in charge of the united congregation for upwards of a year, when circumstances arose which resulted in division and the formation of St Andrew's congregation. Mr. Somerville continued in charge until about 1870, when he returned to Scotland where he became minister of Blackfriar's, Glasgow. He was succeeded by Rev. Simon McGregor, who continued in charge until 1881, when he too returned to Scotland. He was followed by Rev. R. Stephen who remained in charge until 1887. Soon after Mr. Stephen's resignation and on the reception of the congregation into connection with the Presbyterian Church in Canada, the Rev. P. McF. Macleod was called to the pastorate. Under him, St. Andrew's has enjoyed a large measure of prosperity, the congregation has been thoroughly organized in every department of work, a very handsome and commodious church erected, and a very large addition made to the membership. After the division, the history of the First Church was somewhat a chequered one. Long vacancies, frequent changes, the absence of regular presbyterial oversight, with a serious loss by fire, tested the faith and loyalty of the founders of this pioneer church severely. In 1884, Rev. Donald Fraser was inducted. Since that time the congregation has had a large measure of peace and prosperity. A debt of four or five thousand dollars has been paid, the minister's salary increased, the church enlarged to double its former capacity and greatly beautified, with a gratifying increase to the communion roll.

D. McRAE.

The problem of Christian union seems likely to find its solution in the foreign field. Christians at home do not realize the wickedness of sectarianism, nor feel the need of united forces and united action, as those who are called to *apologize for the divided Church* in the face of perishing heathen.

Home Missions, East.

ST. JOHN Presbytery is the most extensive field in the Maritime Synod. Starting with ANDOVER, at the junction of the St. John and Tobique rivers, we find a pretty village with thirteen Presbyterian families heretofore almost entirely neglected. But a good beginning has been made. Judge Stevens has made a gift to the people of a site for a church, and a building will be erected very soon. Seven miles from Andover is TILLEY, a fine new agricultural district, occupied by eight or nine Scotch farmers. There is no church, but the school-house is available for services. Fifteen miles up the Tobique is a neat church, at Three Brooks. About twenty-five families live within reach of this church. There are twenty church members. The country is fertile, and is about to be opened up by railways. A large influx of settlers is expected: hence the importance of occupying this territory. The Presbytery of St. John aim at giving Tobique, Tilley, and Three Brooks, an ordained missionary. The stations will contribute \$475. Above Three Brooks, a sparse settlement extends forty miles—a fine field for a catechist. Families in this region have been lost to our church by reason of neglect.

At EDMUNSTON, at the junction of the Mada-waska and the St. John, a station has been opened. The Protestants number about 120 in a population of 1200. Services have hitherto been given fortnightly by the Episcopal Church. This promises to be an important railway centre. Our people are coming in, and we ought to be there to meet them. This is the extreme northern boundary of St. John Presbytery. Grand Falls is occupied by Mr. Dods, a faithful and acceptable worker, who is received with much cordiality by our French fellow-countrymen. There are other extensive fields and stations under the care of St. John Presbytery; but the foregoing will serve as samples. Catechists are actively engaged in these fields in the summer; but the young men return to College in autumn, and the winter services are few and far between. This is a complaint of long standing all over the vast mission fields of the Church, and an adequate remedy still remains to be devised.

The other New Brunswick Presbytery, MICHAMICH, is smaller than St. John, but it extends from Richibucto to New Carlisle, and embraces many important and very needy stations, such as Port Daniel, New Bandon, Shigawake, Escuminac, Caraquette, Metapedia, Kouchibouguac, etc. New stations could be opened every year were men and means available. Never was better work done by the catechists and missionaries in New Brunswick than during the past season.

PRINCE EDWARD ISLAND has comparatively few mission stations; but a number of the

congregations are weak and are often vacant, and vacancies sometimes continue very long. Much extra work is thus laid upon the members of Presbytery.

SYDNEY Presbytery contains nine or ten stations. The congregations for the most part are very large and scattered. The mission stations are all promising. LOUISBURG has sixteen resident Presbyterian families, and numbers of transient persons. The average attendance on our services was 110. In course of time, Clarke's Road, Kennington Cove, and Catalone are likely to be joined with Louisburg, to form a congregation. Louisburg Harbour is open all winter, and is likely to become important. The town is growing. The neighbouring country is chiefly Presbyterian: in the village the majority are Episcopalians. A church, it is hoped, will be erected here next summer. The great congregation of "St. Ann's" has been divided into two, which, for the present, are being supplied as Home Mission charges.

VICTORIA and RICHMOND Presbytery reports more favourably this year of Arichat and the surrounding regions. The Presbytery has eight stations in all; but most of the congregations are widely scattered.

PICTOU PRESBYTERY has sixteen or seventeen stations. The missionaries report large attendance at services. Were the Presbyterians of Pictou completely unified, some of the stations would be able to assume the status of congregations.

TRURO Presbytery has six stations, in two groups, each group requiring a missionary. There is a prospect of their becoming congregations.

HALIFAX Presbytery covers a large area of country and affords scope for a great deal of Home Mission work. Nearly fifty stations, grouped as carefully as possible, require supply; agricultural districts, gold mining regions, fishing hamlets, lumbering camps and milling establishments. Sometimes the missionaries and catechists discover families and groups of families that have not been visited for many years, and that have neglected all means of grace.

LUNenburg and SHELBURNE Presbytery cares for two groups of stations, requiring the services of two labourers. Progress is slow but steady.

NEWFOUNDLAND continues to be weak as far as Presbyterianism is concerned. Our operations are still confined to St. John's, Harbour Grace, and Bay of Islands. It will be seen that the Home Mission field under the Maritime Synod is very large. The committee asks \$9,000 for its operations within the bounds and \$3,000 to aid the great work of the Church in the North-West. The late Synod urged upon Sabbath Schools, office-bearers, and members of the church to study diligently the wants of our Home Mission fields and the privilege of praying and labouring for the increased success of the work.

M.

Home Missions in Algoma.

BY REV. ALLAN FINDLAY.

PART II.

WEBBWOOD.—This place is one of the coming towns of Algoma, having been recently chosen by the authorities of the C. P. R. as the divisional point on this line between North Bay and the Sault. It is also situated at the head of navigation on the Spanish river. Hitherto we have taken the lead among the churches represented here, and our people have no intention of dropping behind. Not only will it be an important railway point, but also from its advantageous situation it will be for many years to come a business centre to many lumbering firms who will be operating in the neighborhood. Offers of land for church purposes were made by three of our members here, Mr. Geo. McLandres and his two sisters, Miss and Miss Jennie McLandres. After viewing the different sites, one on the property of Miss McLandres was chosen, beautifully situated on a rising ground overlooking the river on the east and south, and having the railway grounds almost immediately to the north. Mr. McLandres offers, when required, sufficient ground for a manse anywhere on his lot adjoining; while another of our members, Mr. George Bays, offers two acres for cemetery purposes when required.

WALFORD, lying west of this point, and forming the other part of this field, was also visited. The difficulties in church matters, which have been a disturbing element in this community for some time, may be considered now settled. Two churches have been erected during the past year, one by the Methodist body and another jointly by the Presbyterians and Episcopalians.

I visited **LITTLE CURRENT**, and brought before our people there the desirability of becoming a settled charge on the list of augmented congregations. We think it desirable that the stronger of our stations take this step at the earliest possible moment. Since the lead in this matter has been taken by the congregation at the Sault, to be of any practical benefit to the Mission field, others also must follow suit. As Mr. Wallace, their missionary, was absent at the time of our meeting, no decision was arrived at, but after explaining to them how this change was to be secured and the effect it would have upon them as a congregation, the meeting adjourned till the 20th, when it was agreed to defer any further steps in the matter till April next.

DAY MILLS came next in order. The condition of affairs is not so encouraging on this field as could be desired. The attendance at the various stations is reported good, but the interest taken in the affairs of the Church is not what it ought to be. This was illustrated

by the attendance at our Communion services. On Sabbath, the congregations were large comparatively, and I believe the different stations were well represented. But our preparatory services—what shall we say of them? The combined attendance at three of them scarcely numbering a score of persons!

At **THESSALON** similar meetings were held on the 18th August and 1st September. At the first of these, resolutions were passed agreeing to ask the Presbytery to have the congregation placed on the list of augmented congregations, and also agreeing to secure subscriptions for the salary of a settled pastor. At the second meeting, when those having the lists in charge reported, it was found that a considerable difference of opinion existed among the members and adherents—not as to what they should do, but as to how they should go about it. It was finally agreed to let matters rest as they are till April next, when it is expected a forward movement will be made. The results in both cases are highly satisfactory.

COCKBURN ISLAND, this year under the care of Mr. James Lochore, catechist, I found in a very prosperous condition. During my visit, which was necessarily brief, owing to the unfortunate connections made by the boats, repeated evidence was given that his labours are not in vain. A unanimous request for his appointment for the winter six months was made, and as he is the only missionary of any denomination on the Island, it is very desirable that their request be complied with, should they be able to guarantee sufficient to warrant the Presbytery in making the appointment.

At **BLIND RIVER** I found the people looking forward with regret to the removal of Mr. J. G. McKechnie, whose services on this field have been highly appreciated.

I next visited **BRUCE MINES** district, where two meetings of session were held to arrange for supply. Mr. J. McGregor, at present missionary on this field, sent a note to the session declining re-appointment, as the field is too widely scattered to allow him to do justice to it. It being known to the session that Mr. D. H. McLennan was about to leave Thessalon, they unanimously desired that he be appointed, if possible, to this field. Subscriptions circulated with this appointment in view and returned, showed \$322 subscribed for the year, but as only a partial canvass has been possible during the brief time at their disposal, it was considered safe by the session to guarantee \$400 for the year.

I next visited our new field opened this year, **GOULAIS BAY**, under the care of the Student's Society of Knox College. This is the most westerly point as yet occupied by this Presbytery in Algoma, being situated on the shore of Lake Superior. On my way I visited, in company with our missionary here—Mr. R. G. Murison—a settlement of our people in the Township of Prince, fifteen miles from Goulais Bay, who have had no opportunity of

enjoying ordinances for the past nine years. I organized these as a congregation at their own request, and dispensed ordinances among them on the Sabbath evening following. At Goulais Bay, meetings were held at the River and at the Mountain school-house—at which latter place a congregation was organized, and the ordinance of the Lord's Supper dispensed on August 31st. Both here and at Prince, I was assured that a considerable number might be expected to join at our next communion.

MANITOWANING, was the last field visited. Here I found everything in good order, and the people in the best of spirits, looking forward to the future hopefully. The only cause of regret was the prospect of parting with their missionary, Mr. T. Smith, to whose energetic labours during the short period he has been with them, much of this happy state of things is due. As to future supply, a vote covering the whole field, or nearly so, was decidedly in favour of an ordained missionary. If the right man was obtained, I was told, there would be no difficulty about the money.

I took opportunity also of visiting the congregation at the SAULT field, and held a missionary meeting, which was fairly attended notwithstanding the counter attraction of the Crossley and Hunter services, which were going on at the time. A unanimous call in favour of Rev. W. A. Duncan, M.A., B.D., of Churchill, has been issued, which it is earnestly hoped may result in their soon having among them a settled pastor, who will find a wide and most interesting sphere of usefulness before him. I have no recommendations to the committee directly, as any that suggested themselves have been made to the Presbytery of the bounds, through whom they will be brought under notice. The amount received from the field for the Home Mission Fund, is about \$100 more than for the corresponding period last year.

A. F.

Household Words.

IT SHALL BE RETURNED TO THEE AGAIN.

—Thy love

Shall chant itself its own beatitudes,
After its own life working. A child-kiss,
Set on thy sighing lips, shall make thee glad;
A poor man, served by thee, shall make thee rich;
A sick man, helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Mrs. E. B. Browning.

WHAT IS MEANT BY BUILDING ON CHRIST?

We answer that you are to renounce all idea of saving yourself and trust Jesus to save you.

As you have no strength, Jesus promises to put his infinite arms beneath you. Instead of self-qualification as the chief end of life, Jesus implants a new principle to base your life upon. He gives an inward grace, which is something more than a happy emotion; it is a controlling power to fortify you in temptation and to hold you as an unseen anchor holds a vessel in a storm. When you sincerely embrace Jesus as your Saviour and rest on his atonement for pardon, when you look to him for daily direction, lean on him for support and are joined to him in heart-union, then you may be sure that you have got the everlasting rock-bed underneath you. Christ's work for you and his work within you is the corner-stone. On that you may build as long as you live, piling up grace upon grace and one good deed upon another.

If Christ's work within is genuine you must be a better man or woman, more truthful, kind, honest, loving and pure. A man cannot have Jesus in his soul and no one find it out. And if other people do not find it out, then your conversion is a hollow sham. "By their fruits" Christians must be known. The best looking tree that bears no apples is a lie. Faith without works is dead. A well-built life is a structure where tongue and hand and brain and heart are each day adding a godly word or deed under the inspiration of Christ's love. Perfect you never will be in this world; but oh, how different your life would be if Jesus were not in your heart. Now, then, my friend, make thorough work of it; let God have his own way with you. Do not dictate to him. Simply seek to know what Christ would have you do and then do it. Ask him not to let you be deceived. Test yourself by the Bible. Religion is not guess-work. Everyone who becomes Christ's actually "knows whom he believes." Christ will know you. When the great day of the trial comes your foundation will be found as solid as the gates of heaven.

—T. L. Cuyler.

LIFE MORE THAN PROFESSION.

Men are always testing their own religion and that of their neighbors by argument about small points of disputed belief or varied ceremony; but Christ's test treats such things as supremely insignificant, and he says: "By their fruits ye shall know them." The real question to ask about any form of religious belief is, Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean, and base, and selfish and impure? * * * I am so convinced that there is no error more fatal than the notion that correct belief or church membership are of any value whatever in comparison with that righteousness of life which is the be-all and end-all of true religion, that I say plainly—and if I could find words to say it yet more plainly, I would say it yet

more plainly—I would rather that any man should be a Romanist, or a Dissenter, or a Buddhist, or a Mahomedan, so that he were a holy and godly man, than ten times over a member of the most Catholic church that ever existed, and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar, or, in any one form of conscious wickedness, a hypocrite and a bad man.—*Farrar.*

COUNT OVER YOUR MERCIES.

A poor woman, who died at a great age and who carried to the last days of her life a happy heart and a singularly gay temper, thus explained the mystery of her unflinching cheerfulness:

"I was taught by my mother when a child to reckon, each morning before I rose, the blessings God had given me with which to begin the day. I was not simply to say,

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise,'

but I was to count the mercies one by one, from the neat shoes that covered my cold feet to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say, 'He gave it to me.'

"This practice taught me the habit of thankfulness. It kept my heart near to Him, kept it light and happy. These every-day blessings were not to me mere matters of course, but special, loving touches from his hand. No pain or sorrow could outweigh them."

How many of us mutter over, as the day begins, some words of thanks which mean nothing! How many number their mercies, tasting the delight and joy of each, and out of glad hearts thanking the Giver! And how many quite forget to think either of them or of him!

HIS IMAGE.

It seems to me the preaching is of infinitely smaller account than the life which mirrors Christ. That is bound to tell; without speech or language—like the voices of the stars. It throws out its impressions upon every side. The one simple thing we have to do is to be there—in the right relation; to go through life hand in hand with Him; to have Him in the room with us, and keeping us company wherever we go; to depend upon Him and lean upon Him, and so have His life reflected in the fullness of its beauty and perfection into ours.

There was a famous sculptor in Paris who executed a great work. It stands to-day in the Gallerie des Beaux Arts. He was a great genius, and this was his last work; but, like many a great genius, he was very poor, and

lived in a small garret. This garret was his workshop, his studio, and his bedroom. He had this statue almost finished in clay, when one night a frost suddenly fell over Paris. The sculptor lay on his bed, with the statue before him in the centre of the fireless room. As the chill air came down upon him, he saw that if the cold got more intense the water in the interstices of the clay would freeze, and so the old man rose and heaped the bed-clothes reverently upon the statue. In the morning, when his friends came in, they found the old sculptor dead; but the image was saved! *That is the greatest thing about you. Preserve that at any cost—the image into which you are being changed by the unseen Sculptor, who is every moment that you are in His presence working at that holy task. The work of creation is not done. Geology is still toiling to-day at the unfinished earth; and the Spirit of God which brooded upon the waters thousands of years ago, is busy now creating men, within these commonplace lives of ours, in the image of God.—An extract from the "The Perfected Life," by Prof. Henry Drummond.*

PROOF OF CHRISTIAN DISCIPLESHIP.

What proofs can we give that our life is hid with Christ in God? How can we best show that our Christianity is not merely a name but a life?

1. By confessing Christ before the world. As we profess, so must we act. It is no easy task to confess Christ before men. Not all professors of Christianity are confessors of Christ. Not all dare to own the Master in the midst of a faithless and unbelieving age. But be sure of it that no battle was ever won by hiding our colours or placing our light under a bushel. In these days, when sin walks in the streets and meets us at every corner, it is imperative that all around us should know whose we are and whom we serve. He who bravely glories in the Cross, and openly confesses his faith to be the Faith of all ages, who proves his words by his deeds, etc., is giving a real proof that he is living for and in Christ.

2. To assume the attitude of Christ towards the world. It is easy enough to say that we are Christians, but not so easy to put on the meek, humble, forgiving Christ. The meekness of Christianity is now, as ever, a stumbling block. The world still hesitates to forgive, etc. A man, therefore, who shows himself vigorous in restraining his carnal self, who battles bravely with the rising tide of carnal impulses, who is ready to return good for evil, etc., proves that Christ is living and speaking in him. Such a man will have unbounded influence for good. His meekness, charity, sympathy, etc., will prove that he has taken Christ for his model. He will be an Apostle for Christ, and Christ will live and speak in him to all around.

Idolatry in Israel.

JANUARY 11. B.C. 965. 1 KINGS 12: 25-33.

Golden Text, Exod. 20: 4.

TEN tribes of Israel rebelled against Rehoboam in consequence of his proud and foolish answer to their petition for lighter burdens, v. 4. Judah and Benjamin alone remained loyal to Solomon's son. After this the two kingdoms are known as Judah and Israel. Jeroboam, who had instigated the revolt, was chosen king over Israel, v. 20. Rehoboam gathered an army of 120,000 men to assert his rights by force of arms, but God sent a prophet to forbid it, v. 22-24. V. 25. *Shechem*—called Sychar in John 4: 5, forty miles N. of Jerusalem. *Penuel*—in Gad, on the E. side of Jordan. V. 27. *To do sacrifice*—The law of Moses required all Israelites to go to Jerusalem to celebrate the Passover and other great religious feasts, Deut. 12: 5-7. Jeroboam knew that it would be more difficult to break his people's allegiance to their religion than to their former king. However, he should have trusted in God's promise, Ch. 11: 38, and left the matter in His hands. V. 28. *Took counsel*—not from God, but from men as faithless as himself. *Two calves*—His residence in Egypt, where Apis was worshipped under such symbols, probably influenced his choice of them. Comp. Exod. 32: 4. It was a flagrant breach of the first and second commandments, Exod. 20: 3-6. V. 29. *Bethel*—12 miles N. of Jerusalem, Gen. 28: 19. *Dan*—a hundred miles N. of Jerusalem. It was there Micah's images had been set up, Judg. 18: 30. V. 30. *Became a sin*—Comp. 2 Kings, 17: 21. *Even unto Dan*—although for many it was a much longer journey than unto Jerusalem. V. 31. *An house of high places*—a temple to his idols, Hos. 8: 11. Altars, on high places, seem to have been tolerated during the time of the Judges, but after the temple was built in Jerusalem it was not allowed to sacrifice elsewhere. The great reformers, Hezekiah, Josiah, etc., always destroyed the "high places," 2 Kings, 18: 4, 2 Chron. 34: 3. V. 31. *Of the lowest*—Com Ch. 14: 33, not Levites, who alone had a right to the priestly office, but unscrupulous apostates, who, for the sake of gain, were willing to lead the people astray. V. 32. *A feast*—one month later than that of Tabernacles, Jeroboam changing the date, according to his fancy, to show his authority in religious matters. V. 33. *He offered*—For the same sin, Uzziah was smitten with leprosy, 2 Chron. 26: 18, 19. Jeroboam might have used his great influence in the cause of God and reaped the blessings of the promise, 1 Kings, 11: 38. He used it against God, led his people into sin, thereby bringing to himself a curse instead of a blessing, Ch. 14: 7-16. Let everyone who knows the will of God take warning and use his influence for good.

God's Care of Elijah.

JANUARY 18. B.C. 910. 1 KINGS, 17: 1-16.

Golden Text, Psalms 34: 10.

AHAB, son of Omri, was now King of Israel. He did evil above all that were before him, Ch. 16: 30-33. God then raised up the great prophet Elijah, whose history begins here. Nothing is known of his parentage. He suddenly appears before Ahab, having come from Thisbe, a small town of Gilead, east of Jordan. Like John the Baptist, Luther, or John Knox, he was one "who never feared the face of man." He foretells a grievous famine. The Lord God of Israel is about to show His power and punish the idolatrous Israelites. For three years neither dew or rain will refresh the thirsty soil. V. 1. *According to my word*—the word of prayer, Jas. 5: 17-18, Rev. 11: 6. In the name of Jehovah, before whom he stands as His servant, Elijah speaks to Ahab, as no other would have dared to speak. Comp. Ch. 18: 17-18. The king, awed by the prophet's authority did not attempt then to punish him for his boldness, but the command in v. 3—*hide thyself*—and the words of Obadiah in Ch. 18: 10, prove that ere long Ahab thought more of revenge than of repentance. *Cherith*—a small brook E. of Jordan. V. 6. *The ravens*—an evident miracle, yet not more wonderful than others of the same nature. In Ch. 19: 5, it was an angel who brought food and water. In Matt. 15: 34-37, Jesus created bread and fish as they were needed. Where did the ravens find the food? We answer like Jacob: "The Lord brought it to them," Gen. 27: 20. Nothing is impossible to God, Luke, 18: 27. V. 7. *After a while*—it may have been several months. The drought caused the brook to run dry, but God's care of His servants, like a perennial spring, flows forever, John 4: 14. V. 9. *Zarephath*—called Sarepta in the New Testament, a city of Sidon on the coast, Luke 4: 26. *A widow*—in very poor circumstances, v. 12, but rich in faith, and therefore preferred by the Lord, Jas. 2: 5. V. 10. *Gathering sticks*—although on the verge of destitution, she "fretted not against the Lord," Prov. 19: 3, but did all she could do. She went readily to fetch the water the prophet asked for, although being a heathen woman, she could not have known what her reward would be, Matt. 10: 42. Neither does she refuse his request for food, although she might, with better reason than Nabal, have answered as he answered David, 1 Sam. 25: 11. V. 16. *The meal—wasted not*—God richly rewards the kindness of men to his servants. What is done for them is done for the Lord, Matt. 25: 40. Having received a prophet, the widow received a prophet's reward, Matt. 10: 41. For more than two years both prophet and widow realized the truth of the promise:—Bread shall be given him, his waters shall be sure, Is. 33: 16.

Elijah and the Prophets of Baal.

JANUARY 25. B.C. 907. 1 KINGS, 18: 25-39.

Golden Text, 1 Kings, 18: 21.

FAMINE was in the land. For 3½ years there had been no rain, Luke, 4: 25. Ahab's search for Elijah had been fruitless. Many prophets had been slain. Now, as Obadiah, an officer of the king, was in search of pasture, Elijah met him and bade him tell Ahab to come to him. The king obeyed. Unmoved by his rough greeting, Elijah reproached him for his apostasy, and ordered him to gather all Israel and all his false prophets on Mount Carmel, v. 10-19. Perhaps hoping that Elijah might prevail with God to send rain, or because he feared the prophet, he agreed to do it. When it was done Elijah appealed to the people to choose between the Lord and Baal. No answer being made, he proposed as a test that a sacrifice be prepared by the priests of Baal and one by himself. "The God that answers by fire let him be God." The people approving, the prophets of Baal, being many, first prepared their offering. V. 25. *Baal*—The supreme god of the Phœnicians is thought to have been a symbol of the sun. Human sacrifices were offered to him, and many infamous actions were part of the rites of his worship. V. 26. *No voice*—Ps. 115: 4-7. *Leaped*—to express their willingness to be consumed to save the honour of Baal. V. 27. *Mocked them*—The sarcastic words of Elijah rendered ridiculous, in the eyes of the people, a devotion they might otherwise have thought sublime. V. 28. *Cut themselves*—to show their eagerness to shed their blood for Baal, Deut. 14: 1. V. 29. *Evening sacrifice*—Elijah showing that although away from the Temple he was in communion with its altar, Dan. 9: 21. V. 30. *He repaired*—This ruined altar tells an eloquent tale of the neglect of Jehovah's worship in Israel. V. 31. *Twelve stones*—Although the kingdom had been divided, Israel and Judah had the same covenant God. Hence all the tribes were symbolized by the altar stones, Josh. 4: 2-3. V. 33. *Four barrels*—plainly showing there was no fraud about the burning. V. 36. Elijah asked, 1st, that God might be glorified as the only true God, like Hezekiah in II. Kings, 19: 19. 2nd. That the people might see that he was a true servant of God, like Moses in Numb. 16: 28. V. 38. *The fire of the Lord*—A lightning flash out of the clear sky. Even the stones were consumed, perhaps as a sign that although God accepted this sacrifice none but the altar of Jerusalem should be used henceforth. The honour of God was triumphantly vindicated. With one accord the people cried out, "Jehovah! He is the God." Although God does not now work such miracles to convince men, there is the same necessity for a choice, not between Jehovah and Baal, but between Christ and the world, Matt. 6: 24.

Elijah at Horeb.

FEBRUARY 1. B.C. 906. 1 KINGS, 19: 1-18

Golden Text, Gen. 26: 24.

THE double answer granted to Elijah's prayers, fire from Heaven, ch. 18: 38, and an abundant rain, did not lead Ahab to repentance. Miracles appal, but do not change the heart, Luke, 16: 31. He told his wife, Jezebel, what had happened in such a way as to make her furious against Elijah. Terrified at her threats, the prophet "went for his life." V. 3. *Beer-Sheba*—The place where God had said to Abraham, Fear not! words Elijah should have remembered. It is the most southerly point of Palestine, in Judah. Ahab could not have touched him there. V. 4. *die*—fled to save his life, yet now prays to lose it! He was utterly weary, Jas. 5: 17. *It is enough*—Only God has the right to say this. There was work yet for Elijah, v. 15. V. 5. *An angel*—Ps. 34: 7. V. 6. *A cake*—Bread and water, the needful, and no more, ch. 18: 4. *Cruse*—Narrow necked jug. V. 7. *The journey*—Until then Elijah had only fled for his life; now the spirit leads him to Horeb, the mountain of the burning bush, Exod. 3: 1, and where God gave his law, Deut. 4: 10. *Forty days*—Like Moses and Christ, he was miraculously sustained during this long fast, Exod. 24: 18, Matt. 4: 2. V. 9. *What doest thou*—Reproof for having given up his work. *Jealous*—His own great love to God had made him feel keenly the unfaithfulness of Israel. V. 11. By the "*Strong wind*," the "*Earthquake*" and the "*Fire*" God showed his prophet how easily He could have defended him from his enemies, or destroyed them. But he wanted their conversion, not their death, Luke, 9: 56, II. Pet. 3: 9. V. 12. *A still, small voice*—A type of Elijah, who was God's voice, in the midst of Israel's apostasy—like the voice of Jesus in the world, Is. 43: 2-3, Matt. 12: 19-20, or like the voice of God's spirit in the soul. Although alone, Elijah was mighty, so long as God was with him. V. 13. *Wrapped his face*—in token of reverence, Exod. 3: 6. Three commands are given to the prophet. V. 15. *Anoint*—Pour oil on the head, ceremony used when kings or priests were set apart for their offices, Exod. 29: 7, I. Sam. 9: 16. *Hazael*—instead of Ben-Hadad, King of Syria, II. Kings, 8: 7. *Jehu*—instead of Ahab, II. Kings, 9: 1-2. *Elisha*—in his own stead, v. 19. These three men would be the instruments of God's vengeance on those who had scorned his laws and despised his mercy. V. 18. *Seven thousand*—Persecuted, as the Church has often been, yet like the bush at Horeb, "It was not consumed," Rom. 11: 2-4. *Kissed him*—The heathen often kissed, with reverence, the feet of their idols to show their intense love and reverence for them. Thus the sinful woman kissed the feet of our Lord. Luke 7: 38.

Ecclesiastical News.

SCOTLAND: There passed away on Nov. 9th, in his fifty-sixth year, the Rev. James Brown, D.D., minister of St. James' U. P. Church, Paisley, a large-hearted and brotherly man. Dr. Brown had fine literary gifts and made a distinct contribution to the literature of the Church. The funeral was attended by representative men of all the Presbyterian churches, Principal Caird and Dr. Cameron Lees taking part in the services in the house and at the grave. The Rev. Mr. Gentes, of the Abbey, assisted in the church.... The Rev. G. A. Smith, of Aberdeen, has been called as colleague to Dr. Whyte, Free St. George's, Edinburgh.... The Rev. John McNeill, of London, is to be one of the speakers at the Free Church annual missionary meeting in Glasgow this month.... Professor Drummond, in his opening address at the F. C. Hall, stated his views with regard to the missionary problem as it now stands. With regard to the New Hebrides, which he visited, he thinks, among other needs, that in the interests of the mission the British element requires to be greatly strengthened.... The Rev. Mr. McCaskill has given notice of an overture asking his Assembly to instruct all professors to "teach and preach according to the standards!".... The Right Hon. A. J. Balfour, M.P., has been elected Lord Rector for Glasgow, and Mr. Goschen, Chancellor of the Exchequer, for Edinburgh Universities.... The dearth of Gaelic speaking ministers and students in the Free, as well as in the Established Church, is becoming somewhat serious.... In the Highland districts floods have been very disastrous.... The increase in the F. C. Sustenance Fund for the year is said to be about \$10,000.... A Technical College is to be erected in Paisley by Mr. Coats. He adds a donation of \$15,000 towards its equipment.... The disestablishment crusade is being carried on with much vigour on both sides. The Layman's League is a formidable arm in the conflict.... The Countess of Roseberry is dead.... Rev. Dr. Adams, a leader in the Free Church, died from injuries sustained in trying to overtake a tram-car.... Dr. James McGregor, Edinburgh, will be Moderator of the Kirk General Assembly this year.... Quarrier has received \$100,000 for his Orphan's Homes during the past year. D.

ENGLAND.—Dr. Monro Gibson, of St. John's Wood, has been nominated for the Moderatorship of the ensuing Synod of the Presbyterian Church of England, which meets in Liverpool on the 27th of April next.... Dr. Donald Fraser, of Marylebone Church, London, has declined a pressing invitation to visit the Australasian churches this winter.... Rev. John McNeill has been addressing large audiences on Sunday evenings in the Congre-

gational Westminster Chapel, to the pastorate of which he recently received and declined a call.... The Presbyterian Church has entered upon a vigorous evangelistic campaign under the leadership of Messrs. Macphail and Train. The distinct object of the movement is to awaken interest in the welfare of the masses, who have too long been neglected, and many of whom are perishing for lack of that which alone can permanently elevate them in the social scale. General Booth's "Way Out" of the dilemma is regarded with growing interest. At the great meeting held in Exeter Hall a few weeks ago the General created an excellent impression as he proceeded to answer the criticisms that had been made upon his scheme and to explain its details. He argued that a country that spent a hundred and thirty millions of pounds sterling per annum for strong drink should not hesitate to stake a paltry million on this venture. He announced several donations of £1,000, two of £1,500, while one, Mr. Herring, had offered a farm and £3,000. In all, some £43,000 had already been subscribed, but there were many, he said, who could give their £100,000 and scarcely miss it. Among the contributors are the Prince of Wales, the Duke of Fife, the Earl of Aberdeen and a plurality of bishops and other church dignitaries. S.

IRELAND.—The death of the Rev. Jackson Smyth, of Armagh, was not unexpected. He has been in feeble health for a length of time. The biography of his brother Richard he left unfinished, having let the pen drop from his hand some two years ago. It has lately been resumed by his nephew, the Rev. J. J. McClure. Jackson was one of four brothers who entered the ministry, and was, we believe, the eldest of the four. Two sisters were married to ministers. The family was brought up in the congregation of Dervock, in the northern division of County Antrim. Richard was the most distinguished. He took first rank as a preacher, as a professor, and as a member of parliament. He died some 12 years ago. Jackson was ordained in Dromore, County Down, in 1857, and two years later was called to First Armagh to succeed Dr. John Hall, who had gone to Dublin. For 30 years Dr. Smyth ably sustained the cause of Presbyterianism in that ancient city. He was Moderator of Assembly in 1880. Of the four brothers and two brothers-in-law but two of the brothers survive, Robert, who is in a large rural charge in County Donegal, and Hugh, who, without a charge, was residing in New York City when we last heard of him.... The Rev. Stewart Carse, of Carland, near Dungannon, has also passed away. He was 44 years in the ministry. The death of a younger man is to be noticed, that of the Rev. John Aikin, of Bellasis, who was ordained 14 years ago. He was one of the early students who took a full course in Magee and one of the best scholars

of his year ... It is announced that an anonymous giver has sent to the Committee on the State of Religion the sum of \$2,500 to pay a year's salary of a minister who will give his whole time to evangelistic work. H.

CANADA.—From the two articles communicated by Principal MacVicar and Professor Campbell to the Montreal Presbyterian College Journal it may be inferred that the question of revising the Confession of Faith, or modifying it in some way, so as to suit the trend of modern thought, or laying it on the shelf as a venerable relic of the past, and substituting a less elaborate symbol, is one that may be regarded as very likely to claim the attention of Canadian theologians collectively in the near future. It is likely, however, that the action of the Presbyterian Church of the United States will be waited for before the subject will be dealt with by our General Assembly.... The Methodist Church modestly asks only \$250,000 for its domestic and foreign missions this year. It will be seen from a statement in another column that the Presbyterian Church in Canada asks a good deal more. The Methodists have at present only one distinctively foreign mission, namely, that to Japan, begun in 1873, which has now 15 principal stations, 18 missionaries, the majority of whom are natives, and 1,686 communicants. The expenditure last year for this mission was \$27,503.50. For the Indian work in the North-West the expenditure was \$48,110.61 and for Chinese work on the Pacific coast \$3,659.43, making in all for missions to the heathen \$79,273.54. During the coming year it is intended to institute a Methodist mission to China. For home missions the expenditure was \$83,834.55, and for all missionary purposes \$211,482.78.

UNITED STATES.—The latest "correction" to date makes our population 62,622,250—excluding Alaska and the white population of Indian Territory. This is somewhat less than was anticipated, though it shows an increase of 12,537,566 of the "representative population" since the census of 1880. Five new states have been admitted into the Union since then.... The ecclesiastical atmosphere is clear and bracing. Witness the forward movement in the Presbytery of New York, where arrangements have been made to conduct "special services" in every church, with the single aim of stimulating the people into newness of life. In apostolical fashion, each pastor is to have a visit from two of his brother ministers, not at all in the way of an inquisitorial Presbyterian visitation, but as an occasion for fraternal intercourse and mutual counsel and edification.... Oklahoma, next to Utah, perhaps, the hardest mission field in the country, is actually crying out for Presbyterian churches and ministers! ... Dr. James Chambers, a Canadian, and brother of Robert and William N.,

missionaries at Erzroom, Turkey, has just taken possession of his handsome new "Calvary" Church, New York, which was opened for worship by Dr. John Hall.... There is another Canadian here who is taking a prominent position, Dr. Alfred H. Moment, of Brooklyn.... Dr. David Gregg, formerly of Park street Church, Boston, has been inducted as successor to Dr. T. L. Cuyler, in Lafayette Avenue church, Brooklyn, at a salary that will enable him to keep the wolf from the door *very comfortably*. Z.

Our Own Church.

AUGMENTATION OF STIPENDS.

EX^{TRA} THERE are at present 137 congregations in Ontario, Quebec, Manitoba, the N. W. Territories and British Columbia needing help from the Augmentation Fund in order that each minister may receive a minimum stipend of \$750 PER ANNUM and a manse. The sum required for this result is \$30,000. Let us hope the amount will be forthcoming. The Church is one. The strong should help the weak. The testimony given repeatedly, by Presbytery after Presbytery, during the past few years, establishes clearly the great value of the Augmentation Scheme. Since 1883, while 100 congregations have been added to the list of aid-receiving charges, no fewer than 216 have been removed, and of these 174 have become self-sustaining. The process of transferring Mission Stations to the list of Augmented Congregations and aiding them until they can stand alone is going on constantly.

What changes, if any, should be made in the regulations under which the Fund is administered will of course be determined by the General Assembly. Meanwhile, even by those who consider some regulations faulty, the Scheme should be loyally supported. If each minister will read the report presented to the General Assembly in June last (Appendix to minutes, pp. xlviii to liv) and will give his people the benefit of the facts therein set forth in any way he thinks best, and if Sessions and Congregations will give to Augmentation the place which its importance demands when they are making appropriations to the various branches of the Church's work, there is little doubt that the \$30,000 required will be secured. D. J. M.

NOTE:—While the above is obviously

addressed to the membership of the Church in the Western section, the reminder applies equally to the Eastern section, who are expected to raise as much, if not more, in proportion to their numbers and means for their augmentation scheme; but as they have hitherto led the West in this matter, they will no doubt give a good account of themselves this year also.—Ed.

The Estimates.

THE following amounts are required for the undermentioned schemes of the Church for the current ecclesiastical year from the whole Church :

For Home Missions, west.....	\$55,000	
“ “ east.....	12,000	
		\$ 67,000
For Stipend Augmentation, west.....	\$30,000	
“ “ east.....	9,000	
		39,000
For Foreign Missions, west.....	\$95,000	
“ “ east.....	23,000	
		118,000
For French Evangelization.....		70,000
For the Colleges Knox, Queen's and Montreal.....		15,200
For Manitoba College.....		10,000
For Halifax and Morrin Colleges.....		10,000
For Ministers' Widows' and Orphans' Funds.....		8,500
For Aged and Infirm Ministers' Funds.....		18,000
For the General Assembly Fund.....		5,000
		\$360,700

It is most desirable that Presbyteries should, as early as possible, consider the proportionate amounts they are prepared to assume and apportion the same among the congregations of the bounds according to their several abilities, in so far as the Presbytery may be able to judge of the same. This plan has been adopted in several Presbyteries, with satisfactory results.

The work, both at home and abroad, is calling for increased means and a larger measure of liberality on the part of our members. Every one of the above-named objects are of vital importance to the welfare and progress of the Church, and it is highly important that the contributions be sent to the treasurers of the respective funds as early as possible and not be left to the close of the year. The treasurers' books will be closed for the current year, without fail, on the 30th of April.

PERSONAL :—*Rev. William Watt* and *Mrs. Watt*, of Tanna, New Hebrides, paid a flying visit to Canada *en route* to their home in the South Seas. At various points, in Nova Scotia, in Montreal, Toronto, and other places in the West, Mr. Watt gave addresses of a very interesting kind, with magic lantern views, descriptive of life and customs among the natives. *Mrs. Watt* sings sweetly Christian hymns in the dialect of the Tannese, which is by no means an unmusical language. Mr. and Mrs. Watt have for twenty-one years occupied the field which *Rev. John G. Paton* was forced to abandon owing to the fierceness and treachery of its inhabitants, five thousand of whom are still cannibals. *Rev. Dr. Torrance*, of Guelph, has gone off on a tour round the world. *Rev. W. J. Drummond*, a graduate of Queen's University, has arrived in Central China under an engagement as missionary with the American Board. Mr. Drummond met with nearly a score of Canadian missionaries during his brief stay in Japan. *Rev. A. Macdougall*, for some time pastor of Calvin Church, St. John, N.B., has separated from his brethern and formed a congregation which he calls “The Church of the Messiah.” He announces that he is to preach “Liberal Christianity,” and desires to have nothing to do with Creeds or Presbyteries.

Beechridge, Que :—The Presbyterian congregation in connection with the Church of Scotland, so long under the ministerial care of *Rev. John Macdonald*, have resolved to cast in their lot with the Presbyterian Church in Canada. We bid them a hearty welcome, feeling sure they will never see cause to repent the step which they have now taken.

REV. W. A. JOHNSTON, formerly of Marlow and Kennebec Road, Quebec, wishes to correct the financial statement embodied in his report, a copy of which appeared in our November issue. The total amount raised for the Schemes of the Church during his incumbency of three years and ten months, was \$113.00, and \$10.00 for the Bible society.

THE FIELD in which Home Mission work was prosecuted last season in the Maritime Provinces contributed \$600 more than they did the previous season. This speaks well for the efficiency of the workers and the liberality of the people. Forty-six catechists and eighteen ordained missionaries were in the field.

The Home Mission Committee, Eastern section, strongly recommend Presbyteries to use all diligence to secure regular services in all the stations during the winter. Where probationers are not available, where the services of retired ministers cannot be obtained, let ministers leave their own congregations occasionally, even without supply, for the benefit of the destitute stations. Especially, let the eldership be utilized as far as possible. Let approved sermons be read. If needful, let forms of prayer be provided, let services of praise be held; in short, use every available means to prevent "Silent Sabbath."

ORDINATIONS AND INDUCTIONS.

DRESDEN AND KNOX CHURCH, *Chatham*:—Rev. R. M. Croll, formerly of Simcoe, was inducted on the 2nd of December.

DAWN AND CAVAN CHURCH, *Chatham*:—Rev. John A. Morrison, was inducted on the 3rd of December.

DUART AND HIGHGATE, *Chatham*:—Rev. W. Malcolm Kay, was inducted on the 16th of December.

CAYUGA AND MOUNT HEALY, *Hamilton*:—Rev. Joseph Johnston, was inducted on the 2nd of December.

THOROLD, *Hamilton*:—Rev. J. W. Mitchell was inducted on the 2nd of December.

SAULT STE. MARIE, *Bruce*:—Rev. W. A. Duncan, was inducted on the 28th of October.

BRISTOL, *Ottawa*:—Rev. T. A. Nelson, formerly of Windsor N. S., was inducted on the 9th of December.

FAIRBANK AND FISHERVILLE, *Toronto*:—Rev. A. Wilson was inducted on the 23rd of Dec.

CALLS:—Mr. Alex. Wilson, licentiate, to Angus and Lowell, *Barrie*. Rev. John Baikie of Harrison to Miami, *Rock Lake*. Rev. T. A. Cosgrove, licentiate, to Cambray and Oakwood, *Lindsay*. Rev. D. L. Dewar of Scotsburn, *Quebec*, to Alsia Craig, *London*. Rev. J. M. Whitelaw of Valcartier, *Quebec*, to Kinnear's Mills in same Pres. Rev. A. F. Thompson of Bathurst, N.B., to Alberton, P.E.I. Rev. J. A. Turnbull of St. Mary's Ont., to West Presbyterian Church, *Toronto*. Rev. Robert Hughes of Osgoode, *Ottawa*, to Maxwell and McIntyre, *Orangeville*. Rev. P. Straith of Holstein, to Innerkip and Ratho, *Paris*. Rev. G. T. Bayne, of E. Gloucester, *Ottawa*, to Ashton and Appleton, *Lanark and Ren.*, accepted. Rev. Joseph Gandier of Fort Coulonge, *Ottawa*, to Newburg and Camden, *Kingston*, accepted. Rev. John Murray of Sidney, C.B., to Shubenacadie, *Halifax*. Rev. A. Macaulay of Kingston Presbytery to Woodville, *Lindsay*.

TRANSLATIONS:—Rev. W. G. Mills of Sunderland & Vroomanton, *Lindsay*, to a new charge in New Westminster, B.C. Rev. John McCarter, Metis, Que., to the Presbytery of Ottawa.

DEMISSIONS:—Rev. J. Griffith, ordained missionary at Sudbury, *Barrie*. Rev. A. G. McLaughlan of Leaskdale & Zephyr, *Lindsay*. Rev. John C. Martin of Dundee, *Montreal*, having accepted an appointment to Tarsas, Asia Minor. Rev. J. A. McConnell of Bayfield Road and Berne, *Huron*. Rev. L. C. Emes of Markdale and Flesherton, *Orangeville*. Rev. J. H. Cameron of Bass River, N.B. Rev. A. Urquhart of Dunwich, and Rev. Dr. Thompson of Proof Line—*London*.

NEW CHURCHES.

THE FIRST PRESBYTERIAN CHURCH at VICTORIA, B.C., having undergone extensive repairs and enlargement, was reopened for worship on the 9th of November, by Rev. Dr. Cochrane of Brantford, who preached an eloquent sermon from Psalms 24 : 7—10.

At GLENVALE, *Kingston*, a very neat brick church was opened for divine worship by Principal Grant. It is seated for 120 and cost \$1450. The other two stations of this charge already have fine stone churches. The minister, Rev. Geo. Porteous, is expected to drive sixteen miles and preach three times every Sabbath.

The new church at WATERFORD, Ont., was opened for worship on the 16th of November by Rev. Dr. McTavish of Toronto, assisted by Rev. W. H. Porter, (Baptist.)

At McDonald Station, *Manitoba*, a new church was opened by Rev. Peter Wright of Portage la Prairie.

A neat little frame church, seated for two hundred was opened for worship on a recent Sabbath at CALF MOUNTAIN, Man., by Rev. Principal King.

CONGREGATIONS:—*Calvin Church*, *Montreal*, and *St. John's Church*, *Brockville*, have both been reopened after undergoing enlargement and decoration. The former has now upwards of 550 members in full communion. The new *St. Matthew's Church* at Point St. Charles, *Montreal*, is well under way. It will have accommodation for 1000 persons—not one too many for that rapidly increasing congregation. *Locke Street Mission*, *Hamilton*, Ont., has been erected into a congregation, commencing with thirty-one members on the roll. Every congregation in the Maritime Synod receiving a supplement, is to be visited by its Presbytery during the current year.

THE YOUNG PEOPLES' CHRISTIAN ENDEAVOUR movement is extending rapidly among the congregations, East and West.

PRESBYTERIAL ITEMS.

GUELPH:—Rev. Dr. Torrance having received leave of absence for four months, Rev. Dr. Middlemiss was appointed Presbytery Clerk in his stead, *pro tempore*. TORONTO:—This Presbytery has agreed to memorialize the

Government against employing persons of low and debased character, to carry out the sentence of the law in the case of those who have incurred the death penalty. It is submitted that none but reputable, recognized public officials should be allowed to carry out an act which is the supreme vindication of the majesty and authority of the law. MONTREAL:—The work of church extension is engaging the serious attention of this Presbytery; the growth of the city both eastwards and westwards calls for additional accommodation in those quarters. HAMILTON:—A committee has been appointed to consider the desirability of dividing the Presbytery.

MANITOBA ITEMS.

DR. COCHRANE, on his return from British Columbia, lectured and preached in Brandon and in Winnipeg, addressed the students of Manitoba College, and lectured to a large audience in Knox Church. Churches were opened lately by Rev. P. Wright, in Prospect, and by Rev. Dr. King, in Shadeland. The number of student missionaries brought by Dr. Robertson to the Northwest from the East is this winter much larger than in any previous year. The Evangelists, Crossley and Hunter, have lately held revival services in Port Arthur, Rat Portage, and Portage la Prairie. Great interest has been shewn and many have been added to the Church. The number of students in Manitoba College is this year much larger than in any previous year of its history. The graduating class in Theology promises to have nine members, while that for B.A. in Arts contains seventeen. The Students Missionary Society is willing to undertake a new mission in the West End of Winnipeg, where a thriving Sunday-school and prayer-meeting are already maintained.

B.

THE POINTE AUX TREMBLES SCHOOLS.

As our readers are aware, the Girls' school at Pointe aux Trembles has just been enlarged to about double its former size. The entire amount required for this has been secured.

In addition to the extension, the whole of the old building has been renovated and a new mansard roof put on. The entire building has been heated with hot water, and has been furnished throughout with new beds and bedding, tables, chairs, crockery, etc., etc. The classrooms have been supplied with new desks, blackboards, etc., and everything has been done likely to increase the usefulness of the Institution. To meet the expense of the heat-

ing, furnishing, etc., there is still required about \$2,500, which it is necessary to raise as soon as possible. It was intended to have a formal opening of the new building last month, but this has been postponed, in part because of delay in having the work completed, and because of the desire to have the indebtedness first removed.

It is hoped that the sum required will be forthcoming in the next few weeks, so that the public opening may take place early in January. Many of those who contributed towards the enlargement of the building, will doubtless gladly unite with others in helping to make up the sum still needed for furnishings, etc., so that the Committee may be free from debt and in a position to admit as many pupils as the buildings can accommodate.

The Pointe aux Trembles schools have been greatly honoured of God in the past. With increased facilities it is hoped that the work may be even more fruitful of good in the years to come. Those desirous of helping this good work are respectfully requested to forward their contributions without delay to the Rev. Dr. Warden, 198 St. James Street, Montreal.

Obituary.

MR. ROBERT VALLANCE, an elder in St. Matthew's Church, Osnabruck, Ont., died on the 1st of May last, in the 49th year of his age. He was a native of Lanarkshire, Scotland. The Kirk-session has recorded its high appreciation of his services as an elder and their admiration of his sterling Christian character.

MR. JOHN DAVIDSON, an elder in Knox Church, Camlachie, Ont., departed this life on the 13th of September. He settled on the lot where he died 57 years ago. He was born in County Down, Ireland, in 1813, and came to Canada in 1832. He was one of the founders of the Church at Camlachie, then known as Plympton. His end was peace.

MR. COLIN MUNRO, elder in Burns' Church, Mosa, Ont., died on October 24th, aged 66 years. He was a devoted servant of the Lord and gave full proof of his allegiance to Christ to the very end. He left a widow and a grown up family to "mourn not as others who have no hope."

MR. DONALD McLEAN an elder in St. Andrew's church, Bolsover, Ont., died of paralysis on the 1st of December, aged 56. He was a native of Skye, Scotland, and came to Canada in 1851. His wife, five sons and three daughters survive him.

SARAH GORDON, wife of Rev. Thomas McPherson, of Stratford, Ont., died on the 6th of September, in the 76th year of her age. Through her long life she ever manifested a deep interest in the advancement of the Master's kingdom, and took an active part in the

formation of the Presbyterian Womans' Foreign Mission Society.

MRS. ROSA BARCLAY, widow of the late Rev. John Barclay, D.D., of Toronto, died in that city on the 23rd of November, in her 76th year.

MR. WILLIAM MACDOUGALL, an elder in St. Paul's Church, Ormstown, Que., died in August last, aged seventy years. He came to this country in childhood from Lanarkshire, Scotland. His parents being among the first settlers in the Chateaugay Valley, were indentified from the first with the Presbyterian Church, and although they joined the Free Church in 1844, the congregation to which they belonged became reunited with the Kirk congregation, under Mr. Sieveright, long before the union of 1875. During the most of his twenty-five years in the eldership, Mr. Macdougall was a model clerk of session and in every respect a man of sterling qualities. His eldest son, John, is one of our missionaries in China; the youngest, Robert, is a distinguished student of McGill University.

MR. JOHN CAMPBELL, senior, of North Mariposa, Ont., died on the seventeenth of January, at the ripe age of eighty-six. He was born in Skye, Scotland, and came to Canada in 1830, where he led a quiet unassuming and useful life. His closing years were years of resignation and contentment. His end was peace. One of his daughters is the wife of Rev. Duncan McColl, of Proton, Orangeville Presbytery.

Petitions for Prohibition.

DURING December, forms of petition, with copies of circulars of directions, were sent in parcels to Conveners of Presbyteries' Committees on Temperance, who were requested to distribute them in due proportion to sessions, who in turn were asked to make necessary arrangements for securing the largest possible number of signatures.

After the January RECORD reaches its readers the time for work will be short. I would therefore urge all sessions and friends of the movement to be active, so that petitions may be ready by the middle of January to send to the Convener of the Presbytery to which sessions respectively belong. (A list is given below.) The "week of prayer" will afford excellent opportunities for doing the work which, it is earnestly hoped, will be attended to in every part of every congregation and mission station.

Now that the work is being done, let it be well done. Now that the voice of the churches is to be heard in this matter by way of petition, let every effort be made to make that voice, so far as our church is concerned, a clear, distinct, decisive call for prohibition. Other churches are at work and some of them will speak most emphatically. As this movement originated

with our Assembly and is launched by its unanimous action, it is only proper that in carrying it out our church should take the lead. To do so, however, will require prompt and vigorous action all along the line. Though the necessary papers have been sent to sessions let every one interested in the movement be ready to give the sessions all possible help, and, if in any case there may be need of it, to *stir up their pure minds by way of remembrance*, so that the work may, in no case, be overlooked.

I would call the attention of temperance societies through members who may read this, to the circulars sent to them and again ask them to do all they possibly can to help the churches to which, as individuals, they belong. Sessions should find in them earnest, willing workers.

The work is important; the time is short; our country is suffering. In the name of patriotism, humanity and God, arise and work, so that our church may give no uncertain sound.

A circular accompanying the "Assembly's Questions on Temperance" for reports of sessions has been sent out. It was a matter of much satisfaction to the last Assembly that so many sessions reported last year. Why should not every session be heard from this year? The report to the Assembly is based upon such reports, and to be fully expressive of the mind of the church every session should send replies to the questions. Those who do not do so cannot complain if their views are misrepresented. Returns should be sent to Presbytery Conveners, as below, by middle of January. These and signed petitions can be sent at the same time.

D. STILES FRASER, Convener.
Springside, Upper Stewiacke, N.S.

CONVENERS OF PRESBYTERIES' COMMITTEES ON TEMPERANCE.

Presbytery.	Name.	Address.
Victoria and		
Richmond.	Rev. D. McDonald.	Port Hastings, C.B.
Sydney.	Rev. John Murray.	Sydney, C.B.
Pictou.	Rev. R. Cumming.	Westville, N.S.
Wallace.	Rev. G. L. Gordon.	River John, N.S.
Halifax.	Rev. A. Guna.	Upper Kennetcook, Hant's
Lunenburg &		County, N.S.
Shelburne.	Rev. J. K. McClure.	Clyde River, N.S.
Truro.	Rev. W. T. Bruce.	Valley, Col Co., N.S.
St. John.	Rev. Thos. Stewart.	Sussex, N.B.
Miramichi.	Rev. J. H. Cameron.	Bass River, N.B.
P. E. Island.	Rev. W. P. Archibald.	Cavendish, P. E. I.
Quebec.	Rev. T. Z. Lefebvre.	Quebec City
Montreal.	Mr. Wm. Drysdale.	232 St. James street, Montreal
Ottawa.	Rev. R. Whillians.	Hintonburg, Ont.
Lanark and		
Renfrew.	Rev. D. McDonald.	Carlton Place, Ont.
Brockville.	Rev. David Y. Ross.	Westport, Ont.
Glengarry.	Rev. J. A. G. Calder.	Lancaster, Ont.
Kingston.	Rev. R. J. Craig.	Deseronto, Ont.
Peterborough.	Rev. D. Sutherland.	Warkworth, Ont.
Whitby.	Rev. J. A. McKeen.	Orono, Ont.
Lindsay.	Rev. C. J. Cameron.	Cannington, Ont.
Toronto.	Rev. W. Frizzel.	Toronto, Ont.
Barrie.	Rev. M. N. Bethune.	Gravenhurst, Ont.
Owen Sound.	Rev. J. F. McLean.	Rocklyn, Ont.
Saugeen.	Rev. M. C. Cameron.	Harriston, Ont.
Guelph.	Rev. M. L. Leitch.	Elora, Ont.

<i>Presbytery.</i>	<i>Name.</i>	<i>Address.</i>
Orangeville...	Rev. S. S. Craig.....	Claude, Ont.
Hamilton...	Rev. S. Curruthers.....	Kirkwall, Ont.
Paris.....	Rev. D. M. Beattie.....	Goble ^d Corners, Ont.
London.....	Rev. J. B. Hamilton.....	Woodville, Ont.
Sarnia.....	Rev. R. W. Leitch.....	Port Edward, Ont.
Chatham.....	Rev. Geo. A. McLennan.....	Comber, Ont.
Stratford.....	Rev. A. F. Tully.....	Mitchell, Ont.
Huron.....	Rev. Alex. McMillan.....	Auburn, Ont.
Maitland.....	Rev. Alex. Y. Hartley.....	Blue Vale, Ont.
Bruce.....	Rev. J. Johnson.....	Paisley, Ont.
Winnipeg...	Rev. Joseph Hogg.....	Winnipeg, Man.
Rock Lake...	Rev. John Cairns.....	Pasadena, Man.
Brandon.....	Rev. A. McD. Haig.....	Glenboro', Man.
Calgary.....	Rev. J. A. Matheson.....	Davisburg, Alberta
Columbia....	Rev. J. K. Wright.....	Spillamacheen, B.C.
Minnedosa...		
Regina.....	Rev. A. Robson.....	Qu'Appelle, Assa.

Our New Hebrides Mission.

ERROMANGA:—The Gospels and Acts, translated by Rev. H. A. Robertson, have now been printed in the language of Erromanga. Two thousand copies of these portions of Scripture have been printed at Sydney, New South Wales, at the expense of the British & Foreign Bible Society. Rev. Mr. Robertson revised the press, and the work of translation and proof-reading reflect credit upon his unwearied industry. The cost of printing was £137 10s. sterling. A thousand copies were bound at the additional cost of £35 8s. 4d. stg. The new book is before now in the hands of the people of Erromanga—the people who fifty years ago killed and feasted on John Williams and who long years afterwards foully murdered George N. Gordon and his wife, and still later the younger brother, James D. Gordon. The martyr-isle is now under the benign influence of the Gospel of Christ. Mr. Robertson is also issuing a new edition of his Erromangan Catechism. Work on the island is in a very hopeful and promising condition.

EFATÉ:—Rev. J. W. Mackenzie writes to the W. F. M. S., West, as follows: A resolution was passed urging missionaries who are training teachers to put forth greater efforts in this work. On my return home I succeeded in getting several more young men to join my training class. But my difficulty then was how I should support them. You can therefore imagine how deeply grateful I felt on receiving, shortly afterwards, from such an unexpected quarter a contribution of one hundred dollars. And now, to our great surprise and delight, we have just received another contribution from you of a like amount. Your continued interest in our work is very cheering, and we are thereby enabled to carry on this very important department of it, and one which is most essential to the progress of the cause.

That you may have some idea how indispensable these teachers are to the success of the mission, let me tell you something about the work they do. When they go out to new stations, while acquiring the language and

where at first there is no direct teaching, they are simply “helps” in the mission family. The men assist in a boat, or in the erection of out-houses, or of a school-house, or in clearing up the ground and putting up a fence around the mission premises, while their wives assist in household duties. Then, when they have acquired the language, they begin to visit heathen villages either by themselves or in company with the missionary. In this they are especially serviceable, as they are so intimate with native customs and superstitions, and know native character so well, that they can get into conversation with the heathen on matters in general and thus gradually gain their confidence, and eventually get them interested in the Gospel message. Then they assist the missionary in the school, conduct services at out-stations, superintend the preparation of arrowroot which is contributed towards payment of the printing of books in their language, or they may be settled out at villages, where they do, in a small way, the work of a missionary, with the exception of translating. I have frequently admitted natives to the church who had been instructed almost entirely by these teachers. And, then, when the missionary has occasion to leave his station for a time, he can do so without any anxiety, as he knows the work will be carried on in his absence by these faithful men.

During the past three or four years, besides providing for our own station, we have sent out eleven teachers and their wives to assist in the evangelization of other islands of the group.

Several other missionaries are engaged in the same work, but the demand for this agency is still far beyond the supply. I wish, therefore, to assure you that your contributions are laid out to the best advantage for the benefit of the heathen.

SANTO:—*Mr. Annand* writes expressing gratitude for the contributions received for the support of teachers. Hitherto he has been able to secure only two teachers. The people were particularly taken up with their heathenish practices. Yam planting was then beginning, and to secure a good crop certain ceremonies are supposed to be necessary. There had also been a marriage feast, which continued with its revelries three days—all rendering school and Sabbath services distasteful. More opposition to the Gospel is expected by Mr. Annand, but his faith is firm in ultimate and complete victory. “Santo shall be given to the Son for His inheritance.”

Our Honan Mission.

REV. J. FRAZER SMITH, M.D., writes as follows from Lin-Ching:

I have no doubt your readers are getting a little impatient hearing from time to time

about trips into Honan, and I assure you that those of us who are able to do a little work are most anxious for a home in the province in order to be constantly with the people. But as all our work at present must be done by frequent touring, a few words about a recent tour may not be amiss. We left Lin-Ching Sept. 1st and were absent about five weeks, although we spent only eighteen days in actual work. We visited four places, two of which, Wei-hui-fu and Hsüm Hsien, were visited on the two former trips. Another Tao K'ou was visited for a few days last fall, while the fourth, Hsin Cheu, a market town with a population of 5,000, was visited for the first time. Our reception in the Fu was decidedly cool, comparatively few coming out for healing, besides those who came out were not willing to listen to the preaching, and from all appearance if we had remained a little longer the gentry would have tried to create a disturbance. At Hsin Cheu there are very few gentry and no officials and we enjoyed our visit there very much. Tao K'ou is a very large business centre, with a population over 40,000. Here the inn-keepers, fearing over-crowding, combined against us and would not rent their inns. However, close to where our boat was tied to the bank were several nice trees, so we commenced work in the shade. We tried to rent two tables and a couple of chairs, and after quite a search and a great amount of talk, an old rickety table and a bed with three feet were produced. "I took possession of the table for my medicines, while the broken bed served as a book stand. We spent six very profitable days under the trees and had large crowds all day long. One poor man was brought to me whose left limb was absolutely rotten. About eight months ago he noticed a swelling in the calf of the leg and so he applied one of the plasters which are universally used in China, and as the leg became worse he applied larger and more powerful plasters, which only made matters worse, and as a last resort he was brought to the foreign doctor only to be told that his days were numbered and the end very nigh.

At Hsüm Hsien our old landlord was quite willing to allow us to occupy two rooms in his inn. The first to greet us in the inn was the old gentleman 55 years of age, on whose eyes I operated for cataract last spring. He was partially blind for over six years and during the last two years he had to be led around from place to place and was scarcely able to distinguish day from night. At present he has very fair sight in both eyes and can go about his work as formerly. His son, who remained for 10 days at the inn with the father, and who listened attentively to the preaching and showed signs of being interested, has not only continued interested enough to study the books we left with him, but has also got two or three of his fellow-villagers to study the doctrine with him. The old man came nearly every

day to the inn and was taught, and although his knowledge of the doctrine is limited he was always ready to bear testimony. Pray that if these are to prove our first converts that they may be genuine, for so much depends upon the character of those who are first received into Church fellowship. During this trip I treated nine hundred patients and had forty surgical operations.

Yours sincerely,

J. FRAZER SMITH.

Central India.

REV. J. FRASER CAMPBELL wishes us to say that the number of native communicants connected with our mission in Central India is *ninety-one*. In our summary of mission reports in September the number was estimated to be only *fifty*, so we are glad to correct a mistake for which we should not be held responsible, as we had no information supplied us on this behalf until recently, when Mr. Campbell favoured us with a printed copy of the report of the mission for the year ending February 28, 1890.

MISS JAMIESON, writing for the *W. F. M. Monthly Leaflet*, gives an interesting account of the opening of a new school at Neemuch as follows:

About the middle of March, Mrs. Wilson and I wished to get into some of the zenanas in Old Neemuch, where there has never yet been a girl's school. We asked one of the native Christian men, who is well known in that quarter, to see what prospect there was of our doing so. He in some way misunderstood the message, and as it was known I intended to open a school in that part of the town, he decided that was what we meant, and soon came to say he had found a room for a school. The room was a very suitable one, and we might not be able to find another when we were ready for it. What was to be done? I had been but four months in the country, and was not able to take charge of even the few girls whom we expected would at first attend. Mrs. Wilson decided the matter by kindly offering to go with me every morning while I am so helplessly tongue-tied. Accordingly the room was engaged and the announcement made that a school would be opened in it on the first of April. The first time we went to the school the narrow streets of the bazaar were well filled by a crowd of men, women and children, all curious to see what we were about to do. And from the verandah of one or two zenanas we saw several women, closely veiled, watching us. There were very few girls the first morning, but about forty women gathered in. After the reading of a portion of Scripture and

prayer, Mrs. Wilson took charge of the women, while I taught the girls the alphabet. They were all very suspicious and frightened at first, but after the singing of two or three hymns they became more at ease. Some of the women frankly told Mrs. Wilson they intended to come every day to see what "our dispositions" were, as they put it, and then they would not be afraid to allow their girls to come to us. The attendance increased and the interest in reading and singing deepened; and when, on the fourth or fifth day, Mrs. Wilson took her organ and played for them the room was well filled. But we were not long allowed to go on so successfully. One of the spiritual advisers of these deluded people went from house to house telling them not to come to our school, giving many strong reasons why they should not. The next day we had fewer, and the girls who did come refused to read or do any work; indeed, they were quite frightened of us. We sang several hymns, which had a wonderful effect. They became at once friendly, and talked to Mrs. Wilson as freely as formerly. Several of the women were suffering from sore eyes, and Mrs. Wilson promised to bring medicine next day which would relieve them. This pleased them greatly, and what followed showed the power medical skill has among these women. Those who were once treated for some slight trouble not only came regularly themselves, but brought their children who were ill for similar treatment. Several serious cases were brought to Mrs. Wilson, but we could do nothing for them, but "wish a medical lady were with us!" Meanwhile the girls and two or three young women were learning to read quite as quickly as any ordinary pupil I ever had in Quebec.

The school is now closed for a few weeks during the hot weather of May, but we hope to re-open as soon as possible. We may have further opposition, but many of the women are friendly and seem to enjoy coming to us very much indeed.

It is a very great pleasure to me to be able to do even a little work, if it were only to break the monotony of studying, not to speak of the joy of working for the Master. The "lines have indeed fallen to me in pleasant places," for if Mrs. Wilson were not with me to come to my aid when I can neither make myself understood nor understand what is being said to me, I could not expect to do anything for some time. But I am looking forward, although with some impatience, to the time when I shall be able to speak with freedom to these people. I am not suffering from the great heat and am in the best of health.

Our Trinidad Mission.

MISS BLACKADDER, of *Tacarigua*, writes to Mrs. Burns, Halifax :

God has been good to me these past months,

I have only been out of school one day through illness. Then we see a deeper interest in things eternal manifested by the heathen around us. Our day school has averaged over a hundred—sometimes we have had over 140. Our Sunday service has improved. We range from 100 to 200. Our Thursday evening meeting has been very pleasant; we have it something like a Christian Endeavor. Our teachers, Alfred and Miss Feritt, do all they can to assist us; Sankar, Adam, and Julumsingh also do all they can. Henry Kammon, a laborer, also helps. The smaller boys are required to read, sing or recite. One small boy said he had a good hymn to say. We smiled and encouraged him to proceed. Fancy our astonishment when he rose and repeated, "When our baby was sick, we gave her castoria," etc. It was very amusing; all laughed. We insist on short speeches and short prayers, so that the meeting will not grow wearisome to the young people. Some young men attend this meeting who do not attend Sabbath school or day school. Mrs. Morton's Orange Grove school has joined in a band 30 or 40 strong. They are good, well-behaved children, and when I remember how wild and dirty they used to be, the change is truly pleasant to behold. Some of them read and write very well. I am glad to state that quite a number of large girls belong to that detachment. Our school house has been thus taxed to its utmost capacity. I have not had one rude word from man or woman since my return.

REV. KENNETH J. GRANT, of *San Fernando*, announces his safe return to his island home in these terms :

Five months have this day elapsed since we left here on our home furlough. These months have glided by most pleasantly. In them we found nought but goodness and mercy, and now revived in spirit we resume our work with fresh resolves to effect, if possible, better results in our Master's service.

Everywhere we have had proof of the deep and ever deepening interest felt in our mission and in the church's work generally, and with the marks of life and growth visible who would set limits to the possibilities of our church? We arrived home on the 27th. Miss Fisher is spending a few days with us here before entering on her work in Couva. One incident alone on our voyage created anxiety. One day after dinner, when just entering the tropics, a cry was raised, "A man overboard." In a very short time he was a mile astern. A boat, well manned, was quickly away to the rescue. His head was visible, and as every eye was strained we think every heart went up in prayer for him. Whilst we had confidence in him as a swimmer, yet the peril from sharks is very great, and it was only when we saw him actually in the boat that we found relief. Such scenes help to show the better

side of human nature. We were happy to find on arrival that all the members of the mission staff were in health, and as usual hard at work.

Mission Work in Jerusalem.

BY REV. A. BEN-OLIEL.

SABBATH, Oct. 12th, will be memorable in the modern annals of reviving Jerusalem, for on that day the Lord removed a great reproach from the non-Episcopal Christian world. Up to that day Presbyterians, Wesleyans, Independents, Baptists, &c., might come and weep over Jerusalem and take pleasure in her stones, but there was no place where they could meet to worship God in the forms they prefer and are accustomed to. But on that day the first party of Christian travellers this season was in Jerusalem, and in it were the Revs. Dr. James Kerr, of Glasgow; W. McMillan, of Kildonan, Arran, and J. H. Cooper, of Addison, Michigan, representing the Reformed and Free Churches of Scotland and the Congregational Church of America respectively. Just then an upper room, near the Jaffa Gate, within five minutes' walk from the three principal hotels, and capable of seating at least eighty worshippers, was ready for dedication to the Lord's service. Those three brethren unitedly conducted the dedicatory service. Members of six different Churches joined in the service, the first of its kind since the ages! Before the benediction I spoke of the way in which the Lord brought me to Jerusalem to supply three crying wants, of which this was one, the other two being, (1) that there is no missionary in Jerusalem that can preach to the Sephardim—Spanish Jews—in their vernacular—Judeo-Spanish, or that can converse freely and intelligently with them in that dialect; and (2) no one that can converse in Hebrew with the Rabbis, who are so numerous here, or even quote the Old Testament in the original! apart from two native helpers, one of them a spiritual son of my labours in Smyrna years ago, and whose special duties occupy his time and attention fully.

I mentioned, also, the frequent visits of Jews, and among them of a leading Rabbi, who has accepted a Hebrew New Testament, even though domestic illnesses—the Jerusalem autumn malarious fevers—from which we are all suffering in turns, have prevented my going much among them yet. Meanwhile I solicit the prayers of all friends of the brethren and kinsmen of Paul and Peter and John for a rich blessing on my humble labours. "Pray for the peace of Jerusalem; they shall prosper that love thee."

A. B.

An English missionary was recently heard to remark: "If there was more abiding in Christ, there would be less abiding in Britain." The same may be said of America.

Missionary Conference.

THE CONFERENCE on missions, held last month in Toronto, under the auspices of the Presbytery, was largely attended. The first day was devoted to discussing the best means of overtaking the Home Mission work of the Church, especially in those districts, unfortunately too numerous, where the people are deprived of ordinances during the winter months. The second day was devoted to the consideration of Foreign Missions. (1) "The Church's responsibilities to its Foreign Missionaries," (2) "Methods of Foreign Mission Work." All the speakers urged the importance of private and united prayer for the success of the missions. Rev. D. J. Macdonnell seemed to voice the sentiment of the Conference in regard to the suitable maintenance of missionaries—"That missionaries in foreign fields should be assured of a decent living."

Other speakers supported this view, and declared with unanimity that missionaries ought not to be allowed to exercise such self-denial as would injure their health and sap their vitality. The propagation of the work was injured, not advanced, by missionaries trying to live on pittance too small to sustain them properly. The speakers seemed to think it better to send out ten missionaries and support them properly, than to send 100 and let them struggle along with weakening constitutions—constitutions being undermined by the absence of comforts and necessities essential to European living in Asiatic or African climates.

The second part of the programme was introduced by Rev. Mr Stewart. He thought that for foreign mission work a shorter college course might well be established. The missionaries are evangelistic; their spiritual training should be as thorough as possible, but all agencies are necessary, learned and unlearned. Rev. G. M. Milligan, Rev. R. Wallace and Rev. Dr. Parsons continued the discussion. Rev. R. P. Mackay made a forcible appeal to have the Church's colleges establish a special course for the training of men destined for the work in mission fields. He asked if a curriculum was so sacred a thing that it could not be touched when the requirements of the Church's work called for it. At present, a missionary, after finishing his course in his college, had to go through another course after his arrival on the ground. Until the men are prepared for the special work to which they are going, the Church's college work will not be complete.

THE CONFERENCE'S DELIVERANCES.

The following resolutions, as the decisions arrived at by the Conference, were presented

by the committee appointed for the purpose, and were adopted:—

That we acknowledge the gracious presence of the Holy Spirit, making it delightful for the brethren to dwell together in unity.

That one year's service in the mission field should be required of each student after his Theological course before his settlement in a pastoral charge, and that the same term of service be required of ministers received from other churches.

That in view of the present requirements of our Home Mission work, arrangements should be made whereby some Theological students may prosecute their studies in the summer, so as to be free to occupy mission fields in the winter.

That the college curriculum should be so arranged that, whilst retaining the main features of the present Theological course, there should be such modifications as will furnish special training adapted to the requirements of different fields of missionary labour.

That it is desirable a committee of Presbytery be appointed to endeavour by visitation and otherwise, to stimulate deeper interest in missions in the different congregations, and to encourage the adoption of more systematic methods of giving.

That it is desirable that a Conference on the mission work of the Church should be an integral part of the work of the Synod.

The Presbyterian Record.

MONTREAL, JANUARY, 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in *Parcels* to one address. *Single copies*, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

WE have passed another milestone on the journey of life. We have left the year 1890 behind us; and now, standing on the threshold of the last decade of the nineteenth century—in many aspects one of the most eventful in history—we pause for a moment to record our gratitude for unnumbered tokens of the favour and loving-kindness of the Lord vouchsafed to

our beloved Church during the past year. In whatever direction we turn, our hearts have been cheered with signs of progress. Our work at home and in the regions beyond has prospered. And if we extend our survey, as we should, and reflect but for a moment on the mighty movements and forces that are shaking the world in these later days, we cannot resist the conviction that the time of the Universal Church's OPPORTUNITY is upon us. The possibilities of the next ten years are grand beyond human conception. In faith and patience let us abound in the work of the Lord, doing, while we may, all the good we can, remembering that as churches and individuals,—
"We shall not pass this way again."

We have already asked the co-operation of the ministers and other office-bearers of the Presbyterian Church in Canada to extend the usefulness of the *Record*. It can be done by promoting its circulation, so that it reach every family in every congregation of the Church; by directing attention to the missionary intelligence contained in its pages; by supplying our lack of information; aye, and, when occasion arises, by reminding us of our shortcomings and offering suggestions for improvement. We are growing old, but we are not so old as to make us turn a deaf ear to a friendly word of advice, provided always that it comes from an honest and good heart. So far as we are able to judge at this date, the prospects of the *Record* for 1891 are bright. Its large circulation will probably be maintained: with a little effort in some quarters it might be largely increased; but whether that shall be done or not, we shall do our best to make Volume XVI, better than any of its predecessors, and in the meanwhile wish all our readers,

A Happy New Year!

Literature.

PROFESSOR W. G. ELMSLIE, D.D.; *Memoir and Sermons*, edited by W. R. Nicoll, LL.D., and A. N. McNicoll. 2nd ed. Hodder & Stoughton, London; W. Drysdale & Co., Montreal; pp. 327; price \$1.75. A delightful souvenir of an earnest and laborious Christian, who was also one of the most eloquent preachers of his time. We shall take an early

opportunity of giving our readers a more extended biographical notice.

A MODERN APOSTLE, ALEXANDER N. SOMERVILLE, DD., by *Rev. Dr. George Smith*; London, John Murray; pp. 423; price \$2.00. Dr. Smith is one of those writers of whom it may be said appropriately, *nihil tetigit quod non ornavit*, and in the person of Dr. Somerville he has found a study in which his brilliant pen has full scope. We have already, in a recent number of the *Record*, given an outline of Dr. Somerville's remarkable career as an evangelist, but those who would discover the springs of action which impelled and sustained him in his unique enterprise will be glad to have this most instructive biography.

IN DARKEST ENGLAND AND THE WAY OUT, by *General Booth*; Funk and Wagnalls, New York; Wm. Drysdale & Co., Montreal; pp. 316; price \$1.25. In these pages are to be found ample proof of the distressing condition of the lapsed masses in England and details of the most gigantic scheme that has ever been propounded for the alleviation of human misery. The plain statement of the case, and the way by which these wretched ones may be rescued from sin and shame to a higher and happier life, is a subject that should commend itself to every heart in which there is a trace of the milk-of-human-kindness, and it is gratifying to learn that the project has already commended itself to the Christian public of all denominations in such a practical way as justifies the conviction that General Booth's plan should have a fair and adequate trial.

FORMS OF SERVICE FOR SPECIAL OCCASIONS IN THE PRESBYTERIAN CHURCH, by *Rev. Duncan Morrison, DD.*, of Owen Sound, Ont.; The Presbyterian Printing & Publishing Co., Toronto; Wm. Drysdale & Co., Montreal; pp. 193; price 75 cts. This is not a liturgy, but a compendium of suggestive forms that will be found useful in time of need to many an over-burdened pastor in his daily round of duty; e.g., at the dedicating of churches, the ordination of ministers and elders, the dispensation of the sacraments, the solemnization of marriage, the burial of the dead, &c.

ARCHBISHOP LYNCH'S "ANSWERS TO QUESTIONS AND OBJECTIONS CONCERNING CATHOLIC DOCTRINE AND PRACTICES," by *Rev. Thomas Fenwick*, of Elder's Mills, Ont.; Toronto, The Presbyterian Printing & Publishing Co.; Wm. Drysdale & Co., Montreal; pp. 232; price \$1.00. Mr. Fenwick's object in this work is "not to discuss everything pertaining to the Roman controversy, but simply review certain statements of the deceased prelate." This he does in a free-lance style, which at least relieves the argument from dullness, though it might, perhaps, have carried greater weight had the author been more economical of his good-natured "banter."

BUSINESS TIPS. A MERCANTILE DICTIONARY OF TECHNICAL TERMS, BUSINESS FORMS AND OFFICE WORK, compiled by *Alec Thomson*, Montreal; Wm. Drysdale & Co.; pp. 92; price \$1.50. Though intended mainly for young men entering upon a commercial career, there is a great deal of practical utility in this Dictionary for those of maturer years who have not enjoyed the advantages of a thorough training for mercantile pursuits.

G. P. PUTNAM'S SONS, New York have sent us through *Messrs. Foster, Brown & Co.*, Montreal, TABULAR VIEWS OF UNIVERSAL HISTORY, \$1.75, and GUSTAVUS ADOLPHUS AND THE STRUGGLE OF PROTESTANTISM FOR EXISTENCE, \$1.50, which we have only room to name; but all of Putnam's books are good.

PELOUBET'S SELECT NOTES on the International S.S. Lessons for 1891 is one of the best handbooks of the kind published. The volume for this year is larger by fifty pages than formerly: W. Drysdale & Co., Montreal; price \$1.25.

MR. CLELANND'S HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND, noticed last month, should have been priced \$1.25 instead of \$1.00.

ONE THOUSAND MEN in the next five years is the call for China. Of course, one thousand men will mean nearly if not quite two thousand workers; for many of the men will bring their wives, and a good wife doubles the power for good of a missionary in the field; and unmarried ladies in increasing numbers are volunteering from time to time.

THE DEATH OF DR. WILLIAMSON, U. P. missionary in China, is a very serious calamity to mission work in that vast country. His death occurred at Chefoo on the 2nd September. He was the leading spirit in the Shanghai Conference, and his project of an annotated Bible—one Bible—for China, was cordially adopted by all. He was 61 years of age, over 25 of which he spent in China in circulating the Holy Scriptures. He traversed China from the Great Wall to the Yangtse—carried the Gospel to Mongolia, and traversed again and again the great province of Manchuria.

Official Notices.

TO CLERKS OF PRESBYTERIES.

The Rev. Dr. Torrance wishes to inform Presbytery Clerks that, in the end of November he mailed to them the slips for collecting the Statistics of Congregations and Stations; and, on the 6th of December, sheets for engrossing the returns when received, for the use of the General Assembly's Committee on Statistics. He has, also, mailed a circular to each Clerk for other information than that asked from congregations, which he desires to have filled up and returned at the same time with the sheet for Presbytery Reports. The names and addresses of Clerks, with the exception of Chatham, have been taken from the Rolls of Presbyteries in the Appendix to the minutes of the General Assembly.

Surplus papers have been included in each parcel, but if the number is not sufficient, or if there is any change of address, he would feel obliged for advice of the same as soon as possible.

The Returns should be forwarded to him at Guelph, Ont.

MEETINGS OF PRESBYTERIES.

Montreal, College Hall, 13th Jan., 10. a.m.
 Peterboro, St. Paul's Ch., 20th Jan., 9.30 a.m.
 Minnedosa, Gladstone, 9th Mar., 3. p.m.
 Stratford, St. Mary's, 20th Jan., 10.30 a.m.
 Guelph, St. Andrew's Ch., 20th Jan., 10.30 a.m.
 Barrie, Barrie, 27th Jan., 11. a.m.
 Stratford, St. Mary's, 30th Jan., 10.30 a.m.
 Lindsay, Beaverton, 25th Feb., 10.30. a.m.
 Huron, Clinton, 22nd Jan., 10.30 a.m.
 Quebec, Morrin College, 25th Feb,
 Ottawa, St. Andrew's Ch., 3rd Feb., 10. a.m.
 Whitby, Whitby, 20th Jan., 10.30 a.m.
 Toronto, St. Andrew's Ch., 6th Jan., 10 a.m.
 Lan. & Renfrew, Pembroke, 23rd Feb., 7.30 a.m.

Page for the Young.

A QUARREL.

There's a knowing little proverb,
From the sunny land of Spain;
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it—
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true,
In a fight without a foe,
Pray what could you do?
If the wrath is yours alone,
Soon you will expend it—
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth,
And the strife begun,
If one voice shall cry for "Peace,"
Soon it shall be done.
If but one shall span the breach,
He will quickly mend it—
Two it takes to make a quarrel;
One can always end it.

THE PENNIES.

Polly stole softly into her father's room with shoeless feet. It was bedtime. She had come to say "good-night." "Father, may I say my prayers beside you? Mother is too ill for me to go to her." "Yes, pet," he answered, tenderly stroking the curly head.

Reverently the child repeated her prayer, adding with special earnestness, "God bless my two pennies."

"What can the child mean?" thought her father. When the little white robed figure was gone he asked her mother if she knew what their daughter meant.

"Oh, yes! Polly has prayed that every night since she put her two pennies in at the missionary meeting."

Dear children, have you prayed to God for a blessing on the money you put into the missionary box? If not, be sure to do so.

DON'T BE TOO POSITIVE.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously.

Don't be too certain. "John, where is the hammer?" "It is in the corn-crib." "No, it is not there; I have just been looking there." "Well, I know it is; I saw it there not half an hour ago." "If you saw it there it must be there, of course; but suppose you go and fetch it." John goes to the corn-crib and presently returns with a small axe in his hand. "Oh, it was the axe I saw; the handle was sticking out from a half bushel measure; I thought it was the hammer." "But you said positively that you did see the hammer, not that you thought you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about a small matter, unless you are quite sure; for if you do you will find the habit growing upon you, and by and-by you will begin to make loose replies to questions of great importance. Don't be too certain."

A GOOD BARGAIN.

A schoolboy defined strong drink as "the stuff that causes the most human happiness—by lettin' it alone." Here Patrick seems to give credit to the rum-seller by a similar back-handed process of reasoning.

At a temperance meeting where several related their experiences, a humorous Irishman was acknowledged to be the chief speaker. He had on a pair of fine new boots. Said he, "A week after I signed the pledge I met an old friend, and he says, 'Them's a fine pair of boots you have on.' 'They are,' says I, 'and by the same token 'twas the saloon-keeper who gave them to me.'"

"That was generous of him," says he.

"It was," says I, "but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me these fine boots. I got the best of the bargain, and I'm going to stick to it."

THE PRICE OF ONE CIGAR—SPEECH FOR A SMALL BOY.

When good rich farming lands are worth fifty dollars per acre, and cigars cost five cents each, every time a young man smokes one he dissolves into smoke and ashes the price of nine square feet of good land, upon which can grow, at one crop, wheat enough to keep a man in bread for a day, or corn sufficient to feed a fattening hog for the same time.

Now, young man, if you must smoke something, put these facts in your pipe—smoke them—and be wise.

Do nothing you would not like God to see.

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church, Toronto. Office 15 Tor-
onto Street. P. O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Nov., 1890	\$ 461.31
Whyteoomah.....	5.00
Westville.....	4.00
West River & Greenhill.....	3.00
Parsboro.....	6.00
Summerside.....	10.00
Red Bank & Whitneyville.....	2.00
Kingsbury & Flodden.....	2.00
King St Andrews.....	7.00
Lucknow.....	50
Sydenham, Knox ch.....	4.00
Russell.....	10.00
Duntroon.....	2.15
W Church.....	2.60
St Andrews ch.....	1.25
Vittoria.....	3.52
D W Campbell.....	1.00
McKillop.....	3.30
Rocky Sangeen.....	1.60
Latona.....	3.00
Ayr, Knox ch.....	13.00
Hullett.....	3.00
Granton & Lucan.....	3.00
Goderich, Union ch.....	2.00
Monkton.....	2.36
Aberarder.....	2.00
Atwood.....	12.00
Eden Mills.....	2.10
Amos.....	2.63
Eadie's.....	2.21
App e and Gravel Hill.....	2.00
Osnabruck, St Matthews.....	2.00
Huntingdon, 2nd ch.....	5.00

\$ 583.58

HOME MISSION FUND.

Received to 5th Nov.....	\$3,014.99
Penetanguishene.....	10.00
Nemo.....	10.00
Bass River, N W.....	16.50
Portauquique, N W.....	5.70
A Friend, Hullett.....	10.00
Ottawa, St Andrew's, Thank- offering.....	195.06
Truro, 1st ch, N W, 2 yrs salary of Missionary.....	125.00
A Lady, 1st ch, Truro, N W, Missionary Tiger Hill.....	62.50
Summerside, P E I, N W.....	25.00
Charlottetown, St James, N W.....	50.00
Brookfield Miss Soc, N W.....	5.00
Barney's River, N W.....	6.00
Waterdown.....	30.00
Rat Portage.....	12.00
Hills Green.....	3.80
A Cornwall Disciple.....	25.00
Lucknow.....	9.50
Ex of late A Armstrong, Claude.....	100.00
Graitou.....	38.00
Vernonville.....	16.00
Sydenham, Knox ch.....	8.00
Friend, Thank off, Mohawk.....	2.50
Cedarville.....	6.00
Williamstown, St Andrew's.....	81.00
North Luther.....	10.71
D W Campbell.....	2.00
Galt, Knox ch.....	115.00
Westport & Newboro.....	10.00
Teeswater, Westminster.....	100.00
Gamebridge.....	12.25
McKillop.....	12.00
Rocky Sangeen.....	7.00
A portion of the Lord's Money Hullett.....	100.00
Peabody.....	32.50
Granton & Lucan.....	5.23
Oro, Knox ch.....	19.00
Springfield Group.....	3.00
	15.00

West Puslinch.....	1.00
Bathurst & S Sherbrooke.....	6.00
Calgary.....	28.85
Orkney, N W T.....	6.65
Colleston.....	2.50
Willoughby.....	3.60
W Bell Dawson, Montreal ..	5.00
Hemmingford.....	37.50
Montreal, Chalmers ch J M S	10.00
Proton, St Andrew's.....	10.00
Scarboro, Knox ch.....	139.00
Nassagaweya.....	20.00
Osnabruck, St Matthews.....	40.00
Kemptville.....	12.00
Oxford Mills.....	3.00
Warkworth.....	38.75
Uphill.....	2.25
Sebright.....	3.00
Ottawa, St Andrew's H M Soc	170.00

\$7,866.74

STIPEND AUGMENTATION FUND.

Received to 5th Nov.....	\$1,413.71
Penetanguishene.....	12.00
Waddington.....	39.50
Rev D Duff.....	2.00
London, St Andrew's.....	100.00
Lucknow.....	2.25
Niagara, St Andrew's.....	10.00
Manchester.....	8.00
Westport & Newboro.....	10.00
Galt, Knox ch.....	61.02
McKillop.....	4.00
Hullett.....	17.00
Peabody.....	4.45
Granton & Lucan.....	7.00
Springfield Group.....	3.75
Calgary.....	17.50
Smith Hill.....	6.00
Proton, St Andrew's.....	12.00
Eadie's.....	7.44
Londesborough.....	15.00
Bluevale.....	6.00
Osnabruck, St Matthew's.....	10.00
Kemptville.....	12.00
Oxford Mills.....	3.00
Warkworth.....	2.55
Uphill.....	2.00
Sebright.....	2.00

\$1,790.17

FOREIGN MISSION FUND.

Received to 5th Nov.....	\$8,972.67
Penetanguishene.....	11.00
Nemo, China.....	5.00
Nemo, India.....	5.00
Nemo.....	10.00
A Friend, Hullett.....	20.00
Two little girls, Lake Ainslie	2.00
Gertie, Willie, & Annie, Mabou	1.00
Manitou.....	12.00
A Cornwall Disciple.....	2.00
Lucknow.....	7.75
Ex of late A Armstrong, Claude.....	100.00
Longford Mills.....	30.00
Sydenham, Knox ch.....	8.00
Richard's Landing.....	2.00
Friend, Thank off, Mohawk.....	2.50
Keene.....	20.00
H S B.....	3.00
Prince's Corn r S S.....	10.00
Sydenham, St Paul's.....	1.00
D W Campbell.....	1.00
Galt, Knox ch.....	141.90
Toronto, Old St Andrew's.....	50.00
Toronto, Bonar ch S S.....	1.50
Black Heath S S.....	2.00
Beverly.....	39.00
A girl at the Barnardo Home, Peterborough.....	1.00
Kinburn.....	2.00
McKillop.....	8.00
Hullett.....	41.25
Camden East S S.....	30.00
Peabody.....	4.40
Arizona Field.....	5.00
Granton & Lucan.....	13.00

West Puslinch.....	2.00
Motherwell.....	8.00
Beachburg.....	31.00
Bataurst & S Sherbrooke.....	6.00
Calgary.....	3.50
Mrs H B Gordon, Toronto.....	300.00
Montreal, Crescent S ch, on ac	100.00
Lady, member Melville ch	
Brussels.....	2.00
Montreal, Chalmers ch J M S	50.00
Lachute, Henry ch.....	35.53
Westmeath.....	4.75
Williamstown, Hephzibah ch	19.80
Proton, St Andrew's.....	7.00
Roseland S S.....	4.25
Walkerton, Knox ch.....	115.00
Nassagaweya.....	20.60
Kemptville.....	12.00
Oxford Mills.....	3.00
Jas E McLean, Morriston.....	10.00
Warkworth.....	18.50
N S R Batty, Blenheim.....	2.00

\$10,342.00

INDORE COLLEGE.

A Friend, Toronto.....	\$ 5.00
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KNOX COLLEGE FUND.

Wick.....	\$ 16.00
St Vincent, Knox ch.....	3.50
Lucknow.....	1.10
Eadie's.....	5.41
Sydenham, St Paul's.....	6.00
Galt, Knox ch.....	28.00
Gamebridge.....	4.75
McKillop.....	4.00
Rocky Sangeen.....	5.00
Latona.....	9.00
Hullett.....	10.00
Dunwich, Duff ch.....	9.00
Scarboro, Knox ch.....	63.00
Nassagaweya.....	10.00
Kemptville.....	4.00
Oxford Mills.....	2.00
Warkworth.....	3.00
Uphill.....	1.75
Sebright.....	2.00

QUEEN'S COLLEGE FUND.

Morton, Ellisville & Califor- nia.....	\$ 3.00
Warkworth.....	3.00

MONTREAL COLLEGE FUND.

Cayuga.....	\$ 5.00
Kemptville.....	3.00
Oxford Mills.....	1.00

MANITOBA COLLEGE FUND.

Received to 5th Nov.....	\$ 226.29
Wick.....	10.00
Galt, Knox ch.....	20.00
McKillop.....	35
Hullett.....	4.00
Beachburg & Westmeath.....	10.00
Kemptville.....	3.00
Oxford Mills.....	1.00

\$ 274.64

WIDOWS' AND ORPHANS' FUND.

Received to 5th Nov.....	\$ 556.79
Kingsbury & Flodden.....	10.00
Niagara, St Andrew's.....	10.00
Hills Green.....	3.02
Lucknow.....	65
Sydenham, Knox ch.....	2.00
East Williams.....	5.00
Galt, Knox ch.....	11.16
Toronto, Old St Andrew's ..	100.00
Chater.....	5.00
Bayfield Road.....	3.00
Westport & Newboro.....	10.00
Hensall.....	15.53

McKillop.....	2.00
Hullett.....	3.00
Brucefield (late Rev J Ross)..	15.00
Kemptville	6.00
Oxford Mills.....	2.00
Huntingdon, 2nd ch.....	5.00
Beaverton.....	11.00

\$ 776.15

WIDOWS' AND ORPHANS' FUND

Ministers' Rates.

Received to 5th Nov.....	\$1,080.00
Rev A D McDonald.....	8.00
W M Fleming.....	8.00
Mr Bouchard.....	70.00
Dr Warden.....	8.00
R Wallace.....	8.00
Dr Gray.....	8.00
J Porteous, 2yrs.....	16.00
Jos Hogg.....	12.00
Jas Hanran.....	8.00
E F Seylaz.....	8.00
John MacNabb.....	8.00
Thos Bennett.....	8.00
Dr McMullan.....	8.00
L Cameron.....	8.00
Wm Graham.....	8.00
J Abraham, 2yrs.....	16.00
F W Farries.....	8.00
G J A Thompson, 2yrs.....	16.00
J Morrison.....	8.00
J M Wellwood.....	16.00
R Y Thomson.....	8.00
Jas Stewart.....	12.00
T L Turnbull.....	10.00
S H Eastman.....	8.00
J Turnbull.....	8.00
J Mackie.....	10.00
J McLaren.....	8.00
N Macphee.....	12.00
R W Leitch.....	8.00
W J Clark.....	8.00
Arch Currie.....	8.00
Dr Moffat.....	8.00
J R Battisby.....	8.00
W Bennett.....	8.00
A F McQueen.....	8.00
A G Jansen.....	8.00
W C Windell.....	8.00
Dr Torrance.....	10.00
R Hamilton.....	8.00
J McFarlane.....	8.00
D McLeod.....	11.50
R Monteath.....	8.00
F Ballantyne.....	8.00
A U Campbell, 2yrs.....	16.00
N Waddell.....	8.00
W K Shearer.....	8.00
D McDonald.....	10.00
R Whillans.....	8.00
Wm Walker.....	8.00
Joseph Alexander.....	8.00
Alex Mackay, DD.....	8.00
Wm Patterson.....	8.00
David James, 2yrs.....	16.00
James Watson, DD.....	8.00
D Sutherland.....	8.00
R Ure, DD.....	8.00
D H Fletcher, DD.....	8.00
Wm Forrest.....	8.00
D Currie.....	56.00

\$1,734.50

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Nov.....	\$1,723.25
Waddington.....	62.10
Appin.....	3.50
Tait's Corners.....	5.00
Waterdown.....	9.00
Kingsbury & Flodden.....	10.00
Lucknow.....	80
Madoc, St Peter's.....	5.00
Niagara, St Andrew's.....	2.00
Union Pres Ser, Kingston.....	56.35
Keene.....	16.00
Melbourne, Guthrie ch.....	7.00

East Williams.....	6.00
D W Campbell.....	1.00
Galt, Knox ch.....	45.00
Toronto, Old St Andrew's.....	100.00
Mount Pleasant.....	11.20
Teeswater, Westminster ch.....	14.00
McKillop.....	3.00
Rocky Saugeen.....	3.90
Ripley, Huron ch.....	5.00
Hullett.....	3.00
Kemptville.....	6.00
Oxford Mills.....	2.00
Huntingdon, 2nd ch.....	5.00

\$2,105.10

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Nov.	\$ 376.07	
Revs: A D McDonald,	\$7: W M Fleming, \$4.50: Dr Warden, \$10: E F Seylaz, \$3.25: J McInnes 5yrs, \$20: P Musgrave, \$5: Thos. Bennett, \$6: Dr Mc Mullan, \$7.50: H Knox, \$7: L Cameron, \$5: John Abraham 2yrs, \$10: F W Farries, \$11: G J A Thompson 2yrs, \$7.50: J Morrison, \$4: J Carmichael, \$4.50: R Y Thompson, \$5: Jas Stewart, \$3.25: T L Turnbull, \$3.75: D Cameron, \$4: S H Eastman, \$5: John Turnbull, \$3: J Mackie, \$9: J McLaren, \$4: R W Leitch, \$4: Dr Moffat, \$5: J R Battisby, \$7.50: Wm Bennett, \$4: Alex Fraser, \$8: A F McQueen, \$3.50: A G Jansen, \$3: D Y Ross, \$20: R Hamilton, \$5: J McFarlane, \$3.50: D McLeod, \$3.50: James Malcolm, \$4: F Ballantyne, \$4: A U Campbell 2yrs, \$7.50: N Waddell, \$3.50: W K Shearer, \$3.75: D McDonald, \$3.50: R Whillans, \$3.75: W H Geddes, \$5: Alex MacKay, DD, \$4: David James 2yrs, \$16: James Watson, DD, \$4: R Ure, DD, \$5: D H Fletcher, DD, \$12: Wm Forrest, \$2: D Sutherland, \$3.75: Total,	\$665.07.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

R B Angus, Montreal.....	\$ 500.00
J C Watson, Montreal.....	125.00
Warden King, Montreal.....	100.00
John McD Haines, Montreal.....	100.00
Jas Slessor, Montreal.....	100.00
John Cassils, Montreal.....	100.00
W D McLaren, Montreal.....	50.00
Dr Stewart, Montreal.....	33.00
T V R Brown, Montreal.....	20.00
Daniel Wilson, Montreal.....	20.00
Arch McIntyre, Montreal.....	50.00
A C Hutchison, Montreal.....	50.00
P Nicholson, Montreal.....	50.00
Mrs J Stevenson, Montreal.....	10.00
D W Campbell, Montreal.....	10.00
Miss Evans, Montreal.....	5.00
P S Ross, Montreal.....	25.00
D M McGoun, Montreal.....	25.00
Robt Harvie, Montreal.....	25.00
Jas Williamson, Montreal.....	10.00
P Laing, Montreal.....	10.00
Mrs H McLaren, Montreal.....	10.00
F L Paton, Montreal.....	5.00
W J Common, Montreal.....	5.00
Jas Clelland, Montreal.....	5.00
Thos Forde, Montreal.....	5.00
D S Hislop, Montreal.....	5.00
M Hutchison, Montreal.....	5.00
Wm Walker, Montreal.....	5.00
Mrs Webster, Montreal.....	3.00
Mrs Jas Haldane, Montreal.....	50.00
Edwd Greenshields, Montreal.....	100.00

JEWISH MISSION.

Nemo.....	\$ 5.00
A Friend, Toronto.....	5.00

KNOX COLLEGE ENDOWMENT FUND,	
Thos C Haggard, Esquesing \$	2.50
Rev J McInnes, St Vincent..	10.00
John Little, Walkerton	5.00
Thomas Semple, Tiverton ..	2.50
George Bruce, Guelph.....	10.00
Wm McGregor, Garafraxa...	2.00
Henry Hostetler, Wellesley.	6.00

NEW HEBREDES.

Per Rev Wm Watt, for Native Teachers Fund.....	\$ 270.00
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CONTRIBUTIONS UNAPPORTIONED.

Toronto, Charles St ch	\$ 110.00
Toronto, Bloor St ch.....	150.00
Brussels, Melville ch.....	62.00
Dundas.....	79.75
Bowmanville, St Paul's.....	294.00

MARITIME PROVINCES.

Received during November, by Rev. P. M. Morrison, Agent at Halifax, Office Chalmers Hall, P. O Box 338.

FOREIGN MISSIONS.

Previously acknowledged..	\$10,688.86
Barney's River.....	6.00
Upper Musquodoboit.....	3.65
Up, Musquodoboit & Hutchison	10.79
New Richmond.....	15.00
North Shore and North Run.	18.73
Y. P. S. C. E. Charlo.....	17.11
..... New Mills.....	27.65
Lady Friend, Galt Ont.....	30.00
W. F. M. S. (East), for Trindad	
Lady Teachers.....	16.24
W. F. M. S. (East).....	300.00
W. F. M. S. (East), Special.	2,386.66
Kempt S. S.....	5.00
Little Bras D'or.....	5.70
Newcastle, N. B.....	10.00
James Henry.....	2.00
Student's Missionary Asso...	48.00
Maitland.....	25.00
Lower S ewiacke.....	11.00
Upper Caledonia S. S.....	1.75
A Friend, Brookfield N. S....	2.00
Springside, (Adl).....	9.58
East River, Ladies Society	
Churchville.....	12.00
A J McNair, Breadalbane N.B	2.00
Chipman.....	29.00
Escuminac.....	5.30
Hampton, Hammond & Roth-	
say.....	18.00
Stewiacke, Thanksgiving.....	25.00
Middle Stewiacke.....	1.00
..... S. S.....	21.21
Rev. S. Rosborough.....	5.00
Sheet Harbour, S. S.....	7.85
Chebogue.....	5.00
Port Hastings.....	23.00
River Inhabitants.....	4.58
Upper Kennetcook, S. S.....	10.70
Middle Misquodoboit.....	8.85
Union Service of Song, Athol	3.00
St. John's, St. John.....	4.00
Douglstown and Nelson.....	11.00
New Carlisle and Hopetown..	30.00
Sale of Arrow Root, per J. N.	
Gorham & Co.....	160.90

\$ 15,635.87

HOME MISSIONS.

Previously acknowledged..	\$ 3151.04
Barney's River	15.00
Upper Musquodoboit.....	1.35
New Richmond.....	15.00
Angus Murray, bal on hand	
from Labrador relief Fund.	15.00
Malcolm McLeod, (returned)	6.00
North Shore & North River..	13.00
J. E. Dickie & Sons Thanks-	
giving offering.....	7.50

Little Bras D'or.....	11.60	Int on same.....	1.00	Bathurst and Sherbrooke....	6.00
Newcastle, N. B.....	20.00	Glenelg.....	2.02	Green Valley Mission.....	6.00
Maitland Thanksgiving Col.	72.50	East River.....	3.00	Proton, St. Aw's.....	6.00
A Friend Brookfield, N. S....	2.00	Upper Caledonia.....	3.47	Carleton Place, Zion S. S....	15.00
J. W. McKenzie, (returned)...	6.00	Lower Caledonia.....	4.43	A Friend, Aultsville.....	10.00
Springside, (ad'l).....	9.42	Gay's River and Milford..	10.00	Greenbank.....	27.00
Gay's River and Milford.....	2.71	Springside.....	5.00	<i>Per Rev. Dr. Reid, Toronto.</i>	
East River, Ladies Society		Middle Stewiacke, Thank..	6.00	Penetanguishene.....	9.00
Churchville.....	12.00			Waddington.....	62.10
John McMillan, Breadalbane	2.00			Nemo.....	5.00
Chipman.....	24.00			A Friend, Hullett.....	10.00
Little Harbour.....	13.60			Lucknow.....	4.23
St Andrews Campbellton....	45.00			Sydenham, Knox.....	8.00
Hampton, Hammond River				Toronto, Bloor St.....	36.35
and Rothsay.....	15.00			Galt, Knox.....	153.85
Stewiacke, Thanksgiving Col	20.00			McKillop.....	3.00
Middle Stewiacke.....	20.00			Rocky Saugeen.....	6.00
Spry Bay.....	4.53			Hullett.....	25.00
Port Hastings.....	23.00			Granton and Lucan.....	4.00
River Inhabitants.....	4.00			West Puslinch.....	2.00
St. John's, St. John.....	2.00			Toronto, St. James Square..	73.25
Middle Musquodoboit.....	8.55			Aberarder.....	4.00
Douglstown and Nelson....	11.40			Kemptville.....	10.00
New Carlisle and Hopetown..	8.00			Oxford Mills.....	3.00
Mabou.....	11.00			<i>Per. Rev. P. M. Morrison, Halifax.</i>	
<i>For the North West.</i>				Barney's River.....	15.00
Barney's River.....	6.00			New Richmond.....	5.00
J. E. Dickie & Sons, Thank-				Blue Mountain.....	21.53
offering.....	7.50			Little Bras D'or.....	6.00
Noel.....	2.25			Newcastle, N.B.....	10.00
Springside.....	41.00			James Henry.....	2.00
George Fulton, Thank-off....	5.00			Noel.....	4.20
Stewiacke, Thanksgiving Col	10.00			A Friend, Brookfield N.S....	2.00
Middle Stewiacke.....	30.00			East River, Lad. Soc. Church-	
West River & Green Hill " "	25.00			ville.....	9.00
	\$3,698.92			Chipman.....	18.80
AUGMENTATION FUND.				John McMillan, Breadal-	
Previously acknowledged...\$	729.00			bane N.B.....	1.00
Barney's River.....	5.00			Little Harbour.....	0.40
New Richmond.....	40.00			Campbellton St. A'ws.....	30.00
Blue Mt, Thanksgiving Col	20.00			Hampton, Hammond River	
Little Bras D'or.....	5.70			and Rothsay.....	5.00
Newcastle N. B.....	43.00			Middle Stewiacke.....	25.00
A Friend, Brookfield.....	2.00			Port Hastings.....	18.00
Gay's River & Milford (adl)	5.00			River Inhabitants.....	4.00
United ch, N. G.....	221.00			Gore and Kennetcook.....	15.80
Stewiacke, Thanksgiving Col	30.00			Pictou, Knox.....	14.00
Middle Stewiacke.....	50.00			Middle Musquodoboit.....	3.85
New Carlisle & Hopetown (adl)	4.00			St John, N.B. St. John ch..	6.00
	\$1,154.70			New Carlisle and Hopetown..	12.00
AGED MINISTERS' FUND.					\$ 6679.66
Previously acknowledged...\$	935.62			McALL MISSION, FRANCE.	
Barney's River.....	1.50			Halifax, Chalmers Church..	\$ 25.00
New Richmond.....	5.00			POINTE AUX TREMBLES SCHOOLS.	
North Shore & North River	4.00			Received by the Rev. Dr. Warden,	
Caledonia, P. E. I.....	4.00			198 St. James Street, Montreal, Treas-	
Newcastle, N. B.....	4.00			urer, to December 6th 1890.	
Rev. H. McQuarrie, (Rate)...	3.00			<i>Ordinary Fund.</i>	
" J. MacLean.....	4.00			Already acknowledged...\$	5639.48
Maitland.....	10.50			Beverly.....	19.00
Noel, Thanksgiving Col. ...	3.30			Port Severn.....	10.00
Rev. P. M. Morrison (Rate)	7.00			Fesserton.....	2.00
J. Murray.....	4.00			Kingsbury and Flodden....	15.00
Int J. D. Morrill.....	30.00			A Cornwall Disciple.....	25.00
Gay's River and Milford....	10.00			Montreal, Taylor ch.....	5.00
Rev. Dr. McLeod, (Rate).....	4.50			Corunna.....	1.60
St. Andrew's, Campbellton..	4.00			Madoc, St. Peter's.....	13.00
Hampton, Hammond River				Madoc, S. Sch.....	10.00
and Rothsay.....	2.00			North Derby.....	2.00
Middle Stewiacke, Thank..	5.00			A Friend, Parrsboro, N.S....	10.00
Port Hastings.....	4.00			St. Croix, N.S.....	10.00
River Inhabitants.....	1.00			Black River, N.B. St. Step-	
Knox ch, Pictou.....	6.00			phen's ch.....	7.00
Rev. J. Murray, D. D. (Rate)	5.00			Backheath.....	4.00
Middle Musquodoboit.....	1.25			Nassagaweya.....	9.00
Int Jessie Cumming.....	5.00			Holstein.....	4.34
Rev. J. Murray, (Rate).....	8.00			Gore Bay, Ont.....	4.00
St. John's, St. John.....	1.00			Latona.....	14.00
New Carlisle and Hopetown..	7.00			Latona, S. Sch.....	7.00
	\$1,079.67			Carluka, St. Paul's.....	31.00
BURSARY FUND.				English Settlement.....	26.00
Previously acknowledged...\$	346.32			Montreal, Chalmers ch.....	12.75
D. M. Henderson, (returned)	30.00			Peabody, Zion ch.....	2.30
				Dundee, Zion ch.....	22.12
				Clarksburg, St' Paul's.....	11.00
				A Friend, W. Shefford.....	5.00
				Wick.....	37.00
				Crawford.....	3.70

Belgrave.....	3.00
Belgrave, S. Sch.....	3.00
Belleville, John St. S. Sch..	50.00
Laguerre	1 75
Mrs. M. Mackie, Toronto.....	2.00
Osnabrucek, St. Matthew's S.S	13.00
Fergus, Melville, S. Sch....	50 00
Martintown, Union Thanks	4.20
Jos. Taylor, Sawyerville Que	5.00
Cornwall, Knox S. Sch.....	50.00
Vaughan, Knox ch.	8.50
Bolton, Caven ch	8.50
Glenelg, N.S.....	7.00
Union Centre.....	4.00
East River.....	5.00

\$ 1949.09

Building Fund.

Already acknowledged....	\$ 4,229.87
Mrs J. Robertson, Wadding-	
ton N.S.....	10.00
Miss Lizzie Gordon.....	5.00
A Thank. offering	20.00
A. G. McLeod, Denver Col .	30.00
Stanley, Sec. 1. Sab. Sch....	18 00
Mrs. Neil Ross, Brucefield O	0.90
Missionary Soc., Old Barnes	
N.S.....	1.23
M. S. Clinton Ont.....	10.00
Friend of Cause, Carberry M.	7.00
Beauharnois.....	12.23
Chateauguay.....	15.50
Mrs. P. S. Ross, Montreal...	5.60
Montreal, Am. Presbyt. Ch'l	
and S.S.....	11.50
A Friend, Hullett.....	10.00

\$ 4,386.23

COLINGY COLLEGE, OTTAWA.

Rev. Dr. Warden, Treasurer.

Already acknowledged.....	\$ 51.50
Robt. Waddell, Lunenburg	
Ont.....	1.00
Rev. W. M. McCullough,	
Hawkesbury	1.00
Colin Cameron, Iroquois....	10.60
Dun. F. McLennan, William-	
stown.....	5.00

Alex. McPhee, Vankleek	
Hill.....	1.00
Dunc. McPhee.....	1.00

\$ 70.50

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev. Dr. Warden, Treas-
urer 198 St. James Street, Montreal.

Ordinary Fund.

Already acknowledged... \$	300.81
Williamstown, Hephzibah ch	7.05
Russell.....	10.50
Cleaton Place, Zion.....	15 00
Cayuga.....	5.00
Kemptville.....	3.00
Oxford Mills.....	1.00

\$ 342.36

EXEGETICAL CHAIR & C.

Already acknowledged... \$	1,155.00
apt. Jas. McMaster, Mont-	
Creal	100 00
T. Davidson, Montreal.....	20.00
C. J. Fleet, Montreal.....	50.00
P. Nicholson, Montreal ...	25 00
H. McLennan, Montreal....	15.00
M. Hutchinson, Montreal..	20.00
K. Campbell, Montreal....	25.00
Alex. McDougall Montreal.	25.00
John A. Robertson, Montreal	25.00
Rev. Jos. Allard, Fall River.	10.00
Mrs. Wm. Miller, Montreal.	25.00

\$1505.00

NEW HEBRIDES.

John M. Campbell, Montreal \$	25.00
MANITOBA COLLEGE.	
Received by Rev. Dr. Warden, Mont.	
Montreal American Presbyt-	
erian Church.....	\$ 250 00
MANITOBA COLLEGE	
Duncan McArthur & Dr. King, Treas-	

For Debt.

Rev John Gray, Windsor ..\$	15.00
James Hargrave, Winnipeg,	
3rd inst.....	10.00

Mrs Haldane, Montreal.....	25.00
Thomas West, Toronto	100.00
John Waldie, M P P, Halton	100.00
Thomas Ballantyne, M P P,	
Stratford.....	50.00
Robert Kilgour, Toronto.....	100 00
H B Gordon, Toronto	25.00
John Winchester, Toronto ..	25.00
Js Hay, Jr, Woodstock.....	100.00
Rev Wm McWilliam, Port	
Hope.....	5.00
John B Smith, Toronto	50.00
Andrew Jeffrey, Toronto....	50.00
Rev Andrew Crawford, Bel-	
fast, (£10).....	48.45
Wm McGregor, Windsor....	25.00
James McKellar, Windsor...	25.00
Sheriff Mowat, Toronto	50.00
John W Henderson, Smith's	
Falls.....	15.00
J W Henry, Quebec	15.00
Joseph Henderson, Toronto..	25.00

For Ordinary Revenue.

(From May 10.)

Congregational contributions	
per Rev P Morrison	\$ 148.82
John M King, (towards ex-	
penses of Nat Science class	27.85
Congregational contributions	
per Rev Dr Reid.....	192.04
Pres Ch of Ireland, (£100)...	484.00
Mountain Line, Ont	5.00
Congregational contributions	
per Rev Dr Reid.....	146.40

\$1,004.11

For Library Fund.

Proceeds of Dr Cochran's	
Lecture in Knox Church..\$	37.30
Matri culation Fee of Theolo-	
gical Students	40.00

\$ 77.30

For Scholarship Fund.

Hon Chief Justice Taylor,	
(John Black, Sch).....\$	100.00

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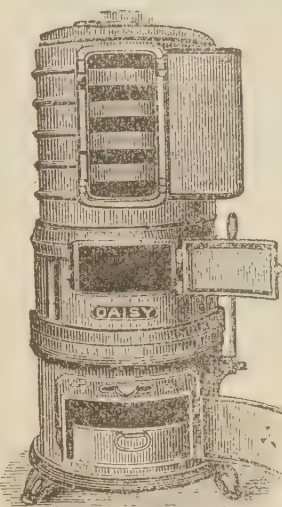
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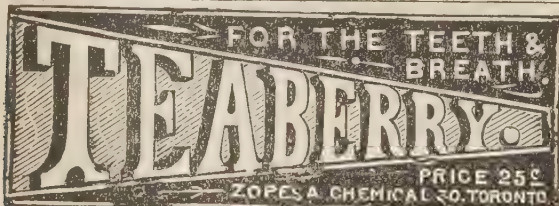
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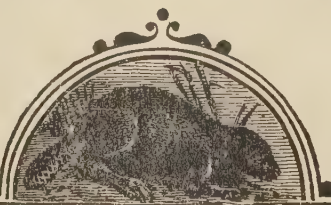


THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



FEBRUARY, 1891.

OFFICE OF PUBLICATION,
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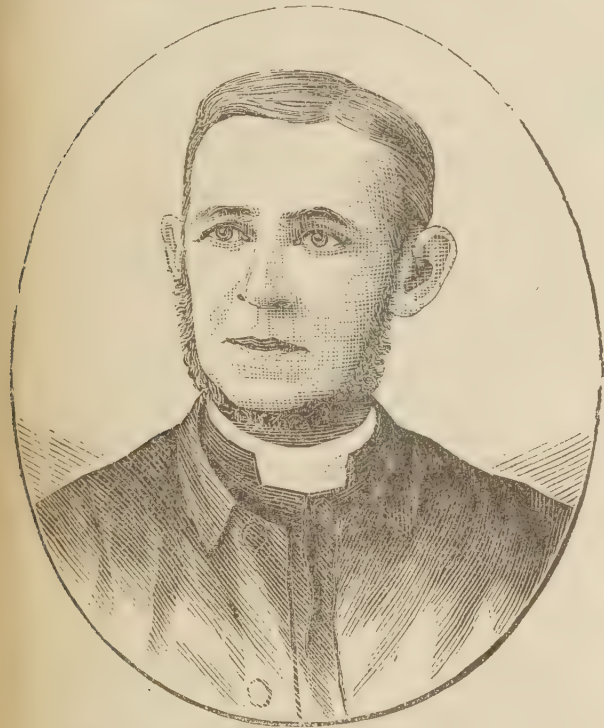
THE

PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

VOL. XVI.	FEBRUARY, 1891.	No. 2.
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Rev. Kenneth J. Grant,

MISSIONARY OF THE PRESBYTERIAN CHURCH

AT SAN FERNANDO, TRINIDAD.

WE have much pleasure in placing before our readers a portrait of Rev. K. J. Grant, taken from a recent photograph. Mr. Grant is a native of Pictou, N.S. He commenced his Arts course at West River, Pictou, under Rev. Dr. Ross, (late Principal of Dalhousie College) and

Professor Thomas McCulloch, and continued his studies at Truro, N.S., after the removal of the seminary thither. His Theological course he took partly at the Gerrish Street Hall, Halifax, and partly at the Seminary at Princetown, N.J. He completed his course in 1862, and in November of that year accepted a call to Merigomish, where he laboured in the pastorate till 1870, when he was called by the Foreign Mission Board to join the Trinidad Mission, and was appointed to San Fernando Station. This post he has occupied now for twenty years. Mrs. Grant was a Miss Copeland, of Merigomish, and she has proved to her husband a zealous and efficient helpmeet. Mr. Grant has four children, one of whom is in business in Trinidad; two are attending Pictou Academy, and one returned to Trinidad with the parents. Mr. Grant's pastorate at Merigomish was laborious and successful in a marked degree. High expectations were entertained as to his success in the foreign field, and these expectations have been more than realized. Our mission in Trinidad for the spiritual benefit of the East Indian immigrants, was instituted in 1867 by the Synod of the Maritime Provinces. Rev. John Morton commenced his labours in that field early in 1868. Mr. Grant became his fellow-labourer in 1870. Messrs. Christie, Macleod, Wright, Macrae, Coffin, and Thompson have since been sent into the field.

Two—Messrs. Christie and Macleod, with their wives, have died. Mr. Wright retired from the field. Our two eldest missionaries in the field are still vigorously and successfully prosecuting their work, and they have at present associated with them Messrs. Macrae, Coffin, and Thompson, together with a native pastor, Rev. C. C. Ragbir, an assistant pastor, Rev. Lal Bihari, and a number of esteemed catechists and teachers. There are under Mr. Grant's care, 16 schools with 877 pupils, last year 100 were baptized, Communicants number 261. The native church contributed during the year over £267 *sterling*. This is an indication of the growth and development of the congregation. Services are conducted at 16 stations every Lord's day, and Mr. Grant hopes to organize *seventeen* congregations outside of the central Church.

During his visit home last summer, Mr. Grant brought before the Church the desirableness of having in Trinidad a seminary for the training of a native ministry. He asked \$4000 for the purpose of such a seminary, which, of course, he received.

ANOTHER MISSIONARY.—*Rev. A. W. Thompson* was designated to mission work in Trinidad on the last Monday of 1890. A meeting of the Foreign Mission Committee (E. S.) was held at Durham County, the place of Mr. Thompson's birth. Rev. John F. Forbes, the pastor of the congregation presided over the designation services. A Bible was presented to Mr. Thompson as his commission. The designation prayer was offered by Rev. James Thompson, the young missionary's father. Mr. Thompson has been a successful missionary in the home field. His work at Trenton, near New Glasgow, has been of great value. He proceeds to Trinidad well equipped for service in the foreign field.

REV. JOHN MORTON, D.D., our pioneer missionary in Trinidad, and who has been in that field since early in 1878, was offered by the last General Assembly the position of permanent Secretary of the Foreign Mission Committee, Western Section. Dr. Morton had the offer under consideration for some time. We understand that in view of the demands of the field he has made up his mind to decline the offer, and to remain preaching and teaching the East Indians of Trinidad. Dr. Morton has intimated his decision to the F. M. Committee. His decision will be extremely gratifying to the members, the friends and supporters of the Mission in Trinidad.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

II.—JOPPA.

OF the month which I devoted to sight-seeing in Palestine, part of three days were spent in Joppa and its neighbourhood. It was here that I had my first, and also my last, view of the wonderful land which I had been yearning to see from the days of my youth. And I can never forget the overpowering emotions which I experienced as my eyes first rested on the old storied land of the ten thousand never-dying memories and associations. I anticipated discomfort, and even danger in disembarking at Joppa. But on arriving at the famed old seaport I found no discomfort, and no danger awaiting me and my fellow-passengers. There are sunken rocks, it is true, in the harbour, perhaps the very rocks as Josephus says to which the beautiful Andromeda of ancient fable was bound and exposed to the monster of the deep. Our Egyptian steamer, the "*Mahalla*," had accordingly to anchor at a distance of about half a mile from the rugged, shelving shore. But the blue waters of the Mediterranean were at the time, the twenty-eighth day of February, as calm and peaceful as the bosom of a sleeping child; and strong, brawny Arab oarsmen, eager to earn a few pennies, soon conveyed us safely in their boats to the landing place. In a few minutes more we complied with the Custom House regulations, and easily found our way to a comfortable little Hotel kept by an enterprising Bostonian, and commanding an excellent view of the city and its surroundings.

Joppa, as our readers well know, is one of the oldest cities on the surface of the globe. Its eventful history, if written out, would fill a volume of respectable dimensions. In the ages gone by, Phoenicians, Egyptians, Assyrians, Greeks, Romans, Crusaders, British, French, have all been here on missions of war or peace. The most inhuman and disgraceful event in the checkered history of the city was perpetrated in 1799 by the First Napoleon. By the order of that merciless warrior, 4000 Albanian soldiers were instantly shot to death at that time after they had given up their arms on the solemn promise of friendly treatment by

the Emperor. According to Biblical history, Joppa was assigned to Dan when the land was distributed among the Twelve Tribes of Israel. In the palmy days of Solomon, Joppa was the seaport to which Hiram King of Tyre sent the cedar and the pine for the building of the far-famed Temple in Jerusalem. We read also in *Ezra* that the materials for the rebuilding of the second temple after the return from the Babylonian Captivity were brought from Lebanon to Joppa, and thence overland to Jerusalem. It was to this same Joppa that the renegade prophet Jonah went down, and found a ship going to Tarshish in which he hoped to flee from the presence of the Lord. It was here also that Peter raised to life Dorcas of the swift-going needle, and here that the same apostle had his marvellous *Vision of Tolerance*, by which he was taught that under the New Testament dispensation the old distinction between Jew and Gentile is for ever abolished.

The modern name of this old historic city is Jaffa, or, if you wish it in distinct Arabic form, Yafa. The name in the Semitic language literally means "beauty," and certainly the city, especially as you see it from the harbour, is beautifully situated. As it now appears to the traveller, it is built on a beautiful rounded sandstone hillock that rises up gradually to the height in exact figures of one hundred and fifty-three feet above the shore. I regret however to say, that a closer inspection of the city modified my first favourable impression of it to a considerable extent. The streets and lanes are narrow, and crooked, and uneven, and without the slightest indication of a sidewalk. Worse still, all kinds of garbage and filth are allowed to accumulate on them with the unqualified approbation of the citizens. Yet this same modern Jaffa is a thriving, prosperous city of its kind, with a busy increasing population which is at present in the neighbourhood of 25,000. Its narrow crooked streets and lanes are thronged with a motley crowd of natives and foreigners, and with great numbers of camels and donkeys, and horses and mules heavily laden with boxes and bales of all kinds of saleable commodities. The extensive Orange Groves in the neighbourhood are as fine as I have ever seen in any part of the world. They were heavily laden with the golden fruit at

the time of my visit. They must be useful as well as ornamental—a great source of wealth to the inhabitants. I also saw the pomegranate, the lemon, the apple, the apricot, the quince, the plum, all flourishing in the beautiful gardens of Jaffa. I was greatly interested, as you will readily believe, gentle reader, with my visit to the House of Simon the Tanner. The building now so called is a small, comparatively modern structure, at present used as a Latin convent. But, with Dean Stanley, I feel satisfied that it occupies the *site* of the house on the roof of which Peter had his remarkable vision. I climbed up the rude staircase to the roof of the modern building, and imagined the whole scene as it appeared to the wondering gaze of the enraptured apostle. Our dragoman also pointed out to us the site of the house of Dorcas, who was restored to life by the apostle Peter.

I would like, if space permitted, to say a word about the three convents, Greek, Latin, and American, and the three mosques of Jaffa, and also a word about Miss Arnott's School, and the German colonists who are tilling the soil in the neighbourhood of the city. But I am well aware that there is no room in the *Record* for details of this kind, however interesting they might be to the writer or the reader.

Just one paragraph in conclusion in reference to my good friend Rev. A. Ben-Oliel, who is well known to the readers of the *Record*. My brother and I spent a most enjoyable evening at the residence of this veteran Missionary to the Jews at Jaffa, in company with himself, his excellent wife, and amiable daughters. He is a Sephardi, a Spanish Hebrew, and, as was Paul in his day, is enthusiastically interested in the welfare of his fellow-countrymen. From a life-long study of the prophecies, and from a close observation of the signs of the times, he firmly believes that the time is hastening on apace when the Jews will be converted to the faith of Jesus of Nazareth. His work among the Jews of Jaffa seemed to me to be very hopeful and encouraging. Numbers of them listened attentively to his instructions, and readily received from him books and tracts in favour of Christianity. In fine weather, as many as seventy of them come to his house for instruction in one day. Mr. Ben-Oliel has now removed with his inter-

esting family to Jerusalem, as he says the Jews are gravitating in great numbers to the Holy City. We will probably meet him again.

Missionary Cabinet.

MACKAY OF UGANDA. *

MOST of our missionary heroes have been men trained for the ministry. Alexander Mackay was not. But a life of such consecration, faith and zeal, entitles him to a place among the chiefest of the apostles. He was a son of the manse, being born on the 13th of October, 1849, in the little village of Rhynie, Aberdeenshire, where his father had been minister of the Free Church since 1844. From childhood he seems to have walked in the footsteps of his father, who was himself an ardent student and a man of marked ability. At three years of age, the boy could read the New Testament with fluency; at seven, he delighted in Milton's 'Paradise Lost,' Gibbon's 'Decline and Fall of the Roman Empire,' and Robertson's 'History of the Discovery of America.' He shewed early aptitude for mechanical drawing and printing, and became specially interested in machinery, his favourite haunts being the village smithy, the carding mill, and the carpenter's shop. He was sent to the Aberdeen Grammar School at fifteen, and worked hard, acquiring among other things the art of photography, which he subsequently turned to good account. The death of his mother in 1865, deepened the serious impressions which he had already manifested; from that time forward the Bible became his greatest treasure. On the removal of the family to Edinburgh, young Mackay entered the Free Church Training College for Teachers, where he proved himself one of the most devoted and also one of the ablest students. Bent on prosecuting the business of engineering, he entered on a three years' course of technical study in the University of Edinburgh, which he followed up with two or three years of practical experience in machine shops, his Sunday afternoons and evenings being devoted to conducting services in Childrens' Churches, or in mission halls. Then he went

to Germany, where he found remunerative employment, and a congenial home in the pious and cultured family of Herr Baur, who at the time was engaged on a German translation of the life of Bishop Patteson. Within six weeks from the time he left home, he felt himself called to the mission field. But how was he to utilize his talents in that line? He was neither a theologian nor a doctor. Well, might he not go as an engineering missionary? It was a novel idea, but the more he thought about it the stronger his conviction grew that in the exercise of his craft he might do something to connect Christianity with modern civilization. He offered his services to the L. M. S. as a missionary to Madagascar, but there was no opening for him just then. Next, his eye caught an appeal by the Church Missionary Society for a lay superintendent to take charge of a mission station in East Africa. He offered himself for the situation: that also failed him. Eventually he received a letter from the Central African Committee of the C. M. S., asking him to join their first mission to the Victoria Nyanza, in the heart of Africa. Along with five others, one being a clergyman, one a physician, and the other three laymen, he was designated for his work on 25th April, 1876. Mackay being the youngest of the five was called upon to speak last, and startled the committee by reminding them that within six months they would probably hear that "one of us is dead!" "But," he added, "when that news comes, do not be cast down, but send some one else immediately to take the vacant place." They arrived at Zanzibar in May, 1876. In less than six months one of the party *was* dead. Mackay was taken ill on the march inland and was ordered home, but he declined to go. Remaining near the coast, he recovered his health, and then turned his attention to making a road fifty miles in length to Mpwapwa. From that point he commenced the weary march to Lake Nyassa. "As eagerly as ever the ten thousand Greeks shouted 'Thalassa!' in the immortal Anabasis of Xenophon, did I gaze on that silvery sea, and thank God that I was near the Nyanza at last. For had I not been two years and more on the way from the coast?" En route he hears of the murder of his friends Lieut. Smith and Mr. O'Neill, and hurries on with all speed to

* A. M. MACKAY, by his Sister: New York, A. C. Armstrong & Son: Toronto, the PRESBYTERIAN NEWS Co.: 1890; pp. 480: price, \$1.50.

prevent further bloodshed ; courageously visits the murderous king of Ukerewe, and makes blood-brotherhood with him. Finds that everywhere "drink is the curse of Africa." For himself, chiefly on this account, he became a teetotaler, and so continued, testifying, as many others have done, that "abstinence from intoxicants is the true secret of unimpaired health in the tropics." He patches up the "Daisy" and sails for Uganda, at the northern end of Nyassa: is shipwrecked; patches up the "Daisy" again and sails on, reaching the place he had chosen as his home in November, 1878. His work in Uganda was of the most varied kind—digging wells, constructing windmills, making metallic coffins, furniture and implements, building houses, printing, and what not, and all the while doing the work of an evangelist. He makes friends with every one, and specially gets into the good graces of the great king Mtesa, with whom he has frequent talks on Christianity versus Mohammedanism, witchcraft, and other heathen delusions. Mtesa, "almost persuaded," to become a Christian, at least affords the missionaries protection, and many of the natives are instructed in the knowledge of God and the way of salvation. Mackay's description of the cruelty of the heathen in Central Africa is appalling. "It is a fact that Mtesa 'the humane king of Uganda' one day before Stanley's arrival ordered two hundred youths to be burnt alive because they had gone a little further than himself in adopting the new creed of Islamism." Not long afterwards, two thousand human victims were butchered on one day, and still later another holocaust of two thousand more, after suffering excruciating torture—all to gratify the "enlightened and intelligent King of Uganda, who professed to Stanley that he was a Christian, and whom the R. C. priests claimed to be a good Catholic." Mtesa, though he favoured the missionaries, to serve his own ends, was from first to last a pagan—out and out. His son Mwanga, who succeeded him in 1884, was no better, and signalized the commencement of his reign of terror by the murder of Bishop Hannington and all his party in 1885. For more than a year after that sad event Mackay remained—*alone*—at his post in Uganda, virtually a prisoner, in jeopardy of his life every hour. So long as a ray of

hope remained for putting an end to such atrocities, he resolutely held the fort. On the 30th of December, 1887, he was permitted to leave Uganda, which he did with a heavy heart, but with no thought of abandoning his missionary work. At Usambiro, near the south end of Nyassa, he threw himself into the work with unabated enthusiasm. One of the most delightful passages in Stanley's "Darkest Africa" is an account of three weeks spent in Mackay's mission station there, in September, 1888.—"To see him working day after day without a syllable of complaint, and to hear him lead his little flock to show forth God's loving-kindness in the morning, and His faithfulness every night, is worth going a long journey." On the 8th of February following, the hero of Uganda succumbed to a severe attack of malaria fever. By his death, Africa lost one of its truest friends, and Christianity one of its most brilliant and successful missionaries.

Our Missions in British Columbia and the North-West.

BY REV. DR. COCHRANE, CONVENER.

THE following notes of a hurried visit to the North-West and Pacific Coast I submit at your request, although I feel that very little can be added to the reports submitted by Dr. Robertson and our missionaries as to the state of matters in these remote fields. When asked by Rev. Mr. Fraser to re-open his church in Victoria, I hesitated to take a journey of three thousand miles unless I could be of some other service at the same time. Accordingly, I arranged to see as many of our missionaries on the journey to and fro, and visit as many of the fields as was possible within the space of three weeks. For the past seventeen years, during repeated visits to the North-West, I have spoken or written on the subject, but every new visit impresses me more with the vast Home Mission field opened up to our Church, and the great possibilities of the future, if the men and the means are only placed at our disposal by the members and adherents of our Zion.

Leaving Toronto on Wednesday evening, October 29th, we hurried along during the night, reaching NORTH BAY at nine on

Thursday morning. This pleasant little town, which is fast becoming a summer resort, as well as a centre for business, is one of the direct results of the Canadian Pacific Railway. I was met at the station by Rev. Mr. Goodwillie, our zealous missionary at that point, and hospitably entertained by him until the arrival of the train from Montreal three hours later. North Bay is rapidly increasing in population, and the prospects for our cause there, under the present supply, are exceedingly good. The church building, however, is entirely unfit to accommodate the large congregation, and we cannot make any great headway until a larger building is erected. The place is, I understand, uncomfortably crowded at the evening services, and the building altogether unsuited, in many respects, for increased attendance and successful work.

SUDBURY :—Noted for its mines, which are now attracting both Canadian and American capital, was the next point of importance reached. It appears to be a second Denver or Leadville, for every train brings speculators or miners to the now far-famed diggings. The number of hotels, as seen from the railway station, indicates a rush of business and the wonderful activity of the place. That this is no passing boom, and that the mines are all that they are claimed to be, is the opinion of all capable judges and the reports of deputations sent there by the Ontario Government during the last few months. The output of nickel is simply marvellous, and competent scientific authorities state that there is abundance of the precious metal for years to come however diligently and skilfully worked the mines may be. Rev. Mr. Griffiths has occupied this point since January, 1890, with great success. A church has been built and opened and arrangements are now being made for the building of a manse. I regret very much to say that since my visit Mr. Griffiths has felt compelled to resign the charge and has returned to Wales. For the present the Presbytery of Barrie have secured temporary supply, but it is of the utmost importance that an active minister, and one of superior gifts, should be settled there permanently and that without delay.

SCHREIBER—Is the next place of importance along this part of the line. It is a divisional terminus of the C. P. R. and the centre of mechanical operations. It is pleasantly situated, although without such possibilities of growth as North Bay or Sudbury. Rev. Mr. Neeley is our missionary at this point, and in addition teaches in the school part of each day. He told me that the work was fairly prosperous and the attendance on ordinances good. He seems admirably fitted for his position and has gained the confidence of the people. Without taking up time to speak of the scenery all along the route as we approach Nepigon and Lake Superior, which is simply indescribable, we hurry on until we reach

PORT ARTHUR—Beautifully situated on Thunder Bay. Here we met Rev. John Pringle, who has for several years most ably discharged the duties of pastor, not only of his own congregation, but to others in the neighborhood when destitute of Gospel ordinances. He reported to me an accession, on the previous Sabbath, of some eighty-two members as the result of a series of evangelistic meetings. The church at Port Arthur is a handsome building, beautifully situated, and filled with a highly influential congregation.

FORT WILLIAM—Which is very likely to be made a divisional terminus of the C. P. R., and where already railway shops and elevators have been erected, was the next point of call. Here we met Rev. Mr. Simpson, who reports favorably of his work at East and West Fort William. The brethren in this neighborhood seem to feel the necessity of having another Presbytery, as the distance from this point to Winnipeg, with which they are now connected, prevents attendance. That there are difficulties in the way is recognized by all, but, on the other hand, the success of our cause in these new fields depends, to a great extent, upon the efforts of the ministers and missionaries on the ground. The Presbytery of Winnipeg, distant twenty or twenty-four hours' journey from the stations along North Bay and Lake Superior, cannot possibly take the oversight that is necessary, and the non-attendance of ministers at Presbytery meetings proportionately lessens their interest in church work. From Port Arthur and Fort William on to Winnipeg, if we except Rat Portage and the Lake of the Woods, there is little to interest the tourist. Rat Portage, Keewatin, and other points here have been supplied by our Church for a considerable time, but settlements are comparatively few, and while there are patches of good fertile land here and there, the muskeg predominates. At Rat Portage we were joined by the well known evangelists, Messrs. Crossley and Hunter, who had just finished a series of successful meetings at different places along the line and were now on their way to Portage La Prairie.

WINNIPEG.

On the Saturday following we were met at the station by Rev. Dr. Duval and shortly afterwards by Rev. Joseph Hogg, in whose churches we preached on the following Sabbath, morning and evening, to large congregations. Presbyterianism in Winnipeg is making rapid strides. On our first visit in 1873 Knox Church was a small frame building—that now forms part of a livery stable—capable of accommodating about one hundred people, and receiving at that time four hundred dollars a year from the Home Mission Committee; now we have a magnifi-

cent building in which the congregation of Knox Church worship, and the large congregation of St. Andrews. These two congregations are situated at considerable distance one from the other, but within easy reach of the people residing in these neighborhoods. Still further west we have the North Church, under the pastoral care of Rev. John Hogg. A very neat and comfortable building has been erected, and the attendance is exceedingly encouraging. Across the Assiniboine we have Augustine Church, under the care of Rev. A. B. Baird, who also lectures in Manitoba College. Mr. Baird is one of our most useful ministers, and from his long experience in the North-West takes the deepest interest in the advancement of our work. One cannot be long in Winnipeg without seeing the vast advantage our Church reaps from Manitoba College. New churches in the neighborhood are being constantly opened and Dr. King, Dr. Bryce and Professor Hart have, in addition to their professorial duties, a large amount of this work on hand. The students, also, every Sunday are engaged in supplying stations near the city that could not possibly have Gospel ordinances were it not for the College. On my return to Winnipeg an opportunity was given me to address the students and of meeting again with many of the brethren there. When the Church can see its way clear it ought to relieve Dr. King and his colleagues, as far as possible, by providing additional assistance for the carrying on of the College work.

On the Sabbath afternoon of our stay in Winnipeg we had the pleasure of visiting a Chinese school, under the care of Mrs. Watt (Dr. King's sister), assisted by other ladies. The pupils were examined most minutely by Mrs. Watt on the lesson of the previous Sabbath, and the answers given by them showed a thorough knowledge of what they had been taught. Just at this point, we may say what we have stated elsewhere, that something ought to be done by the Christian Churches of the Dominion for the Chinese in the North-West and British Columbia. In Winnipeg they are comparatively few in number, but as we go west to Kamloops, Vancouver, Victoria, and New Westminster they are to be found in large numbers. The Chinese question all over British Columbia, as in San Francisco, is a burning one. Many of the British Columbians, like the Californians, denounce them and would have them excluded, but what they could do without them is a problem. Servants, who, in the east, are not plentiful, are

here rarely found and those who come are not likely to do the menial offices of the Chinaman. With many disagreeable peculiarities, when crowded together as they are in some localities, they are, in the main, a quiet, inoffensive class of people. That they are in Canada to remain may at once be accepted as a fact, and the sooner that the churches expend some of their missionary zeal in sending missionaries to such centres as Victoria, Vancouver, and New Westminster the better it will be for the country. It seems the veriest folly and inconsistency to be sending men to China and refuse to evangelize those who are at our doors.

BRANDON.—Here we were met by Rev. Alex. Urquhart, pastor of Knox Church, and several members of his congregation. On our return we spent a very pleasant Sabbath in this prosperous city, preaching to overflowing congregations and fulfilling other appointments as far as could be crowded into our three days' visit. Under Mr. Urquhart's ministry the church is becoming thoroughly consolidated and in first class working order. The Sabbath school is largely attended and efficiently superintended, and the officers and people all have a heart to work. The district around Brandon, like that of Portage La Prairie, is exceedingly fertile, and the crops this year have been above the average, so that the Brandon Presbyterian settlers, with others, are in good heart. The territory occupied by the Brandon Presbytery is a very wide one and demands a good deal of supervision, which the members cheerfully render. Several of our missionaries came into Brandon on the Sabbath evening and met with me at the close of the service.

MEDICINE HAT —We met the Rev. A. J. McLeod, both on our way coming and going. Medicine Hat, as known to most of your readers, was supplied for several years by the Rev. Jas. Herald, who died last year. There is a comfortable church and manse, and the congregation is steadily increasing, although, perhaps, not with such rapidity as some other points along the line. Up to this point the journey across the prairies was just what it must always be so long as settlements are so sparse. Hour after hour you look out at the same apparently infinite expanse, extending further than eye can reach. The monotony is somewhat broken by the stations and towns that are here and there dotted along the line, and the call of the dining-car conductor that the meals are ready. But beyond this there is not much to interest the traveller. The Indian at the stations with his polished buffalo horns still solicits your patronage, more woe-begone than ever. Buffalo and Indian alike appear to be fast disappearing, and but for the Government Industrial schools they would very soon be extinct.

CALGARY—Is reached three hours behind time, and then we begin the ascent of the Rockies, which continue without a break for

some six hundred miles. Calgary, as seen from the window of the train in the darkness of the morning, is rather a pleasing and striking sight. It is beautifully illumined by electric light, which is continued burning until day-break, and the shops are also kept brilliantly lighted up through the entire night. One is startled to see hundreds of reflectors on the prairie long before reaching the station.

CANMORE—is next reached, and then Banff Springs, where several of our fellow-passengers leave us. Onward we rush to Field, down the Kicking Horse Pass and on to the Glacier House, passing on our way the giant mountain peaks that have so often been described and that appear so sublimely awful and grand when seen for the first time, if, indeed, they do not always appear so to the reflective mind, who contrasts the puny work of man with the hand-work of God. At Canmore, where a new church is being erected, we met Rev. Mr. Gordon, and journeyed with him as far as Banff. Mr. Gordon has charge of both these fields and his time is fully occupied. As is to be expected during the winter season, Banff has not the number of visitors that crowd to that famous resort in the summer months, but there are so many other points needing supplies that Mr. Gordon has no leisure time.

On our return journey we spent a day at Calgary with the Rev. J. C. Herdman, the popular and efficient pastor of the church there. Mr. Herdman occupies, perhaps, the most prominent position of all the clergymen in the city, and while devoted to the duties of his own congregation, he takes a deep interest in our mission work. There is, perhaps, no other Presbytery better managed than that of Calgary under his direction. We had the privilege of meeting there with several of our missionaries and talking over the prospects of their different fields. Arriving at Vancouver on 6th November, instead of waiting there for a day, as first intended, we continued our journey.

VICTORIA.

Here we are on board "The Islander," a large, strong, Clyde-built boat, with every modern convenience for the comfort of the passengers. We are now afloat upon the ocean once more, but it is delightfully calm, and the breeze is refreshing to one coming from an inland city. The eighty miles between Vancouver and Victoria is gone over in five hours and we are again in the capital of British Columbia. One can hardly believe it is November, for "the chilly blasts" that Burns speaks of are wanting. During our stay of five days, with occasional rains, the weather was balmy and pleasant as May in Ontario, even a light overcoat was somewhat oppressive.

Notwithstanding the astounding growth of its rival on the mainland (Vancouver), Victoria is more than holding its own. It now numbers some 25,000. New and handsome buildings are being erected in many of the streets, while the suburbs are dotted over with residences of the highest style of architecture. The new Court-house, St. Andrew's Presbyterian Church, the new Methodist Church and the Roman Catholic Cathedral are equal to anything in the eastern cities. Electric street railways now connect the city with Esquimault, St. James Bay and Beacon Hill and are a paying institution. The new C. P. R. boats are also expected to call at Victoria next year and dock accommodation is being provided. The San Francisco and Alaska steamers, and the boats plying between Seattle, Tacoma and Washington Territory via Puget Sound all make Victoria their headquarters. Add to this the British naval squadron at Esquimault and some idea may be had of the importance of the city.

The Sabbath day in Victoria, notwithstanding the sad fact that saloons are in some cases open, and that railway and steamer excursions are frequent, is apparently kept by the mass of the people. The churches are well attended. The Y. M. C. A. is doing good work among the young men and is supported in its endeavours by all the evangelical denominations and the leading members of the Legislature. They have, like your own city, a live man for secretary, who hails from New England and has brought with him the tact and push and burning earnestness that characterize the down-east Yankee. Our Church in Victoria is well represented by St. Andrews, under the Rev. P. McF. McLeod, which is one of the most influential congregations in the city. His ministrations are largely attended, and the growth of the membership is beyond all expectation. The First Presbyterian Church, under the Rev. D. Fraser, at the other extremity of the city, having outgrown its accommodation, resolved, instead of building an entirely new structure, to enlarge the old building, which has been done at an expense of eight or nine thousand dollars. It is now most commodious, and with its large lecture room (which is capable of seating some three or four hundred people), admirably adapted for carrying on the different departments of work connected with the church. Mr. Fraser is now one of the pioneers of Presbyterianism in British Columbia, having been settled over his present charge since 1884. In 1882, when the writer of these notes visited British Columbia, this congregation resolved to unite with the Presbyterian Church in Canada. Its members were then comparatively few, but now, under the judicious and able ministry of Mr. Fraser, assisted by a noble band of office-bearers and workers, it has acquired strength and vitality beyond anything that could have been expected some years ago.

Mr. Fraser, as Convener of the Presbytery's Home Mission Committee, has done a large amount of work beyond his own congregation. He well deserves recognition at the hands of the Church, and has earned a lengthened furlough, which we hope his people will give him during the present year. The Rev. D. McRae, clerk of the Presbytery of British Columbia, who has, with another missionary, charge of the outlying stations near the city, and who has been for many years on the ground, has also done much to help on our cause. During our visit Mr. McRae was laid aside by sickness, brought on, to some extent, by exposure and hard work. We are glad to know that he has since recovered and trust that his services will long be spared to us. During our stay in Victoria I met with the brethren there, at which meeting we read communications from several of the outlying stations regarding grants and appointments and decided certain matters that would not admit of delay. The good feeling existing between all the members of the Columbia Presbytery and their great eagerness to extend our work into the regions beyond is worthy of remark. In no part of our church work have we been more successful than on the Pacific coast, and this is due, in great part, to the fact that at all the important centres we have wise and judicious men.

NANAIMO.—A hurried visit was paid to this place, lately under the charge of the Rev. Mr. Miller, but now vacant. Rev. C. B. Pitblado, of California, was given a call a few months ago, but declined. They offer a salary of two thousand a year and a very comfortable manse. The people are spirited and ready at any time to build a new church, if the right man can be secured, although the present building is both neat and commodious. Nanaimo offers one of the most advantageous settlements in our Church for a man of ability. In addition to the duties of his charge he could do much in districts adjacent to plant churches. The Wellington mines adjacent and other points are clamorous for missionaries, but the action of the committee depends, to a great extent, upon the selection of the right minister for Nanaimo.

VANCOUVER.

The day of our arrival was rainy and foggy and the bold peaks of the "Lion's Head" mountain were shrouded in mist. But in the Vancouver C. P. R. Hotel any man can make himself comfortable so far as material comforts are concerned, no matter how adverse the elements without. The growth of this city is not only remarkable, but phenomenal. No city in the British possessions, nay, we may say on the continent of America, has made such wonderful strides as Vancouver. The city was laid out early in 1886, with a population of 600 ;

in 1887, after the fire of June, 1886, which destroyed the place, it had 2,000 ; in 1888, 6,000 ; in 1889, 12,000, and now it has reached 15,000 or 18,000. The reasons for this rapid growth in population are not far to seek. It is the western terminus of the C. P. Railway and also of the China and Japan steamship lines.

Daily steamers also ply between Vancouver and Victoria and Nanaimo, and bi-weekly to Seattle, Tacoma, Port Townsend and all (U. S.) Sound ports. The three new steel ships, 'Empress of India,' 'Empress of China' and 'Empress of Japan,' building for the C. P. R., will bring Ontario and Quebec within reach of Japan in about sixteen days. The traffic from Australia, China, Japan and India via the C. P. R. is just in its infancy, and no bounds can be fixed to its future development. The site chosen by the C. P. R. magnates for the future great city is, in many respects, unrivalled for beauty and climatic advantages. From the shore the ground rises to a height of two hundred feet at the highest point and then falls on an easy slope to English Bay, making perfect drainage easy. Fine water is supplied from high up in the mountain seven miles northward. Electric tramways are now in operation, connecting the extremities of the city, and a company has just been organized to extend the system to New Westminster, a distance of twelve miles, or eight miles less than the route taken by the C. P. R. at present. The buildings are, for the most part, substantial and ornamental, built of solid stone, or brick and stone. Structures that will compare with Toronto and Montreal for capacity and height are being erected on the principal streets for wholesale purposes. In addition to these are the new Opera House built by the C. P. R., the new Post Office, another monster hotel, buildings for the Bank of British Columbia and that of Montreal, and a fine edifice for the Young Men's Christian Association. The industries of Vancouver, for a city of its age, are many. There are seven saw mills in operation, besides planing mills, sash and door factories, foundries, iron works, machine shops, soap works, furniture factories, carriage factories and a sugar refinery with a capacity of 200 barrels per day. The streets and avenues are laid out and graded for many miles, so that the people here will not be troubled by the question of annexing the suburbs for many years to come. In a word, every invention and comfort to be found in the larger cities of Ontario are to be found in Vancouver. Of course, living is high and it does not do for a man of slender resources to stay long at the leading hotels, but this is true of all rising cities in the North-West and British Columbia. Real estate is still much in demand, although there has never been anything approaching the Winnipeg boom of 1881.

Rand Brothers, the real estate brokers, do an immense business and have agencies in all the important cities here, as well as in London, England. The city is also well supplied with newspapers. Three dailies are published, the *Vancouver World*, the *News-Advertiser* and the *Telegraph*. The first named is under the editorial control of Mr. J. C. McLagan, formerly of Guelph, and more recently of the *Victoria Times*, and is a live, newsy sheet, giving special prominence to Ontario and eastern questions. To travellers from the east Mr. McLagan is always "at home" and willing to render them any possible service.

BRITISH COLUMBIA—I need hardly say, is not the vast farming and agricultural territory that Manitoba and the North-West countries are, but it has many fertile valleys near the cities and in the interior that produce crops unsurpassed on the continent. Its great resources are fish, Columbia salmon, &c., and mines containing gold, copper, coal and almost every mineral that can be named. The old Cariboo mine of 1858 excitement, which, if as some say worked out, has given place to any number of mines all the way from Donald along the Columbia, Thompson and Frazer rivers. Many of them are worked by the Chinese, who bring their gold nuggets down to Victoria, where they are quickly bought up and sent on to San Francisco to be melted and coined. While these statements are all within the limit of any one's experience who visits Vancouver, it should be added that, as in many places of Ontario, there are many men in Vancouver and elsewhere out of employment. The place is over-stocked with clerks and salesmen who have come under the impression that situations are so plenty and wages so high that they will at once find work and make small fortunes. For young men who are persevering, industrious and capable there are generally found openings, but some must wait for a considerable time before they get just what they want.

During our stay in Vancouver we had the privilege of preaching for the Rev. E. D. McLaren in St. Andrew's Church and taking part in other services. St. Andrew's Church, recently erected, like that of its namesake in Victoria, is, perhaps, the most beautiful church building in the city and has just been provided with a magnificent fine toned organ, built by Warren, of Toronto. The congregation is large and liberal and comprises a great many of the prominent citizens. Mr. McLaren most worthily represents Presbyterianism, and is held in the highest regard by the members of all denominations. Perhaps no other city on the Pacific coast makes greater encroachments upon a minister's time than Vancouver. New arrivals every day from different parts of Ontario and the old world find their way to St. Andrew's manse and are all heartily welcomed and assisted by the minister. In addition to St. Andrew's, the First Church has

now been provided with a pastor in the person of Rev. G. R. Maxwell, formerly of Three Rivers, Que. And the congregation, formerly under the care of the United States Presbytery, under the pastoral care of Rev. Mr. McLeod, has now been received into our church, so that we have, for the present, ample church accommodation even for the rapid accessions to Vancouver city. From Vancouver we pass on to the royal city of

NEW WESTMINSTER,

charmingly situated on the banks of the Fraser River and possessing attractions second to no city in British Columbia. Unlike Vancouver, New Westminster is an old settled place, and was formerly the seat of the Legislature. It still is the centre of legal matters, having the penitentiary and other public institutions within its limits. Along the river there are numerous canning factories, where the salmon are prepared for the eastern and British markets.

For many years, like Victoria, New Westminster was a rather staid, slow-going, dignified and conservative place, but recently it has made rapid strides, and gives evidence of enterprise and progress in common with other towns and cities in British Columbia. It is pre-eminently a choice spot for beautiful residences, and the new avenues and streets that are being laid out and graded in all directions indicate the increase of population of a superior kind. A magnificent pile of public buildings for the law courts and a handsome structure for the Y. M. C. A. are among the many in course of erection. A railway connecting the city with Seattle and other points on the sound will, of necessity, greatly augment the industries and business connections of the city. There is still here, as elsewhere, a little of that feeling (which seems strange to those from Ontario) that regards Canada as some far-off foreign country, to which they are bound by comparatively slender ties. Down east seems to them like the ends of the earth, while the United States cities on the sound are regarded as their friends and allies. It is not so wonderful, after all, that we should find remains of this feeling, for until the opening of the C. P. R. Ontario was practically a "terra incognita"—an unknown country—to British Columbians. It should not, however, be so much longer. "With a great price," the Dominion has bridged the vast chain of mountains that seemed impassable to mortals, making communication now between the extreme east and west short and easy. We are all one, and if the east takes a just pride in the North-West and in this grand new province, so should our brethren in British Columbia take a becoming pride in the elder cities and institutions of the Dominion.

Our Church at New Westminster is admir-

ably served by Rev. Thomas Scouler, formerly of Hamilton. A magnificent new church has been built and a comfortable manse at a cost of about twenty thousand dollars. Mr. Scouler has an attached and daily increasing congregation. On the morning we preached the church was filled, as was also the old church, now used as a lecture room, on the previous Friday evening. The work has prospered so greatly under Mr. Scouler's charge that two new stations have been opened and ground bought for two new churches at other points in the city. Rev. W. G. Mills, formerly of Sunderland, has been appointed to these new stations, and from what we know of his success in his former field the best results are looked for in his new position. It must be a cause of gratitude to all well-wishers of our Zion to find such amazing progress in British Columbia. For many years, up to 1882, our sole representative in British Columbia was the Rev. Robert Jamieson, of New Westminster. Now we have a Presbytery of seventeen ministers and a mission field of over sixty stations.

In closing this rapid sketch of my visit there are many things that I would like to emphasize. It hardly need be said that if our Church is to maintain its present proud position in the North-West and British Columbia and respond to the calls made upon all the Presbyteries by the numerous settlers who are taking up land, the revenue must be greatly increased. By dint of the severest economy and refusal to occupy many important points, we have endeavored, as far as possible, to keep the expenditure within our means. The result is that many places like North Bend, Lytton and other places on the C. P. R. near Vancouver City have no ministerial services of any kind whatever. One of the railway employees at North Bend, who came into Vancouver on the day I preached, told me that this was the only sermon he had heard for four years. They guarantee at this point six hundred dollars to help to support a minister, as they also do in other localities, but this means an outlay of at least four hundred dollars a year to each new field on the part of the committee, with travelling expenses added. Such statements have frequently been made in the public press without the response that might have been expected from Presbyterians attached to the spread of their principles in these new and promising regions. Whether the means placed at our disposal this year will enable us to appoint additional missionaries in March next we cannot yet say. Another point is this: the missionaries wanted for the North-West and British Columbia need to be vigorous in body as well as in mind. We have so far been singularly blessed with self-sacrificing ministers and missionaries; they hardly ever complain of the fatigue and exposure to which they are subjected. There is a feeling, how-

ever, among some of our ministers that British Columbia is a place for invalids or convalescents and that the work there is much easier than that of the North-West Territories. This is a mistake; while the climate is very different, as a general thing, to the North-West Territories, none should go there who are not able to do hard work and drive long distances. It is to be greatly regretted that so few, comparatively, of our senior theological students permanently settle in these far-off fields.

My opinion is, although others may differ from me, that such Presbyteries as Winnipeg and Rock Lake are now sufficiently able to work their mission stations just like the Presbyteries of Ontario and Quebec without much superintendence, and that the services of Dr. Robertson should be given mainly to such Presbyteries as Brandon, Regina, Minnedosa and Calgary. In other words that, whereas fifteen years ago Winnipeg was the centre of our mission work, that centre is now moved on a thousand miles. New branch railways, such as those from Regina to Prince Albert and from Calgary to Edmonton, are opening up every year new fields for our Church to enter.

W. C.

Household Words.

SERVICE.

"It is not mine to run with eager feet
 Along life's crowded way my Lord to meet;
 It is not mine to pour the oil and wine,
 Or bring the purple robe of linen fine;
 It is not mine to break at His dear feet
 The alabaster box of ointment sweet;
 It is not mine to bear His heavy cross,
 Or suffer for His sake all pain and loss;
 It is not mine to walk through valleys dim,
 Or climb far mountain heights alone with Him;
 He hath no need of me in grand affairs
 Where fields are lost or crowns won unawares.
 Yet, Master, if I may make one pale flower
 Bloom brighter for Thy sake through one short
 hour,
 If I in harvest fields where stray ones reap
 May bind one golden sheaf for love to keep,
 May speak one quiet word when all is still,
 Helping some fainting heart to do thy will,
 Or sing one high clear song on which may
 soar,
 Some glad soul heavenward, I ask no more."

MAN'S INHUMANITY TO WOMAN.

Take a very common sight in Africa: On a forest path you meet a family returning home from the plantation. In advance stalks the man, a great, stalwart fellow, carrying a light gun that weighs five or six pounds. Next come the women, usually much smaller and feebler, every one of them panting and staggering under the loads they carry. On their backs, supported by grass ropes passing over their

foreheads, are bushel baskets full of plaintains or cassave roots and heaped until there is nearly a bushel on top, and, perhaps, an additional burden in each hand, till they look like pack mules rather than women. You say to the man, "Why do you make your wives carry such heavy loads?" In surprise he answers, "Why they are my women." "I know they are," you reply; "but why don't you carry the basket for that poor woman and let her carry your gun?" "Me! Why I'm a man! It is the work of the women to carry the loads!" And so women are the burden-bearers, and they age rapidly under it. As a rule, youth is past at twenty-five, and at thirty-five or forty she looks sixty or seventy.

But it is in the marriage customs of Africa that woman's degradation is most marked. Betrothed when a mere child, she grows up bound to a man who is certainly ten or fifteen and perhaps forty years her senior. She may dislike him, even hate him, it makes little difference. She is taken from her home at the age of eight or ten and goes to live in the family of her future husband, where her mother-in-law teaches her that her great duty in life is to obey her husband and the great business of life is to serve him. Here she begins at once to cook his food and to wait on him, and, as soon as he chooses, she becomes his wife without any further ceremony. If she fails to show her husband due respect, if his abuse and imperious demands cause her to lose her temper (for she still has one, and a tongue too,) then he beats her. You remonstrate: "Stranger, why do you beat this woman?" "She's my wife." "Yes, but you abuse her?" "She did not obey me." "But why do you expect more deference from her than you show to her?" "Did I not," he replies, "pay for her more than two hundred dollars, the wages of a year's work? She's mine." There you have the story. Greed prompted her father to sell her, and he tries to satisfy his parental instincts by calling it marriage. Selfishness prompts her husband to oppress her, to take advantage of her weakness, to make her his slave, his drudge. The only remedy is the gospel of love which requires "Thou shalt love thy neighbour as thyself." "Husbands, love your wives, and be not bitter against them."—*A. C. Good, in Woman's Work for Woman.*

JERUSALEM MY HAPPY HOME.

Another crusade is needed to start for Jerusalem, a crusade in this nineteenth century greater than all those of the past centuries put together. A crusade in which you and I will march. A crusade without weapons of death, but only the Sword of the Spirit. A crusade that will make not a single wound, nor start one tear of distress, nor incendiarize one homestead. A crusade of gospel peace! And the cross again be lifted on Calvary, not as once, an instrument of pain, but a signal of in-

vitation, and the mosque of Omar shall give place to a church of Christ, and Mount Zion become the dwelling place not of David but of David's Lord, and Jerusalem, purified of all its idolatries, and taking back the Christ she once cast out, shall be made a worthy type of that heavenly city which Paul styled "the mother of us all," and which St. John saw "the holy Jerusalem descending out of heaven from God." Through its gates may we all enter when our work is done, and in its temple, greater than all the earthly temples piled in one, may we worship. Russian pilgrims lined all the roads around the Jerusalem we visited last winter. They had walked hundreds of miles, and their feet bled on the way to Jerusalem. Many of them had spent their last farthing to go there, and they had left some of those who started with them, dying or dead by the roadside. An aged woman, exhausted with the long way, begged her fellow pilgrims not to let her die until she had seen the holy city. As she came to the gate of the city she could not take another step, but she was carried in, and then said, "Now hold my head up till I can look upon Jerusalem," and her head lifted, she took one look, and said: "Now I die content, I have seen it! I have seen it!" Some of us before we reach the heavenly Jerusalem may be as tired as that, but angels of mercy will help us in, and one glimpse of the temple of God and the Lamb, and one good look at the "King in his Beauty" will more than compensate for all the toils and tears and heart-breaks of the pilgrimage. Hallelujah, Amen!—*Talmage.*

NEW CREATURES.

A Profane persecutor weeps.—"During the mission at Old Heath, Essex, last year, there was among the hearers a very rough-looking man, and as he was there every night I became greatly interested in him. On inquiring about him I found that he had been a very Saul in persecuting those who professed the name of Christ, and had for years been living a very godless and profane life, known as one of the worst characters in the neighborhood. At the close of the first week's services, though he had been regular in his attendance, it seemed as if very little impression had been made on him, but the good seed which was sown during this time was to spring up and bear fruit. One night I had just finished my address, when, with the tears streaming down his face, he shouted out before every one: 'Pray for me, sir; I can stand this no longer.' Bible in hand I tried to put the way of life still more clearly before him—as simply and as plainly as I knew how, and that night he obtained peace with God through faith in our Lord Jesus Christ, and he went home rejoicing in his new-found joy. His mother soon heard of it: she was herself unconverted, and she said, 'Well, if there is any truth in the change I shall soon know it: he has not spoken to me for many a

long day, and if he is really changed, he will speak to me now.' Next Sunday she went to the village where her son lived, and as he knew of her being there, he went to her, threw his arms round her neck, kissed her, and asked her forgiveness for his past unkindness. This made a great impression on the mother; she came to the meetings, and soon she, too, gave herself to the Lord. This happened a year ago, and now, returning to the same neighborhood, I inquire how they are getting on, and hear that the mother, the son, and his wife are all zealous Christians—the man the most earnest of all, trying by all that lies in his power to win others for Him whom he now loves so well, and to the faith he once persecuted."

NAME OF THE GOOD SAMARITAN.

Oberlin, the well known philanthropist of Steinthal, while yet a candidate for the ministry, was travelling on one occasion from Strasburg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey, and was among the mountains, and by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God and yielded to what he felt to be the sleep of death. He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon-driver in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon, and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner. "And it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel. Please tell me the name of the Good Samaritan?"

"That," said Oberlin, "I can not do; for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

PRAY FOR MISSIONS!

The saintly mother of a missionary used to pray with a map of the world before her in her closet, every day. She would plead with God in behalf of one country for successive days, and then for another, and another. When her daughter wrote home of the great awakening at Harpoot, and of the many conversions in that city and in the villages of the

plain, the mother replied: "I am not surprised. I have been expecting this for months past. I have spent the hours before the dawn of every day praying to God for an outbreak of his Spirit upon Harpoot."

Judson's testimony as to prayer was: "I never was deeply interested in any object—I never prayed sincerely and earnestly for anything, but it came at some time; no matter at how distant a day, somehow, in some shape, probably the last I should have devised, it came."

Queen Mary trembled at the prayers of John Knox. What a quaking in the kingdom of darkness would ensue if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive!"

PRAYER, in certain circumstances is as natural to man as the throbbing of the pulse; as the respiration of the lungs. If God implanted that instinct in the human heart it was because in his own heart there is something responsive.—*Talmage*.

STOP BEFORE BEGINNING.

A few days ago, Rev. T. L. Cuyler, D. D., spoke on the drink question, under the auspices of the Young Men's Christian Association, in Brooklyn. The Doctor spoke on the drink question, but did not confine himself to an attack on the saloons, dismissing them with the remark that he thought them slaughter-houses of souls and breathing-holes of hell. As to the habit of drinking itself, he said that a large part of the clubs had drinking places in them, and these clubs had broken up many homes and hearts. When he, himself, went to Princeton College he would have gone over the Niagara Falls of drink, only that he was a teetotaler.

"Young man," exclaimed Dr. Cuyler, "remember that whisky is a good thing to preserve a dead man in. If you want to preserve a dead man, put him in whisky, if you want to kill a live man, put whisky in him."

Dr. Livingstone said that he could always bear more hardships and do more work on water, and simply water, than anything else. Of any people in the world Americans did not need stimulants, their atmosphere was so stimulating, and they lived at such a high rate of speed.

He himself had been forty-four years in the ministry and had never been in bed a Sunday in his life, and a cup of water, a cup of coffee in the morning and a cup of tea at night were about all the stimulants he needed. Alcohol went right to the brain, and whatever went there went right to headquarters where body and mind meet, where time touches eternity.

"Young man," he said in conclusion, "stop before you begin. That's the time to stop."

Ahab's Covetousness.

FEBRUARY 8. B.C. 899. 1. KINGS 21 : 1-16.

Golden Text, Luke 12 : 15.

ABOUT seven years had passed, since Elijah's journey to Horeb. He had returned to his reforming work, assisted by Elisha; ch. 19 : 20. God had preserved him from the rage of Jezebel. Ahab, although the Lord had delivered him, from the Syrians, ch. 20 : 13, had not repented of his evil ways, but kept "working wickedness, in the sight of the Lord." v. 25. V. 1. *Jezreel*—a city twenty miles N. of Samaria. V. 2. *Give*—Although the proposals of Ahab, may seem fair enough to us, Naboth was not at liberty to accept them. The Levitical law forbade him selling his homestead, Lev. 25 : 14-28. This explains his emphatic refusal in v. 3. V. 4. *heavy—displeased*—Sin makes a man unhappy. Ahab's pride was hurt, and his covetousness disappointed, Prov. 13 : 15. V. 5. *Jezebel*—This wicked woman, saw in her husband's anger, an opportunity to get rid of one more servant of the God she hated, and at the same time to obtain his vineyard for nothing. She took the whole matter in her own hands. V. 7. *Dost thou . . .* She showed some contempt for the King's weakness, acted independently, writing in his name, sealing the letters with his seal. Ahab knew, that she would not stop at any crime, yet let her do as she pleased. This was not showing himself, "a King in Israel". V. 9 *a fast*—With fiendish cunning, Jezebel used religion as a cloak, for her intended crime Comp. Matt. 26 : 65. *On high*—in a foremost place. V. 10. *Sons of Belial*—A Hebrew expression for a very wicked man, 1 Sam. 2 : 12. *two*—Deut. 17 : 6. *God and the King*—The same kind of accusations, were made by the Jewish priests against Jesus, Mark. 14. : 64, Luke 23 : 2. *Stone him*—the penalty of blasphemy, Lev. 24 : 16. V. 11. *the elders . . . did*—They should have resisted the orders of the queen, but being afraid of her, carried out her instructions to the letter. Naboth was condemned, led out of the city, Num. 15 : 35, and stoned to death. V. 16. *Take possession*—Ahab had his wish. He went down to look at the vineyard, but unexpectedly met Elijah there. By the Lord's command, the prophet announced to him, the utter ruin of his house, and the miserable death of both Jezebel and himself, v. 17-25. This was fulfilled to the letter, 1. Kings 22 : 37, 38, 2 Kings, 9 : 33. His sin found him out, Num. 32 : 23. Sin always brings punishment. Its wages is death, Rom. 6 : 23. Mark how one sinner makes many. Ahab's covetousness suggested to Jezebel, her criminal plotting. Beware of covetousness. Godliness with contentment is great gain, 1. Tim. 6 : 6-9. All we can acquire of property, in this world, will not prolong our life, and may not make it happier, Luke 12 : 15. If we get riches, get them by right, Jer. 17 : 11.

Elijah Taken to Heaven.

FEBRUARY 15. B.C. 896. 2 KINGS, 2 : 1-11.

Golden Text, Gen. 5 : 24.

AHAB was dead. His son, Ahaziah, succeeded him, and walked in the same wicked ways, 1 Kings 22 : 52, but God cut his life short, 2 Kings 1 : 17. Jehoram, who was now King, effected some partial reforms, yet did not turn to God, with all his heart, 2 Kings 3 : 2. Elijah, who had during seventeen years prophesied in Israel, knew by the Spirit of God, that his task was about to end. V. 1. *Heaven*—God's dwelling place. There God's people will dwell with Him forever, 1 Thess. 4 : 17. *Gilgal*—Near Jericho, six miles from Jordan, Josh. 4 : 19. *Bethel*—Jeroboam had set up one of his golden calves there, but Elijah had established a school of prophets, 1 Kings 12 : 29. Elisha knew he was about to lose his master, v. 3. *Tarry*—Knowing how God was taking him to Heaven, Elijah's humility made him wish to be alone. Three times he begs his friend to remain behind, but Elisha would not hear of it. V. 3, *hold your peace*—Their talking thus only increased his grief. V. 7. *Fifty men*—Evidently, the school was a large one. God would not be left, without witnesses in Israel, when Elijah was no more. V. 8. *divided*—near the same place, where they parted once before, Josh. 3 : 3. V. 9. *before*—not after; for then he could not have heard him. It is useless to pray to the dead. *A double portion*—desiring earnestly the best gifts, not for his own glory, but to carry on worthily, the great work of reformation, yet before him. V. 10. *A hard thing*—God alone could do it. By his prophetic power, he gave Elisha a sign, to let him know if the wish was granted. V. 11. *a chariot of fire*—bright as fire, Rev. 1 : 14, Psalms 104 : 4. *Whirlwind*—with wonderful swiftness. Only two men are known to have escaped death, the common lot of all. Enoch, Gen. 5 : 24, and Elijah. They were types of Christ, who also ascended up to Heaven, for death could have no power over him, Acts 2 : 24. Many centuries after, Elijah stood with Jesus and Moses on the Mount of Transfiguration, showing that neither of these great servants of God was lost, although no man ever found Moses' sepulchre, and Elijah disappeared in the remoteness of the skies, Deut. 34 : 6, Luke 9 : 30. Mark how a fallen world treats eminent servants of God. Elijah, like the apostles and like Jesus, met with more enmity than friendship, more persecution than kindness. The darkness comprehends not the light, John 1 : 5, and men love darkness more than light, because their deeds are evil, John 3 : 19. Although we may not hope to escape death, as Elijah escaped it, it will have no terrors for us, if all our trust is in the Lord Jesus. For a believer, to die is to go to Jesus, "which is far better." Phil. 1 : 21, 23.

Elijah's Successor.

FEBRUARY 22. B.C. 896. 2 KINGS, 2:12-22

Golden Text, Zech. 4:6.

THE presence of righteous men is a safeguard to a people. Tensuch would have saved Sodom from its fate, Gen. 18:32. Elisha knew this. He also knew what corruption existed in Israel. As he saw Elijah, in his chariot of fire, vanishing in the distance, his first thought was for Israel, deprived of its great prophet. He had indeed been "the chariots of Israel and the horsemen thereof." To himself, he had been a father. As he saw him, he also knew that his request had been granted, v. 9. Yet he *rent* his clothes, in token of his sorrow, Gen. 37:29. God sympathizes with our grief, when friends are called away. Jesus wept with Martha and Mary, John 11:35. Yet let us not sorrow as if we had no hope, but bow submissively to the will of God, 1 Thess. 4:13. V. 13. *mantle*—In taking it up, Elisha also took up his master's work. Elijah needed it no longer. He had instead the "long white robe," Rev. 7:13. V. 14. *Smote the waters*—Like Elijah, a test of the reality of the power given to him. The waters parted. God's servants, one by one, are taken away, but God's work goes on until the final victory, Matt. 28:20. The sons of the prophets, who saw the miracle, acknowledged Elisha as their master. They feared that the "Spirit," instead of having taken Elijah to heaven, had transported him to some remote part of the country, Comp. 1, Kings 18:12, Ezek. 8:3. They wished to be allowed to search for him. As they insisted, Elisha consented. Their search was fruitless, as he had told them. V. 18. *Jericho*—destroyed by Joshua, Jos. 6:24, rebuilt by Hiel, 1 Kings 16:34; five miles from Jordan, eight from Jerusalem. Its surroundings were beautiful, but the water was unhealthy, and the land barren. V. 19. *The men of the city*—coming to Elisha, show that his power as a prophet was fully recognized. V. 20. *A new cruse-salt*—The cure was not in the salt, or the cruse. These were asked for, as a test of the faith of the petitioners. V. 21. *I have healed*—It was the Lord's work, as long before in Mara, Ex. 15:25, ch. 4:41. V. 22. *To this day*—A fountain bearing the name of "Ain es Sultan," is still shown to travellers, as the one healed by Elisha. Its waters are beautifully transparent, sweet and cool. The power of God, to this day also, can change a bad into a good heart, through faith in Christ, and obedience to His word. The water that Jesus gives to the thirsty is that of his grace. Their thirst is quenched. More than this, it becomes in them "a well of water, springing up into everlasting life. A blessing to themselves, and one to others around them, John 4:14. It is given freely, Rev. 22:17. Without money, and without price, Is. 55:1.

The Shunamite's Son.

MARCH 1. B.C. 895. 2 KINGS, 4:25-37.

Golden Text, John 5:21.

SHUNEM was near Jezreel, Josh. 19:18. A pious and wealthy woman of that town delighted in giving her hospitality to God's prophet. The Lord, always mindful of what is done for His servants, had blessed her with a son, Matt. 10:41. The child got sunstruck one day, was carried home to his mother, and died shortly after. She laid him on a bed and hurried off to Carmel, 12 miles away, to Elisha. V. 25. He saw her "*afar off*," and courteously sent his servant to meet her. V. 26. *It is well*—God had done it. She would not murmur, Ps. 39:9. V. 27. *caught him*—bowed down to the very ground, and speechless from grief. Gehazi—Comp. Matt. 15:23. V. 28. *Did I desire*—True. The child had been an unasked gift of God, v. 16. Elisha first sent Gehazi to lay his staff on the child's face. The rod of Aaron had worked miracles, why not, his? Ex. 7:19. He warned the servant to lose no time in saluting passers-by, Luke 10:4. However, the mother, instinctively mistrusting Gehazi, refused to leave Elisha, who arose to go with her, Comp. Gen. 32:26. As they went, they met the servant returning. As she had expected, his errand had been fruitless. V. 33. Elisha, having entered the house, found the child dead, yet shut himself in the room with the corpse and had recourse to prayer, as his old friend Elijah had done in similar circumstances, 1 Kings 17:21. Notice that when Jesus raised the daughter of Jairus, it was by a command, Mark 5:41, but prophets, being only men, had to have recourse to a higher power than their own, Jas. 5:16. V. 34. *lay upon the child*—to help to impart vital heat to his cold limbs. He prayed that God would restore light to his eyes, breath to his mouth, and power to his hands. His walking *to and fro* in the house shows his intense anxiety and fervency. A second time he stretched himself upon the child, whose flesh had warmed, and who now opened his eyes, and by his sneezing gave audible proof of his recovery. The mother was then called, and we may imagine her joy at finding her dear little son alive and well. V. 37. *She fell at his feet*—in deep gratitude this time, and leaving the prophet to thank God for having heard him, she took up the child and went out—doubtlessly to her husband, to tell him what God had done for them. In all our sorrows and bereavements, let us, like the prophet, go to God in prayer, cast all our care upon Him, for he careth for us, 1 Pet. 5:7. He will not raise up our dead, as He did then, but He will enable us to look forward hopefully to the day of Christ, when God will bring again with Him them which sleep in Jesus, 1 Thess. 4:14.

Ecclesiastical News.

SCOTLAND:—The Disestablishment fray continues without much abatement. In favour of the Church of Scotland, the Layman's League is being vigorously worked, there being a Free Church Section, and, if I mistake not, a U. P. Section as well. Public and enthusiastic meetings are being held in various parts of the country, and as a result, the prospects of the Church appear to be better than ever.... General Booth has been in Glasgow, advocating his great scheme of social and spiritual reform. A large audience filled St. Andrew's Hall, and responded with a contribution of over \$25,000. The General is an able and attractive speaker. His points were put with clearness and precision and with many a clever and humorous sally, never losing sight, however, of the eternal destinies of the creatures to be "saved.".... Mr. Quarrier has received, within a few weeks, as additions to the Orphan Homes, a Seaside Home at Fairlie, on the Ayrshire coast, the gift of one donor, and, we understand, the donor's former residence, a superb place and beautifully furnished; also, a gift of over \$10,000 to erect an additional Home at Bridge of Weir; and a cheque for \$25,000 for the erection of a school, where the children may be duly equipped intellectually for the battle of life.... There has passed away the Rev. Dr. Stoddart, of Madderty, in his 99th year, the oldest preaching minister in Scotland. The Doctor officiated until within a fortnight of his death, preaching three times at the communion three weeks ago!.... Efforts are being made to have the public houses closed on New Year's Day in Glasgow, Edinburgh, Dundee and Perth.... Lord Provost Muir, of Glasgow, has refused a Wine and Beer License to the East End Exhibition of that city, a decision which cheers very much the hearts of all temperance people.... The restoration of the old Abbey in Paisley is mooted at last. It will take money, but Paisley is rich, and her sons are enthusiastic. D.

ENGLAND:—There has been a good deal of grumbling of late. The dissatisfaction with Professor Skinner's inaugural lecture has not yet subsided, and parties are clamouring for its reproduction in print, hoping to find material for "a case" in it, though it were far better to let sleeping dogs lie.... Within the last month public opinion has gone back somewhat on General Booth's magnificent plan of social reform. Still, a large sum of money has been pledged, and everything will now depend on the use which is made of that money. The resignation at this particular juncture of Mr. Smith, who was one of Booth's right-hand men, has shaken the confidence of many in the General's administrative tactics, and to question the wisdom of placing in his hands the sole management of such a herculean

scheme. His book, "In Darkest England," has been severely criticized—not so much for what it contains as for what is omitted to be said in it. It is charged against him that he studiously ignores all the earnest and successful efforts set forth by existing agencies, such as Bernardo's Homes and Müller's and Quarrier's Orphanages, that have been doing, with amazing efficacy and upon a large scale, for many years, the very same kind of work that Mr. Booth proposes to take up. To some it appears as if the support given to this new enterprise betrays a weakness of faith by those who have hitherto been supporting other methods; but the general opinion seems to be that the Salvation Army are more likely, by their training and their peculiar methods of working, to get a hold on the "great unwashed" than any other organization; and if that be so, by all means let them have a fair trial. S.

IRELAND:—The Moderator of Assembly has issued a statement bearing on the political crisis which has been so unexpectedly precipitated on the country at large, and on Ireland in particular. The Irish Presbyterians all along opposed, and now as much as ever, deprecate as most perilous to the country, the success of so-called Home Rule.... There have been two deaths in the ministry since the notes of last month were written, namely Rev. S. Stewart, of County Donegal, and the Rev. E. Stevenson, of Mayo, near Lisburn. The former was a Pre-Union minister, having been ordained in 1834. He has not been in active work for quite a number of years. The latter was much younger, having begun work in Mayo in 1855. The remark is often made, as one after another of these who were at work before the Union of 1840 took place drops off, how small the band of those days is getting. The fathers in some cases live a long time, they do not live for ever. Why is it that we have so few in this age who spend 50 or 60 years, and sometimes more, in the work of the ministry? Perhaps those of our time are less tough in fibre than our fathers were. Or is it that the conditions of life are more exacting, that whether we will or not we have to yield to the demands that are made upon us? It is a problem that deserves some thought. H.

CANADA:—REV. DR. McMULLEN, an ex-Moderator of the General Assembly of the Presbyterian Church in Canada, occupied the lectern of St. Paul's, Church of England, Woodstock, on Christmas Day, and preached, so it is said, a good Presbyterian sermon, without any alarming consequences. DR. McMULLEN and DEAN WADE are to be congratulated that they are the first, as far as we know, who have had the courage to overstep a certain imaginary boundary line that has so long stood in the way of that unequivocal brotherly recognition which all true Christians owe to one another. Now that the ice has been broken, the time will

come soon when exchanges of this kind will cease to be exceptional, and when the canon that forbids the *Wanns*, if such there be in existence, will be removed from the ecclesiastical statute book for ever. . . . Prince Edward Island is at this time greatly exercised over the question of prohibition. They say that there is no middle course for them—the square issue being, the “Scott Act” or “*free rum*.” There will be combined action by all the churches this winter, urging the Dominion Government to consider this all-important question. Never before has there been such practical unanimity. It is said that over 30,000 petitions will be circulated throughout the country in favour of “total prohibition.”

P.S.—Since the above was written the Scott Act has been voted down in P. E. I. by a majority of 14 votes.

UNITED STATES:—On a recent Sunday three Canadian brothers, all clergymen, met after eleven years' absence from home and occupied together the pulpit of the new Calvary Presbyterian Church, New York, of which the Rev. James Chambers is pastor. The two brothers with him on this occasion were the Revs. Robert and William N., both of whom are missionaries of the American Board in Eastern Turkey, home on a furlough. William preached an admirable sermon in the morning on “Kinship with Christ,” which showed that although he had been working for the past ten years in Turkey, he knew how to preach the Gospel to Americans. Robert, who preached in the evening, took for his subject “The Whole Family in Heaven and Earth.” By way of introduction, he gave some interesting details of their family history, and drew a vivid picture of the way in which through the influence of a pious mother the three brothers were led to consecrate themselves to the Gospel ministry. They hail from Norwich, I think, in the neighborhood of Woodstock, Ont., where their worthy father was for many years an elder and staunch supporter of the Presbyterian Church. Robert is at present occupying the position of Field Secretary, or assistant, for the A. B. C. F. M. Z.

Our Own Church.

ON the third Sabbath of this month the usual collection for the AGED AND INFIRM MINISTERS' FUND will be made, and a short statement will be in order.

There are now 70 annuitants West, and 16 on the Eastern Fund—an increase in the number over last year. To give these brethren (most of whom are the pioneers of the Canadian Church) an annuity of \$300.00 on the average, would require only

12½ cents per member. Instead of that amount, the average contribution per communicant was only about 6 cents last year; as a consequence the highest sum paid to the oldest annuitant was \$200.00, and others received only \$100.00. Many congregations do nothing at all for this Fund, while not a few save a blank in the column by the smallest possible contribution. Surely it is not too much to ask that congregations double their contributions and enable the committees East and West to increase the very meagre allowance to an average of \$300.00. Will Presbyteries urge congregations to do their share?

The effort to secure an Endowment Fund is in the fair way of success. Toronto has contributed \$40,000 and will do more. Montreal, Ottawa and Quebec have made good beginnings. The fund now stands at over \$80,000 with \$19,000 paid. What good friend or friends will make this a memorable year for the fund, by giving such subscriptions to it as to secure its success? Just at this time one or two large subscriptions would be a great stimulus.

W. B.

DR. REID requests all parties sending money by cheques or Post Office orders to be particular in giving the Christian name “William.” Orders made payable simply to *Rev. Dr. Reid* cannot be cashed. The Christian name must be given. W. R.

TO CONTRIBUTORS.—In order to preserve the continuity of Dr. Cochrane's survey of our Home Mission work in the North-West, several interesting and important papers of a like kind are unavoidably kept in hand till next month.—Ed.

THE STATE OF RELIGION.—Questions on the state of religion have been sent to all the ministers in the several Presbyteries. Additional copies have been sent to the Clerks of Presbyteries, for vacant congregations and stations. If more are required, send applications to Rev. Dr. Reid, Toronto.

SABBATH OBSERVANCE.

It is to be feared that there is a great deal of supineness in regard to the dangers threatening the Sabbath. Not unfrequently has it occurred in the history of the human

race, that good men have only waked up to do battle for some beneficent institution or great principle, when opposition to them had reached such proportions as to threaten them with destruction. It seems as if such were likely to be the case in regard to the Sabbath.

Certainly the encroachments upon the sanctity of the Sabbath are sufficient to create alarm in thoughtful minds. Yet it seems difficult to obtain united, vigorous opposition to these encroachments.

There is one thing we might surely ask from the friends of the Sabbath. Forms of petition have been sent out by the Lord's Day Alliance of Canada, to all parts of the country and to all the Presbyteries of our Church with a view of obtaining general petitions in favour of Mr. Charlton's Bill, which will be brought up again at next session of Parliament. To send in petitions and to interview members of Parliament in behalf of the Bill, will go far to secure its passing into Law.

With a Dominion law backed by intelligent convictions of conscience in regard to the sanctity and obligation of the Sabbath on the part of Christian people, much might be done to check the flagrant violations of the Sacred Day of Rest. The next two months will be opportune for action in this matter. Let us not wait until the enemies of the Sabbath have gathered head and threaten destruction to an institution which is not only an ordinance of God; but one of the greatest social blessings to humanity.

W. D. A.

ORDINATIONS AND INDUCTIONS.

MONTREAL, *Erskine Church*:—Rev. A. J. Mowatt of St. Paul's Church, Fredericton, N.B., was inducted on the 8th of January.

KINNEAR'S MILLS, *Quebec*:—Rev. James M. Whitelaw of Valcartier was inducted on the 17th of December.

WINDSOR, *Halifax*:—Rev. Anderson Rogers, late of Yarmouth, N.S., was inducted on the 29th of January.

HARBOUR GRACE, *Newfoundland*:—Rev. E. MacNab was inducted on the 16th of Dec.

NEWBURGH and CAMDEN, *Kingston*:—Rev. Joseph Gandier of Fort Coulonge, Que., was inducted on the 30th of December.

TORONTO, *West Church*:—Rev. J. A. Turnbull, LL.B., of First Church, St. Mary's, Ont., was inducted on the 20th of January.

MABOU and PORT HOOD, *Victoria and Richmond*:—Rev. E. S. Bayne was inducted on December 30th.

DRESDEN AND KNOX CHURCH, *Chatham*:—Rev. R. M. Croll was inducted on the 2nd of December.

CAVAN CHURCH and NORTH DAWN, *Chatham*:

—Rev. J. A. Morrison was inducted on the 3rd of December.

ASHTON and APPLETON, *Lan. and Renfrew*:—Rev. G. T. Bayne was inducted on the 22nd of January.

FAIRBANK and FISHERVILLE, *Toronto*:—Mr. Alexander Wilson, probationer, was ordained and inducted on the 23rd of January.

CALLS:—Rev. Peter Straith of Holstein to Innerkip and Ratho, *Paris*. Rev. J. B. MacLaren of Aylmer, *Ont.*, to Columbus and Brooklin, *Whitby*. Rev. C. B. Pitblado of Santa Rosa has declined the call to Nanaimo, B.C. Rev. John Anderson of East Williams, *Ont.*, to St. Stephen, *St. John*. Rev. Alexander Macaulay of Kingston Presbytery to Woodville, *Lindsay*. Rev. T. G. Thomson of Waterdown to Locke Street Church, *Hamilton*.

DEMISSIONS:—Rev. A. Bell of St. Andrew's Church, *Peterborough*. Rev. A. R. Linton of Teeswater, *Bruce*. Rev. A. Russell of Bothwell, *Ont.*

NEW CHURCHES.

WOODSTOCK, N.B.:—St. Paul's Church has been entirely rebuilt, and is now a large comfortable and handsome structure. It cost about \$4,500. It was dedicated on the last Sabbath of December, 1890, Rev. L. G. McNeill preaching. Last year the congregation of Woodstock contributed at the rate of \$85 per family for all objects.

BUCKINGHAM, Que.:—The new church was dedicated on 21st December by Rev. Professor MacLaren, D. D., of Toronto. A children's service was held in the afternoon when the pastor was assisted by Revs. Mr. Meek, of the Church of England, and Mr. Beatt of Cumberland. Rev. C. A. Doudiet, pastor, preached in the evening. The church is a model of neatness, and is complete in every detail. It cost about \$8,000 and is free of debt.

GRAND PRÉ, Nova Scotia:—The Grand Pré Lower Horton section of the congregation of Rev. R. D. Ross, have erected a very neat church at Grand Pré, one of the historic spots in connection with the Acadian period of Nova Scotia. The church was dedicated on the first Sabbath of the New Year, Principal Forrest, D.D., officiating.

CONGREGATIONS:—The two Presbyterian congregations in *Paris*, *Ont.*, have united under the pastoral oversight of Rev. E. Cockburn of Dumfries Street Church there. In St. Thomas, on the other hand, steps are being taken for the formation of a second congregation in the east end of the city, where one liberal member of the Church has given a site for a church, and another has announced his intention to erect a suitable building at his own expense. A movement is also being made in the western part of Winnipeg where additional services are in demand.

High Bluff and Prospect, Man.:—This is purely a country charge lying to the north and east of Portage la Prairie. This year two neat frame churches were built with a capacity of about 200 each. Both churches are free of debt. The Prospect church cost \$1,875 and the High Bluff church, \$1,581. The amount contributed by Prospect congregation alone was \$2,650. This from 21 families makes almost \$127 per family. In two collections (Sabbath) \$208 were raised for missions—\$103 for Foreign Missions and \$105 for Home Missions and Augmentation Fund. High Bluff raised for all purposes about \$2,100 from 27 families.

Fergus, Ont.:—The congregation worshipping in Melville Church have recently completed a beautiful manse of which the minister, Rev. R. M. Craig, and family, have taken possession. At *Cobourg, Ont.*, a very fine new lecture hall and school-room have been erected at a cost of some \$6,000.

MANITOBA ITEMS.

The mission field is manned fairly by thirty or more catechists from the East, along with some twenty or more students of Manitoba College for the Christmas holidays. The mild winter in Manitoba, the mildest except 1878, for twenty years, has afforded great opportunity for mission work; and has given the farmers time and means for much outdoor work. The lack of snow has interfered a good deal with the marketing of the large crop of the Northwest, and the fall in prices has led to delay and the desire to put off the sale of grain. All this checks mission collections, but we hope to come out all right in the end. Rev. W. Rochester, formerly of Erskine Church, Montreal, is expected at Prince Albert. Mr. A. Barclay has been appointed to the wide mission field of Posen and Lake Francis, in Winnipeg Presbytery: Mr. F. Forster to that of Mettley, in the same Presbytery. Rev. J. C. Herdman, B.D., of Calgary, has been appointed to the Principalship of the Regina Industrial School. The Indian schools are flourishing. The educational problem is still of great interest in Manitoba. A test case before Judge Killam as to the right of the Province to abolish separate schools, was decided by him in favour of the Province, and with it a perfectly lucid and convincing judgment as to the legal position. Since that, on appeal, the case has been argued before Chief Justice Taylor, Judge Dubuc, and Judge Bain. Their judgment is expected about the 1st of February, and all Protestants are looking with expectation since so much is involved in the decision. The case will go, however, to the Supreme Court at Ottawa, and then to the Privy Council in London. The new school law is being worked with much vigour, and its provisions are being extended more widely than ever.

G. B.

Obituary.

REV. T. J. MACCLELLAND of Shelburne, Ont., died on the 5th of January in the 43rd year of his age. Mr. MacClelland entered the ministry somewhat later in life than usual, having been ordained in 1881, but he was an excellent pastor and a good preacher. He was greatly beloved and esteemed by all classes and creeds. At the time of his death he was convener of the Presbytery's Home Mission Committee, an office which he filled with great efficiency and zeal. He will be much missed by his brethren in the ministry as well as by his attached congregation and a large circle of other friends.

MR. DUNCAN MCDIARMID an elder in the congregation at Osgoode Ont., died on December 3rd, aged 73. He was among the first settlers in Osgoode, having come to Canada in 1844, from Perthshire, Scotland. He was ordained to the eldership in 1878 and fulfilled the duties of the office to the end of his life with great fidelity.

MR. JOHN HOGAN, for many years an elder in St. Stephen's Church, St. John, N.B., died on December 12th, in the 86th year of his age. He was a man of most exemplary character, a warm and liberal supporter of the church and of every good work.

French Evangelization.

THE methods adopted for the carrying on of this work are known to the readers of the RECORD; the men and their fields are not so well known, so here are the names of a few of the missionaries and the places where they are working, that the reader may know them and pray for them:—

OTTAWA CITY.—The Rev. S. Rondeau is pastor of St. Mark's Church. Mr. R. is a distinguished graduate of McGill College and of Montreal Presbyterian College. St. Mark's is the only French Protestant Church in the capital. It is a neat and comfortable building. The attendance is from 40 to 78. The outlook is encouraging. This should be a centre of light. There is a large R. C. population depending upon Protestant employers and consequently not so fearful of being discharged or crowded out should acceptance of truth lead to change of belief. The staff and pupils of Coligny College attend St. Mark's.

OTTER LAKE.—This field is in the county of Pontiac and about 60 miles from Ottawa. Mr.

Charles Vessot occupied the field last summer and did good work. Early in the summer he succeeded in opening a day and mission school. Miss Alexina Lagrave was engaged as teacher and taught till Xmas in a garret kindly given by one of the families. The people are making preparations to put up a school in the spring, which will serve, also, as a church. Mr. Vessot will complete his theological course in the spring. He is the son of the Rev. Charles Vessot, who has been a missionary over 50 years in the province. The proof of the father's faith in the work is his son.

MASHAM.—Mr. Moïse Ménard, theological student, did the work of teacher and missionary last summer. His labours were appreciated and blessed. Services held in the school-house and homes of the people were all well attended. Time has told on the school-house. Something better is needed. This poverty of surrounding is, to say the least, not likely to attract people accustomed to more stately buildings. The people seem to be comfortable, but have few luxuries. Mr. François Rondeau occupies the field during the winter. The Presbytery of Ottawa wish to settle a pastor here as soon as possible.

L'ANGE GARDIEN (West).—Mr. P. S. Vernier is pastor. His field is about 16 miles below Ottawa. There is an attractive and comfortable little church here, which accommodates about 100 people. Hard by is the pastor's home. If parsons are at all liable to envy I suspect the passion has shown signs of life as the eye rested upon the picturesque spot overlooking the Ottawa River. There are five places where services are held and these widely separated. Everywhere the missionary is well received. Roman Catholics frequently come to him asking for the New Testament and invite him to their homes. The result is always the same. Mr. V. has a knowledge of medicine, which gives an entrance to many homes and hearts. He attributes much of his success to this.

RIPON.—This lies on the outskirts of Mr. V.'s field and is about 20 miles north of Thurso. Mr. A. Sauvé, student, taught school and did the work of a missionary during the summer. Mr. Vernier gives winter supply monthly. The number of French Protestant families here is seven. The land is poor and the people are poor. There is a comfortable school-house. The R. C.'s were well disposed towards the missionary and three of their children attend the school.

HARTWELL.—This field is about 24 miles north of Papineauville. The French Protestants occupy a fertile valley and are pretty much by themselves. Mr. Narcisse McLaren taught school and carried on missionary work here. The school was held in one end of a settler's house and was separated by a thin partition from the kitchen. The people have put up the four walls of a school-house of

square logs and expect Ottawa Presbytery to help them to complete it.

NAMUR—Is about 7 miles in an easterly direction from Hartwell. It has an interesting history. In 1875 there were two or three Protestant French families who settled there. Mr. Mousseau, then a Protestant, followed them. Other French Roman Catholics came in. After three years over 40 Roman Catholic families had become Protestant and attended the Mission Church. Mr. Mousseau tells how the men used to carry their guns to church and stacked them in the corner on a Sabbath morning. "I had not much hope of them, but I had of their children," says Mr. M., and the result has proved his wisdom. At present Mr. Côté is missionary. Several families have removed, but there are still about 25 French Protestant families. Mr. Côté's services are well attended and his work is encouraging. Mr. Brandt, one of the Pte. aux Trembles staff, did good work in the school last summer.

ENGLISH SETTLEMENT—Is an outlying part of Mr. Côté's field. There has been a school carried on here for some years. Mr. Pierre Beauchamp, student, taught school and carried on missionary work last summer. In the early part of the summer several R.C. children attended, but owing to the interference of the R. C. clergy these were withdrawn. The few English families are poor. Entering one home, a little maid of about 7 years received us as mistress. She had lost her mother in this lonely place a few months before. There were three younger than herself. The father was away in the field. A reason for not going to school was the care of the little ones and want of clothing. All through the district children suffer for want of clothing. Mrs. Côté has been very kind and does everything within her power to help the destitute, but a missionary's wife has very limited means.

MONTE BELLO.—Owing to removals of English-speaking Presbyterians this field is not so flourishing as it was a few years ago. There are six or seven French Protestant families in the district. The head of one of these families, himself a convert from Romanism, is a good example of what quiet personal effort can do. Oh! what could be done for the master and our fellows if every Christian would only realize his and her personal responsibility in this land! Let us not only say that we have something better than the Romanists, but let us, also, by loving personal effort convince them of it and lead them to the enjoyment of it. Mr. P. S. Rondeau, student, was missionary here last summer. Going among the people he met with great kindness, as well as bitter opposition. An Episcopalian family kindly boarded him, otherwise he would have had to live outside the village. All the same, in a quiet, unobtrusive way some three groped their way into light and received instruction and comfort from him.

GRENVILLE.—Rev. G. C. Mousseau has under his pastoral care an English and a French congregation. There are 14 French Protestant families. There is a very comfortable frame church, capable of accommodating 150 people. All the services are well attended. The people are beginning to be comfortable and show that godliness is profitable for this life as well as that which is to come. Last fall the people put up sheds for their horses and built a tasteful porch to the church. Mr. M.'s English congregation is about 7 miles off in the mountains. At Grenville there is also a day school, taught by Mr. P. E. St. Germain, who is an efficient and painstaking teacher. A number of Roman Catholic children are in attendance.

ARUNDEL.—Here, about 40 miles north of Lachute, Mr. E. Fluhmann teaches a school and does the work of a missionary. Mr. F. is a Bernese and received the full training of a Swiss school-master. There are 14 French Protestant families in this settlement—very much isolated. If my statistics are correct the family average is *ten*. Forty miles from market, with very limited local resources and ten little mouths to feed, is significant. In one tidy, cheerful home, where the eldest was 14 and the youngest 6 weeks, with 8 others between, were counted 3 pairs of little bare feet, while the thermometer stood 10° below zero. The school and Sunday services are held in part of a private house. At very short notice, on a Monday evening, 35 people, young and old, assembled for religious service, where 6 children were baptized and there would have been 9 more had due notice been given. And these are the children of our Church. T.

Our Trinidad Mission.

REV. KENNETH J. GRANT, of *San Fernando*, writes as follows:—"Let patience have her perfect work," is the counsel of the Apostle. In our work patience is often sorely tried, but patient waiting in well-doing is often found to be fruitful in good results. Let me illustrate:—

B—Maharaj arrived in this colony about twelve years ago. He was a prophet or priest well versed in the sacred literature of India, and consequently was kindly received and held in high esteem by his countrymen. Shortly after his arrival, Babu Lal Bihari met him and placed in his hands some Christian literature. He read it with avidity. Within a year he was in possession of the Scriptures in Hindi in three volumes. It was rumoured on the estate to which he was indentured that he had become a Christian, for he was known often to sit till midnight reading the Bible. From that time till the present he has been most friendly, but often urged objections to

the Christian religion. His difficulties gradually melted away, the truth gained power, and became more and more precious, and when we were in Canada this summer he requested Lal Bihari to give special instruction to his wife. Great was our joy when a few days ago he declared his renunciation of Hinduism, his faith in Christianity, and his acceptance of Jesus Christ as his Saviour and Lord. When he actually declared himself the excitement in the village was intense. Chilas (God-children) and friends, in turn, entreated, reproached, threatened; but he was firm. He replied: "I am not a child, I am not acting under advice or to please any man, neither have I the hope of any earthly reward. In the Hindu religion I have failed to find any true sacrifice for sin; one book proposes one method, others other methods, but here I have found God's own way of taking away sin. In this way I have found peace, and hence I ask you, shall I continue in this faith, or to please you will I abandon it and return to darkness and error?" Not a few are saying: "If the Pundit, who knows both Hindooism and Christianity, has chosen the latter, surely there must be something in it."

Three days ago he got a letter from certain Brahmins, former friends, inviting him to a Panchayat (Council) that they might hear his reasons for leaving the ancient religion of his fathers and accepting the modern religion of the Christians, at the same time promising him any necessary aid if straitened circumstances compelled him to the course he has taken. He has resolved to meet the Council and to give a reason for the hope that is in him. Our prayer is that he may have strength to speak boldly, and that his words may be attended with power.

TUNAPUNA:—Rev. John Morton, D.D., sends us the following interesting item.—

Yesterday I spent the day at Arima, and was greatly encouraged to see our new church there almost filled with a most attentive audience. Seven persons were baptized and I was asked to visit one who was too ill to come to church. I found her a young woman of 18 years, far gone in consumption. She was born in Trinidad, and had never worshiped Hindu deities or idols. The facts of the Gospel Story she had learned through our mission, and I asked her some questions to test how far the knowledge of these facts had taken effect upon her heart. The following are some of her answers.

"I know that I am a sinner, but it was just for sinners that Jesus died." "When the Lord Jesus died for sinners, I am sure he did not leave me out, and I love him for that." "I am not anxious or afraid for I am sure Jesus will pity my weakness when he sees I am true-hearted toward him." "He will be as the

husband of my soul and I will be his bride, very unworthy, but true-hearted."

To her the form of the Lord had been revealed and she saw beauty in Him. Some fifteen persons who had gathered in heard her testimony, and joined in the baptismal service.

Formosa.

THE following is one of a series of letters addressed to the Convener of the Foreign Mission Committee (West). It is intensely interesting :

Hoe-lien-kang lies on a sea-washed sandbank and has two rows of thatched houses with a street 200 feet wide. The inhabitants are mostly Chinese, engaged in trade with the Aborigines, etc. There may be 100 of a population, with as many soldiers in an encampment close by under a military official. Besides, there is a sprinkling of *Pi-po-hoan* in the outskirts. Our boat was no sooner hauled on the pebbly beach than a petty officer, the head man, sent an invitation to have dinner, etc., with him. This we declined, but accepted his hospitality in other respects. It seemed strange to hear one's name on every hand, and yet we were never there before. Our new friend ordered his hostler to saddle a pony, and, of course, put on the usual string of bells. The rest were offered a water buffalo cart, but chose to walk. Thus the unexpected did happen, for I rode a fine, plump, if not fiery steed, preceded by a groom. About dark we entered *Ka-lé-oan*, the *Pi-po-hoan* settlement I longed to visit for upwards of a dozen years. We found the cook, who turned out preacher, in a small grass-covered bamboo dwelling which had been erected for him. As they had been sending letters and waiting for such a long time, you have only to imagine the reception accorded to us. The room was soon packed, and a large crowd stood in front of the door. Instead of continued preaching we tried to grasp the real state of affairs. Real good work was done by the helper. Not a few had a clear idea of the Gospel message, whilst all were evidently wearied of idol worship. They seemed ripe for decisive action. Being told that the military mandarin declared that they must continue idolatry as being a token of subjection to China, I rode up to the encampment, had an interview and got a gracious reception. Whatever was said or done in the past, it was all right now. Soldiers began to praise our mission. One got medicine from me at Tamsui, one from a preacher at *Ke-lung*, and another knew the *Ban-kah* laborer. Yamen men joined. One saw my museum room here, etc.,

etc. There was only one opinion, and the official wished me "peace." I galloped back and asked all who were for the *True God* to clear their houses of idols and take a decided stand. A council was held at dark in an open space; it turned out a boisterous one. The chiefs were declaiming aloud in their native tongue. I stepped into their midst and asked an explanation—asked if there was difference of opinion? An answer came quickly; the five villages were unanimous to a man. Every man, woman and child wished to worship one God, the Creator of all. They were noisy because giving vent to their indignation for having served idols so long. Another important transaction was executed. A temple for idols in their midst, built by themselves at a cost of \$2,000 (two thousand dollars), was handed over for chapel service, then all retired, and the tumult abated. The following was a joyous day. No one went to work. The head-men, joined by our party (after invitation), ordered four boys to carry eight baskets, one on each end of a pole. We then went from village to village, and house to house, until the idolatrous paraphernalia of all were put into the baskets and carried to a yard near our preaching room and temple. There was a large pile of mock money, idols, incense sticks, flags, etc., etc. A great crowd assembled, and several vied with each other in kindling it. Many showed their contempt of the dirty, dusty, greasy old idols, and all were jubilant over the work. One chief took special delight in poking the burning objects of worship, whilst roars of derisive laughter followed the pulling out and holding up of a blazing "goddess of mercy," etc. The temple was lighted up long before dark and the people poured in. I read hymn 7th in our collection, that is psalm 100. They sang with heart and soul, if not accurate according to man's ideas of a tune. One hears of Scotch and Italian airs, etc. I wonder where the heavenly ones are? For two more evenings we declared salvation through one Redeemer in the new chapel (but old temple) to a mass of people.

Ka-lé-oan is the name given to the settlement, and no doubt after one of the same name in *Kap-tsi-lan*, whence they mostly hailed. And one of the villages is named from our *Bu-loan*, on the east coast. There are five villages in all, viz.: *Toa-sia*, which means large village; there the church now stands; *Ték-á-ná*, *Bu-loan*, *Jan-ko* and *Chit-kiet*, in all nearly five hundred inhabitants. We may regard them as a large village, or "scattered villages." In either case facts remain the same. What facts? *First*—Nearly five hundred idolaters cleaned their houses of idols in our presence. *Second*—They declared themselves anxious even to worship the Lord and Redeemer. *Third*—They gave a temple built for idols as a house in which to meet and worship the *Living and True God*.

These facts I boldly forward to Christian

Canada irrespective of *jealousies, criticisms* and *attacks* that may follow from any source or quarter *whatever*.

"Are Missions a failure?"

G. L. MACKAY.

The Presbyterian Record.

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Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

MEETINGS OF PRESBYTERIES.

Minnedosa, Gladstone, 9th March, 3 p.m.
Lindsay, Beaverton, 24th Feb., 10.30 a.m.
Barrie, Barrie, 27th Jan., 11 a.m.
Quebec, Morrin College, 25th Feb.,
Ottawa, St. Andrew's Church, 3rd Feb., 10 a.m.
Lan. & Renfrew, Pembroke, 23rd Feb. 7.30 p.m.
Brandon, Portage la Prairie, 3rd Mar., 7.30 p.m.
Bruce, Paisley, 10th Mar., 1 p.m.
Chatham, Chatham, 9th Mar., 7.30 p.m.
Glengary, Cornwall, 9th Mar., 12 noon.
Kingston, Kingston, 17th Mar., 3 p.m.
Maitland, Lucknow, 10th Mar., 1 p.m.
Brockville, Cardinal, 10 Mar., 2.30.
Toronto, St. Andrew's Church, 3rd Feb., 10 a.m.

Literature.

HUDSON'S CRITICAL GREEK AND ENGLISH CONCORDANCE OF THE NEW TESTAMENT, revised and completed by *Ezra Abbot, D.D.*, of Harvard University, 7th ed., to which is added Green's Greek and English Lexicon; pp. 716; Boston, H. L. HASTINGS; price \$2.00. A book of great value, containing the latest criticisms on the Greek Text by the ablest scholars of our age; the more valuable in that it is adapted for the use of the common people who do not know so much as a letter of Greek, as well as for the most learned. It was used by all the New Testament Revisers, both in England and America, and fills a place occupied by no other single volume, comprehending a list of all the various readings of the leading critical editions of the New Testament.

THE TRUE HISTORIC EPISCOPATE, by *Rev. Mason Gallagher*; FUNK AND WAGNALLS, New York, pp. 344; price \$1.00. The object of this book is to shew that the validity of ministerial orders and acts, apart from Episcopal ordination and apostolic succession, is sustained by Scripture teaching and the precedent of the Primitive Church. The writer's contention is strengthened by copious extracts from Episcopal as well as non-Episcopal authors, ancient and modern, of unquestionable standing.

THE BIBLE VERIFIED, by *Rev. A. W. Archibald*; Phila., The Presbyterian Board; William Drysdale & Co., Montreal: pp. 215: price, 75cts. A timely and important vindication of the authenticity of the Scriptures, in the line of historic evidence. The style is clear, terse, and vigorous; in short, it has the "right ring" throughout.

ONCE HINDU, NOW CHRISTIAN, THE AUTOBIOGRAPHY OF BABA PADMANJI; edited by *Rev. Dr. J. Murray Mitchell*; James Nisbet and Co., London: pp. 155, price, 60 cents. The descriptions of Hindu life and religion are singularly graphic, but the chief excellence of the book consists in shewing how an intelligent and highly educated Brahman came to accept Christianity, the great transformation it wrought in him, and the admirable service which Mr. Padmanji has rendered to the great cause of missions in India.

THE BIBLE ABRIDGED, by *Rev. David Green Haskins, S.T.D.*; Boston, D. C. Heath & Co.; pp. 399: price, \$1.50. This may be styled a Harmony of the Bible, in which the leading events of the Old and New Testaments are arranged in continuous form, and as nearly as possible in chronological order, thereby forming a useful introduction to the study of the Scriptures—specially adapted for the religious instruction of the rising generation.

BITS OF PASTURE, by *Rev. J. Miller*; Presbyterian Board of Ed., Phila.; W. Drysdale & Co., Montreal: price, 60 cents. A course of short daily Readings selected from the author's sermons, and well adapted to promote devout meditation.

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ASSEMBLY FUND.

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Dundalk.....	8.35
Ventry.....	9.90
Cheltenham.....	19.00
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Tilsonburg.....	74.54
Mono Centre.....	3.70
Mono Centre (North-West)..	2.86
Palmerston.....	35.00
Palmerston S.S.....	10.00
Essex.....	14.00
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Doon.....	5.22
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Martintown Burns ch.....	10.00
William Brown, Caledonia	100.00
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Rosburn Group.....	12.00
	\$ 10,193.11

STIPEND AUGMENTATION FUND.

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Arthur.....	9.00
Mandaumin.....	3.00
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South Nissouri.....	1.00
Elphin.....	5.00
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Grand Bend.....	5.00
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Wick.....	29.00
Chatham 1st ch.....	50.00
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Franktown.....	10.00
Carleton Place, Zion ch.....	85.00
Columbus.....	17.71
Indian Head.....	20.00
Moose Jaw.....	20.00
Upper Litchfield &c.....	5.76
A Friend, Cote des Neiges..	2.00
Cote des Neiges.....	14.00
East Wawanosh.....	10.00
High Bluff.....	6.00
Rosburn Group.....	7.50
Annan.....	8.16

\$ 2806.92

FOREIGN MISSION FUND.

Received to 5th Dec.....\$	10,342.00
Eramosa 1st ch. S.S.....	7.00
Eramosa 1st ch.....	5.00
West Flamboro.....	9.00
A. Johnston.....	5.00
W. Hunter.....	5.00
Wom. F. M. Society East.....	3.00
Edward Bethune, Hamilton, Special—Rev. J. Goforth	50.00
A. Friend, Owen Sound.....	7.00
Kippen.....	3.17
Thames Road & Kirkton.	21.00
Lady Member, Melville ch. Brussels.....	2.00
Primrose S.S.....	14.33
Enniskillen.....	3.00
Port Colborne.....	4.00
Carlyle.....	1.00
Lansdowne, Fairfax & Sand Bay.....	7.00
A. Friend, Kirkwall.....	2.00
Another Friend, Kirkwall..	2.00
Winterbourne.....	28.00
Kenyon.....	20.00
Riverside, Friend.....	2.00
Wroxeter.....	56.63
Toronto, St. James Square ch. ac. Rev. D. McGillivray's salary.....	182.00

Long Creek	6.85
Chatham 1st ch	75.00
Toronto, Old St. Andrew's..	200.00
Medicine Hat.....	3.00
Norval.....	32.95
Vyner.....	3.30
Goderich, Union ch.....	8.00
Mimosa S.S.....	6.00
Winthrop.....	2.00
Camilla S.S. N.W.....	3.75
Lakefield.....	16.00
Lakefield S.S.....	15.00
Camilla.....	11.70
Camilla S.S.....	3.75
Exeter.....	57.50
Caledon Melville ch.....	5.00
Beckwith.....	5.00
Claremont.....	20.00
Campbellville.....	10.30
Campbellville S.S.....	10.70
A Friend of Missions.....	5.00
St. John's, St. Andrew's ch.	
H & F. M. Association	
(Nfld).....	200.00
Little Kenneth, Mission Box.	6.50
Lady Melville ch. Brussels..	2.00
Mandaumin.....	7.00
Teeswater, Westminster ch..	128.50
Leith.....	6.52
Scarboro, Knox ch.....	113.35
Morton.....	7.00
Arthur.....	37.25
Alex. McDonald, Brookdale.	3.00
The Ridge Mission Society	10.00
South Nissouri.....	17.60
Waddington.....	80.95
McDonald's Cor.....	9.0
Elphin.....	5.00
Snow Road.....	10.00
Finlay McRae, Melita.....	10.00
Ayr, Knox ch. S.S.....	21.00
Whitechurch.....	30.00
Whitechurch S.S.....	6.39
East Wawanosh.....	26.00
Dundalk.....	5.50
Ventry.....	5.00
Samuel Hunter, Roskton	5.00
Hill's Green.....	3.37
Montreal Crescent St. ch	
(Rev. R. H. McVicar's salary)	100.00
J. J. C. Toronto.....	15.00
Mono Centre.....	3.70
Palmerston.....	35.00
Palmerston S.S.....	10.00
Essex.....	7.01
Grand Bend.....	5.18
Lancaster, Knox ch S.S.....	18.40
Doon.....	3.63
Kintyre.....	49.50
Kintyre S.S.....	30.50
West Brant.....	24.00
West Brant S.S.....	5.00
Madoc, St. Paul & St. Columba	15.00
Montreal, Erskine ch. (Rev.	
Mr. McDougal's salary).....	1200.00
David Yuile, Montreal, (Rev.	
Mr. McKenzie's salary).....	1200.00
Franktown.....	10.00
Columbus.....	49.00
Montreal American Presby.	
Chapel.....	13.00
Montreal American Presby.	
Chapel S.S.....	11.50
Montreal Wom. Miss. Society	61.00
Late Elizabeth Mahon, Orms-	
town.....	200.00
Robert Anderson, Montreal..	100.00
Lachute 1st ch.....	10.00
Colquhoun.....	7.00
Martintown, Burns ch.....	10.00
William Brown, Caledonia..	70.00
	\$ 15,594.27

KNOX COLLEGE FUND.

Eramosa 1st ch S.S.....	5.00
Belmore.....	3.65
Caledon Melville ch.....	3.00

McIntosh.....	2.27
Claremont.....	8.00
Manchester.....	5.00
West Brant.....	3.00
Ashburn.....	1.50
Kintyre.....	9.00
Camilla.....	1.55
East William's.....	10.00
Winterbourne.....	12.00
Essex.....	6.00
Forest.....	7.00
Mono Centre.....	1.32
Woodville.....	12.00
Ventry.....	3.20
Brucefield, Union ch.....	18.00
Dundalk.....	1.30
Norval.....	11.30
Whitechurch.....	8.00
Winthrop.....	2.00
Smith Hill.....	5.00
Lakefield.....	5.00
Waddington.....	12.00
Wroxeter.....	2.24
Proof Line.....	23.40
Mandaumin.....	7.00
South Nissouri.....	2.50
Point Edward.....	5.00
English Settlement.....	29.00
Chatham 1st ch.....	15.00
Columbus.....	13.00
Annan.....	6.09
	\$ 1209.95

QUEEN'S COLLEGE FUND.

Eramosa 1st ch S.S.....	\$ 5.00
Wroxeter.....	2.24
Waddington.....	12.00
West Brant.....	2.00

MONTREAL COLLEGE FUND.

Kenyon.....	\$ 15.00
Metcalfe.....	10.00
Brucefield, Union ch.....	11.00
Wroxeter.....	2.24
Waddington.....	12.05
Chatham 1st ch.....	30.00
Franktown.....	4.00

MANITOBA COLLEGE FUND.

Received to 5th Dec.....	\$ 274.64
Enniskillin.....	1.00
Carlyle.....	2.00
Camilla.....	2.55
Claremont.....	3.00
Moore Line.....	3.50
Eden Mills.....	4.00
Winterbourne.....	2.00
West Brant.....	2.00
Vaughan, Knox ch.....	9.00
Kintyre.....	8.00
Unionville.....	2.95
East William's.....	3.00
Winthrop.....	2.00
Mono Centre.....	1.25
Monkton.....	2.00
Mount Pleasant.....	3.00
Wroxeter.....	2.24
East Wawanosh.....	10.00
Leith.....	2.25
Whitechurch.....	20.00
Point Edward.....	2.74
Arthur.....	4.25
Grand Bend.....	2.46
Ayr, Knox ch.....	21.00
Carleton Place, Zion ch.....	10.00
Martintown, Burns ch.....	4.50
	\$ 405.33

KNOX COLLEGE ENDOWMENT FUND.

T. S. Mitchell, Chatsworth..	\$ 6.00
Jas. Mason, Millbank.....	5.00
D. A. McNabb, Dunwich.....	3.00
Rev. J. A. R. Dickson, Galt..	33.00
W. Smith, Waterford.....	2.00
John Reid, Wallaceburg.....	4.00

J. A. Stewart, Beverley.....	15.00
Rev. A. Gilray, Toronto.....	50.00
Jas. Riddell, Beeton.....	6.00

FOREIGN MISSION FUND.

INDORE COLLEGE.

Mrs. Doherty, Ready.....	\$ 5.00
J. L. Thompson, Toronto....	50.00
Columbus.....	36.75
William Brown, Caledonia..	40.00

ERROMANGA.

Whitechurch S.S. (Native	
Teacher).....	\$ 25.00

JEWISH MISSION.

Toronto, Bloor St. ch. Wom.	
Association.....	3.58
Niagara, St. Andrew's.....	9.00

KNOX COLLEGE STUDENT'S MISSION-	
ARY SOCIETY.....	\$ 10.00

KNOX COLLEGE LIBRARY FUND.

Baltimore & Coldspring's..	\$ 10.00
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WIDOWS' AND ORPHAN'S FUND.

Received to 5th Dec.....\$ 776 15
 Belmore, \$ 6.00; McIntosh, 6.00;
 Kippen, 4.73; Gamebridge, 6.44;
 Enniskillen, 1.00; Port Colborne,
 4.00; Carlyle, 5.00; Medicine Hat,
 2.00; Westport & Newboro, 3.00;
 Claremont, 6.00; Camilla, 5.50; West
 Brant, 6.00; Winterbourne, 4.00;
 Kintyre, 4.50; Kenyon, 6.00; Grand
 Bend, 4.00; Woodville, 6.00; Essex,
 8.00; A Guelph Friend, 5.00; Mono
 Centre, 1.70; Bolton, Cayen ch. 9.00;
 Mount Pleasant, 2.00; Quebec, Chal-
 mers, 30.00; Cheltenham, 1.50; Union-
 ville, 2.26; Ventry, 3.75; Norval, 3.20;
 Dundalk, .80; Winthrop, 4.00; East
 Wawanosh, 4.00; Lakefield, 10.00;
 Whitechurch, 5.00; Berne, 1.75;
 Scarboro, Knox, 13.00; Manchester,
 3.50; Arthur, 9.65; South Nissouri,
 2.25; Forest, 4.00; Point Edward,
 3.10; Elphin, 5.00; McDonald's Cor.
 5.00; Peterborough St. Paul's, 70.00;
 Markham, St. Johns, 5.75; Doon,
 1.20; Chatham 1st ch. 24.00; Colum-
 bus, 11.00; Robert Anderson, Mont-
 real, 25.00; Lachute 1st ch. 5.00;
 Fort William, 3.35; Martintown
 Burns, 4.50; Annan, 2.19; Welland,
 6.10. Total, \$1,137.37.

Ministers' Rates.

Received to 5th Dec.....\$ 1734.00
 Revds. A. McDiarmid, 8.00; J.
 McKenzie, 8.00; J. Murray, 8.00;
 A. C. Stewart, 8.00; A. Young, 8.00;
 D. M. Beattie, 8.00; M. Fraser, D.D.
 8.00; R. Gray, 8.00; P. Straith, 8.00;
 A. A. Drummond, 8.00; A. B. Baird,
 8.00; W. Donald, (2 yrs.) 40.00; J. C.
 Campbell, 15.00; A. MacLennan,
 8.00; S. Carruthers, 8.00; W. Farqu-
 harson, 8.00; J. E. Duclou, 10.00; G.
 T. Bayne, 10.00; Dr. James, 10.00; Dr.
 Kellogg, 12.00; W. M. Roger, 8.00;
 Alex. Matheson, 8.00; G. Whillans, 8.00;
 J. W. Cameron, 8.00; J. McMechan,
 8.00; D. Y. Ross, 10.00; John Currie,
 16.00; A. J. McLeod, 8.00; J. Macalis-
 ter, 8.00; A. A. Scott, 8.00; A. Stewart,
 8.00; J. M. Crombie, 8.00; C. B. Ross,
 (4 yrs.) 35.00; Dr. Laing, 8.00; John
 Mackie, 8.00; A. M. Hamilton, 8.00.
 Total, \$2,108.00.

AGED AND INFIRM MINISTERS' FUND.
 Received to 5th Dec.....\$ 2105.10

Moore, Burns ch. 8.80; Belmore, 6.90; McIntosh, 7.88; Kingston, Chalmers 20.10; Enniskillen, 1.00; Port Colborne, 3.00; Carlyle, 50; Westport and Newboro, 4.00; Hampstead, 4.00; Crosshill, 2.00; North Easthope, 8.00; Winterbourne, 8.00; Columbus, 16.00; Kenyon, 6.00; Camilla, 3.50; Woodville, 5.00; Claremont, 7.00; A Guelph Friend, 5.00; West Brant, 4.00; Vaughan, Knox, 8.00; Grand Bend, 3.00; Bolton Caven, 10.31; Mono Centre, 1.10; Dunwich, Duff, 7.00; Essex, 8.00; Metcalfe, 8.00; A Member of Chalmers ch. Guelph, 100.00; Millbank, 6.00; Cheltenham, 5.00; Winthrop, 6.00; Ventry, 0.70; Lakefield, 15.00; East Wawanosh, 9.00; Beckwith 7.00; Whitechurch, 15.00; Manchester 3.50; Teeswater Westminster, 5.00; Mandaumin, 2.00; Scarboro, Knox, 25.00; South Nissouri, 2.75; Arthur, 2.25; McDonald's Cor. 5.00; Forest, 3.00; Markham, St. John's 5.00; Doon, 3.52; Chatham 1st ch. 40.00; Robert Anderson, Montreal, 25.00; Lachute, 1st, 5.00; Fort William, 4.00; Montreal, St. Gabriel, 20.00; Russell, 7.60; Martintown, Burns, 4.40; William Brown, Caledonia, 50.00; Annan, 4.19; Total, \$2652.10.

Ministers' Rates.

Received to 5th Dec. \$ 665.07
 Revds. A. McDiarmid, 3.50; D. G. McQueen, 4.25; W. J. Smyth, 60.00; J. McKenzie, 3.50; J. Murray, 5.00; A. C. Stewart, 4.00; J. R. Gilchrist, 54.00; A. Young, 4.00; D. M. Beattie, 4.00; G. M. Clark, (2 yrs.) 10.00; M. Fraser, D.D. 3.00; R. Gray, 3.00; J. Campbell, 5.00; D. Strachan, 5.00; A. Stewart, 4.00; G. MacArthur, 4.15; A. A. Scott, 4.40; A. MacWilliams, (2½ yrs.) 10.00; J. M. Macalister, 4.00; P. Straith, 3.75; J. M. Gray, 44.00; Dr. Moore, 110.00; J. A. McDonald, 1.50; J. Pritchard, 4.00; Alex. Campbell, 10.00; Dr. McNish, 7.50; R. Hyde, 10.00; D. G. Cameron, 5.00; J. M. Mehan, 4.50; A. B. Baird, 8.00; Wm. Anderson 40.00; W. G. Hanna, 5.00; M. C. Cameron, 10.00; W. Donald, (2 yrs.) 20.00; W. Frizell, 10.00; J. C. Campbell, 5.00; J. W. Cameron, 4.00; C. McKillop, 18.00; M. W. Maclean, 50.00; A. MacLennan, 3.50; G. Whilans, 7.00; D. MacRae, 8.00; Alex. Matheson, 3.50; R. Stewart, 20.00; W. M. Roger, 7.25; J. Steele, (2 yrs.) 8.00; H. Edmison, 4.00; W. McKinley, 5.00; R. J. Craig, 25.00; Dr. George, 11.00; Dr. James, 5.00; S. Carruthers, 4.00; G. T. Bayne, 15.00; Dr. Bell, 5.00; W. Robertson, 8.00; W. Farquharson, 3.75; W. S. Moore, 32.00; John Currie, 7.50; D. P. Niven, 20.00; J. M. Crombie, 5.00; J. Patterson, 5.00; Dr. Laing, 7.00; John Mackie, 3.75; A. M. Hamilton, 4.00; Total, \$1,462.37.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

D. McCall Toronto.....\$ 100.00
 J. Murray Smith, Montreal. 50 0
 Miss Dick, Toronto 100.00
 John Douglas.....do.... 10.0
 J. Ireland.....do..... 34.0
 Fred. Mowat.....do..... 34.0
 T. R. Bain.....do..... 17 00
 Chas. Cockshutt.....do..... 100.00
 S. C. Duncan Clark.....do..... 34.00
 F. Michie.....do..... 34.00
 W. B. McMurrich.....do..... 100.00
 A. J. Somerville.....do..... 100.00
 Wm. Clyne.....do..... 34.00
 Wm. Adamson.....do..... 34.00

J. L. Thompson..... 100.00
 Jas Stephens..... 10.00
 John Kay..... 500.00
 J. B. Kay.....do.... 84.00
 C. E. Gordon.....do.... 84.00
 W. T. Jennings..... 67.00
 A. R. Creelman.....do.... 67.00
 T. A. Lytle.....do..... 34.00
 J. K. Macdonald..... 200.00
 Rev. Dr. Kellogg..... 50.00
 John Young.....do.... 10.00
 J. R. C.....do..... 25.00
 Mrs. C. Macdonald.....do.... 200.00
 Joseph Oliver.....do.... 34.00
 George Hay, Ottawa..... 100.00
 James Scott, Toronto..... 250.00
 Geo. P. Dickson.....do.... 50.00
 H. A. Nelson & Son..... 100 00
 W. E. Middleton.....do.... 10.00
 Mrs. Fairie, Montreal..... 100.00
 Mrs. W. Miller.....do.... 10.00
 John O. Anderson, Toronto.. 100.00
 Rev. Wm. Bur. s.....do.... 25.0
 A. T. Crombie.....do.... 34.00
 J. L. Brodie.....do.... 100.00

QUEEN'S COLLEGE.

Missionary Association.

Receipts.

April 1890, Balance on hand. \$ 34.25
 Church of Scotland, Col. Com. 242.75
 Alameda Mission Field, N.W.T. 35.95; Collection at Annual Convention, 21.00; Rev. M. McGillivray, Kingston, 5.00; Jas. McCrone, St. Thomas, 10.00; Knox Church, Perth, 10.00; Rev. Dr. Gray, Orillia, 2.00; L'Amable & Bancroft 9.00; St. John's Church, Markham, 11.80; Brown's Corners, Markham, 2.37; Knox Church, Merrickville, 4.85; Jasper Presbyterian Church 11.80; Burrett's Rapids, 20.45; Initiation fees 1.50; St. Andrew's Church, Carleton Place, 10.00; Bathurst & Sherbrooke, 12.53; Two Friends, 6.00; Bradshaw's Lake, 3.30; Winlaw Mission Field, N.W.T. 84.70; Waskakada Mission Field, Man. 57.20; Osceola and Stafford, 5.67; Dalhousie Mills and North Lancaster, 24.80; Collection, 3.24; Parkisimo, Man. 2.37; Arrow River, 4.31; Penrith, Man. 7.45; Kinsmore, 4.30; Brierwood, 2.92; The McDonald Mission Box, Ramsay, 3.00; Collection at Depot, .50; North Williamsburg & Winchester Springs, 5.00; St. Andrew's Church, Pakenham, 6.25; Melrose Congregation 7.00; Carlow & Mayo, 16.00; Mrs. Jno. Campbell, Sr, Carlow 2.00; St. Andrew's Church, Seymour, 1.76; Rev. Jacob Steele, Burnbrae, 1.00; Warkworth Congregation, 6.10; Amt. received to Jan. 10th 1891, Total, \$700.62.

GENERAL ASSEMBLY'S COLLEGE FUND

Receipts by Treas. Queen's College, Kingston, from 3rd April 1890 to 2nd January 1891.
 Amounts per. Rev. Dr. Reid. \$ 163.45
 St. Andrew's ch. Vaughan... 15.00
 St. Andrew's ch. Carleton Place.....do..... 10.00
 Snow Road, Elphin and McDonald's Corner's..... 20.00
 \$ 208.45

MARITIME PROVINCES.

Received during December by Rev. P. M. Morrison, Agent at Halifax, Office, Chalmers Hall, Duke st. P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged. \$15,635.87

New Mills, Charlo & R. Jacquet..... 15.00
 Wm. and Mary Barkhouse. 2.20
 Shemogue..... 6.85
 Tinish..... 3.62
 Harmony, per Rev. Wm. McCulloch, D.D..... 11.88
 Rev. A. W. Lewis..... 5.00
 St. Andrew's, Truro..... 10.00
 Gays River and Millford.. 42.79
 Elmsdale..... 3.00
 Goodwood S.S..... 3.00
 Rogers Hill, Cape John..... 127.90
 St. Luke's, Salt Springs... 90.00
 W. F. M. S., Chipman... 19.65
 Children's Sabbath Egg Society, Chipman..... 6.00
 St. John's, Yarmouth... 50.00
 Lake Ainslie..... 5.50
 Lake Ainslie S.S..... 5.00
 Harvey and Acton..... 24.55
 St. Stephen's, Amherst... 85.00
 Belle Creek S.S..... 10.00
 Flat River S.S..... 1.55
 Sea View..... 2.00
 Riversdale Mission St'ns... 21.27
 Students Miss'ary Ass'n... 73.67
 Oban S.S..... 4.00
 Chalmers Ch., Halifax... 100.00
 Harvey and Acton..... 1.55
 Dalhousie..... 8.80
 Pt. Le Nim. S.S..... 3.50
 Blue Mountain..... 16.00
 St. John's S.S Halifax... 10.00
 Malpeque Juvenile Club... 10.00
 Princetown S.S., P.E.I.... 99.65
 Alex. A. McLean, Earl-town..... 1.00
 Sharon Ch., Stellarton... 44.50
 A Friend..... 1.00
 Weldford..... 1.00
 Westville & Middle River S.S..... 14.00
 Lower Village S.S., branch of St. Andrew's, Truro. 6.75
 Two Friends of Missions.. 3.00
 Home & Foreign Miss. Soc., St. Andrew's, St. John's, Nfld..... 60.00
 Boularderie..... 10.00
 Widows & Orphans' Fund. 75.00
 Tabusintac and Tracadie.. 9.30
 St. David's, St. John, N.B. 190.00
 Strathlorne..... 24.42
 St. Andrew's, Pictou..... 81.80
 New Dublin S.S..... 12.00
 Brookfield Miss. Soc., N.S. 7.50
 Sharon S.S., Up. Musquodoboit..... 5.00
 Economy and Five Islands. 8.10
 West River, coll. at designation of Rev. A. W. Thompson..... 26.32
 Dalhousie..... 3.50
 Musquodoboit Harbor.... 10.52
 Economy..... 12.00
 Newport..... 61.58
 Bathurst..... 6.80
 Belledune (Bathurst cong). 3.55
 Youghall..... 3.50
 Dunlop..... 1.30
 Ladies' Miss. & Ben. Soc., St. Andrew's, Truro... 54.42
 Ladies' Miss. & Ben. Soc., St. Andrew's, T. Coll.. 25.00
 Mission Band, St. Andrew's, Truro..... 25.00
 In Memoriam of Fanny and Evy, per Dr. McCulloch..... 1.00
 Springfield and Studholm.. 3.50
 S.S..... 3.55
 St. Paul's, Fredericton... 70.00
 Upper Musquodoboit..... 1.20
 Noel..... 17.38
 Greenwood S.S., Upper Musquodoboit..... 2.25
 St. John's, Moncton..... 50.00
 Prince street, Pictou, addl. 1.50

Prince street, Pictou S.S.	61.82
Mrs. Merriman's S.S. class,	
Prince st. Pictou.....	26.00
Zion Ch., Charlottetown	60.00
Total.....	\$17,600.36

HOME MISSIONS.

Previously acknowledged	\$ 3,698.92
New Mills, Charlo and R.	
Jacquet.....	20.00
Shemogue.....	7.25
Harmony, per Rev. Wm. McCulloch.D.D	11.87
Kerr's school, Milford.....	2.21
Well'ton Kent, Gays River.	5.00
St. John's, Yarmouth.....	40.00
Oak Mt.....	6.35
Kirkland.....	9.68
Harvey and Acton.....	31.00
St. Stephen's, Amherst.....	40.00
Tabusintac and Burnt Ch..	8.00
Students' Miss. Ass'n	29.33
Noel.....	20.92
Dalhousie.....	9.45
Blue Mountain.....	11.00
Princetown S., P.E.I.....	3.35
Alex. A. McLean, Earl-	
town.....	1.00
Two Friends of Missions..	3.00
Boularderie.....	10.00
St. David's, St. John, N.B.	200.00
Brookfield, N.S., Miss. Soc.	7.50
Musquodoboit Harbor.....	8.13
Economy.....	3.00
Newport.....	33.00
Youghall (Bathurst cong)..	5.35
Ladies' Miss. & Ben. Soc.,	
St. Andrew's, Truro.....	50.00
In Memoriam of Fanny &	
Evy, per Dr. McCulloch	1.00
Springfield and Studholm..	5.00
Upper Musquodoboit.....	2.27
St. John's, Moncton.....	40.00
Zion Ch., Charlottetown..	35.00

For North-West.

Rogers Hill and Cape John.	27.00
Women's Miss. Society,	
Springhill.....	250.00
St. Stephen's, Amherst.....	51.00
Princetown, P.E.I.....	28.00
A Friend; Debec.....	8.00
Brookfield, N.S., Miss. Soc.	5.00
Ladies' Miss. & Ben. Soc.,	
St. Andrew's, Truro.....	25.00
Miss. Band, St. Andrew's,	
Truro.....	50.00
Total.....	\$ 4,802.58

AUGMENTATION FUND.

Previously acknowledged..	\$ 1,154.70
New Mills, Charlo and R.	
Jacquet.....	30.00
St. Andrew's, Truro.....	110.00
Trenton.....	10.00
Dalhousie.....	30.25
Westville & Middle River.	60.00
St. Andrew's, St. John's,	
Nfld.....	72.00
Little Harbor.....	10.00
Blackville and Derby.....	14.00
Brookfield, N.S., Miss. Soc.	30.00
Newport.....	15.00
Bathurst.....	5.00
Canard.....	2.00
Prince st., Pictou.....	135.00
St. John's, Moncton.....	80.00
Kempt and Walton	10.00
St. Andrew's, St. John's,	
Nfld.....	67.17
Total.....	\$ 1,835.12

COLLEGE FUND.

Previously acknowledged..	\$ 4,959.67
Hopewell.....	17.00

St. John's, Yarmouth.....	22.25
Woodville and Little Sands	5.74
Tabusintac and Burnt Ch..	5.53
Int. Estate Dr Baxter.....	140.00
Int. F. B. Muise.....	7.50
Alex. A. McLean, Earl-	
town.....	1.00
Bocabec and Waweig.....	9.00
Div. Union B. of Mfd.....	182.50
St. David's, St. John, N.B.	65.00
Int. A. L. Atkins,.....	120.00
Economy and Five Islands.	10.00
United Church, N.G.....	125.00
Musquodoboit Harbor.....	2.50
Economy.....	6.00
Newport.....	11.67
Coupons, per J. Doull,....	250.00
Springfield and Studholm.	5.00
St. Paul's, Fredericton....	23.33
Canard.....	10.00
Upper Musquodoboit.....	2.28
St. John's, Moncton.....	30.00
Div. B. of N. A.....	264.02
Zion Ch., Charlottetown...	16.60
Total.....	\$ 6,321.59

AGED MINISTERS' FUND.

Previously acknowledged, \$1,079.2	
67; New Mills, Charlo & R Jacquet	5.60; Rev. J. McG McKay (Rate)
3.50; do., 50c.; St. Andrew's, Truro,	5.00; Elmsdale, 2.00; Hopewell,
6.00; Rev. A. Maclean (Rate), 4.00;	Rev. J. F. Smith (Rate), 3.75; Rev.
A. Grant (Rate), 2.50; Rev. L. R.	Gloag (Rate), 5.87; Oak Mt., 1.35;
Kirkland, 1.55; St. John's, Yar-	mouth, 10.00; Rev. E. Scott (Rate),
7.00; Rev. J. Layton (Rate), 3.75;	Tabusintac and Burnt Church, 2.00;
Rev. E. S. Bayne (Rate), 5.94; Rev.	J. L. George, 5.00; Int. J. K. Mun-
nis, 100.00; Int. Murdoch Camp-	bell, 18.00; Princetown, P. E. I.,
7.00; Rev. Geo. S. Carson (Rate),	5.00; Interest Jesse Camminger,
5.00; Rev. T. Cumming (Rate), 6.00;	Rev. D. Wright (Rate), 5.00; Rev.
Allan Sampson (Rate), 8.75; Rev. D.	Drummond (Rate), 3.00; Rev. A.
Rogers (Rate), 6.30; St. David's, St.	John, N.B., 25.00; Rev. H. Crawford
(Rate), 3.00; Int. St. Andrew's Ch,	Truro, 125.00; Rev E. Grant (Rate)
3.85; Little Harbor, 1.50; Rev. K.	McKenzie (Rate), 7.00; Rev. J. F.
Forbes (Rate), 5.00; United Church,	New Glasgow, 20.00; Musquodoboit
Harbor, 2.50; Economy, 3.00; New-	port, 5.71; Rev. Dr. Patterson (Rate,
90), 8.00; Brookfield, 2.00; St.	John's, Moncton, 15.00; Prince st.,
Pictou, 8.00; Zion Ch., Charlottetown,	10.00; Rev. S. Boyd (Rate), 3.50.

Bursary Fund.

Previously acknowledged, \$411.24;	
Canard, N. S., 3.00; Prince st.,	Pictou, 5.00.

Manitoba College.

Previously acknowledged, \$39.81;	
St. David's, St. John, N.B., 30.00;	Economy and Five Islands, 3.00;
Upper Musquodoboit, 5.00. Total,	\$2,064.14.

Received by Rev. Dr. Warden, 198
St. James St., Montreal, Treasurer
of the Board of French Evangeliza-
tion, to Jan. 7th, 1891.

FRENCH EVANGELIZATION.

Ordinary Fund.

Already acknowledged.....	\$6,679.66
N Bruce & Saugeen, St Aw's	9.50
Richmond, N B.....	9.17
Kingston, Chalmers ch.....	34.35
Port Colborne.....	7.00
Mrs A Reid, Vittoria.....	2.00

Dundee, Zion ch.....	1.25
Camilla, St Andrew's.....	12.00
Arthur, St Andrew's S S.....	8.62
Winterbourne, Chalmers ch.	12.00
Duclos & Payan, St Hyacinthe	10.00
Ottawa, Erskine ch.....	5.00
Motherwell.....	5.00
Avonbank.....	5.00
Kenyon.....	15.00
N Farlinger, Dundee.....	5.00
St Columba S S, Madoc.....	15.00
Prospect.....	24.00
High Bluff.....	16.00
Hillsburg Sabbath School....	6.00
Wales prayer meeting.....	5.00
E H D Hall, Peterboro.....	5.00
Friend, Charles St ch. Tor..	2.00
Mandaumin S School.....	3.60
Mrs John McCurdy, Kirkton.	5.00
Chas Sibley, Harrowsmith....	5.00
Chas McLenaghan, Balderson	10.00
Fort William.....	4.50
Point Edward.....	7.32
Snow Road.....	10.00
McDonald's Corners.....	15.00
Elphin.....	5.00
Sir Wm Dawson, Montreal ..	5.00
North Bay, Rev J M Good-	
willie.....	10.00
Presbyterian ch, of Ireland..	720.84
Wm Williamson, Mt Forest..	5.00
Whitechurch.....	25.00
E Wawanosh.....	10.00
St Louis de Gonzague.....	13.00
Medicine Hat.....	3.00
Laprairie S School.....	8.00
Grand Bend.....	4.00
Sam'l Hunter, W Flamboro....	5.00
A Friend, Clarence, Ont.....	60.00
James Begg, Moose Creek ..	4.00
John M Begg, ".....	1.00
A V Begg, ".....	1.00
Osnabrock, St Matthew's....	30.00
Welland.....	7.03
W A Holliday, Brooklin.....	1.00
Lancaster, Knox ch.....	2.00
Chas Blair, Valens.....	1.00
Rockburn.....	15.00
Kintyre.....	33.00
J L —, Harriston, Ont.....	10.00
G D Fergusson, Fergus.....	200.00
Miss Bradley, Winklaw, NWT	10.00
Martintown, Burn's ch.....	8.40
Colquhoun.....	3.00
Chater.....	12.00
Peterboro, Fraser Miss Band,	
St Paul's ch.....	25.00
Gore.....	5.00
Brampton.....	75.00
Neil McLean, Malagawatch..	1.00
Wm Coltart, Chatham, Ont..	2.00
Excels Wm Brunton, Os-	
goode Township.....	100.00
Robt Anderson, Montreal...	25.00

Per Rev P M Morrison, Halifax:

New Mills, Charlo & R Jacquet	6.00
Thorburn, Th Coll.....	11.00
Rev A W Lewis.....	5.00
Nine Mile River.....	2.00
Truro, St Andrew's.....	25.00
Yarmouth, St John's.....	10.00
Tabusintac & Burnt ch.....	6.00
Weldford.....	1.00
St John, N B, St David.s....	37.00
Dalhousie.....	3.50
Newport.....	8.44
Springfield & Studholm.....	5.00
Fredericton, St Paul's.....	10.00
Brookfield, N S.....	4.00
Pictou, Prince St.....	72.17
Charlottetown, Zion ch.....	30.00

Per Rev Dr Reid, Toronto:

Belmore.....	14.26
McIntosh.....	23.85
Ashburn.....	3.00
Carlyle.....	1.00
Derby Sch Sec No 9 Sab Sch.	3.60

Riverside friend.....	1.00
Toronto, Bloor St Wom Assoc	3.58
Norval.....	19.40
McKillop S School.....	5.50
Winthrop.....	7.00
Beckwith.....	8.00
Leith.....	4.16
Alex McDonald, Brookdale..	3.00
South Nissouri.....	7.50
Ayr, Knox.....	5.00
Arthur.....	24.75
Dundalk.....	2.60
Ventry.....	2.35
J R C, Toronto.....	15.00
Mono Centre.....	2.65
Essex.....	6.00
Doon.....	3.67
West Brant.....	7.00
Caledon, Mellville.....	5.00
Chatham, First.....	20.00
Franktown.....	7.00
Carleton Place, Zion (15)....	15.00
Columbus.....	39.00
Wm Brown, Caledonia.....	50.00

\$8,920.22

POINTE AUX TREMBLES SCHOOLS.

Ordinary Fund.

Already acknowledged.....	\$1,949.09
Flo'r Miss Band, N Bruce SS	3.50
John McLaughlin, Oshawa....	1.00
"Much Interested".....	2.00
Mrs Irvine, Harriston.....	5.00
Hespeler Sab Sch.....	5.00
W B Hamilton, Collingwood..	5.00
Robt Anderson, Montreal ..	50.00
Glenmorris S Sch.....	8.00
Tabusintac.....	2.75
Belleville, St Andw's ch Miss Band.....	5.00
Oban, C B, N S.....	3.00
Motherwell S Sch.....	30.00
Paris, Dumfries St S Sch.....	50.00
Ignatius Cockshutt, Brantf'd	400.00
Montreal Wom Miss Soc.....	50.00
Lakefield S Sch.....	50.00
Avonbank, Chris End Soc ..	16.00
Attwood S Sch.....	25.00
Oro, Esson, S Sch.....	15.00
Ayr, Knox S Sch.....	50.00
A friend, London, In Memo'm	3.27
A worker, Sarnia.....	1.00
Burlington.....	10.00
Barrie S Sch.....	25.00
C W Davis, Montreal.....	50.00
Harrowsmith S Sch.....	5.00
In Memo'm, Amici, Wingham	25
Kintyre S Sch.....	27.00
Leeburn S Sch.....	9.00
Oshawa S Sch.....	12.50
Colquhoun S Sch.....	8.00
Hensall S S, Little Workers..	25.00
Quebec, Chalmers S Sch.....	50.00
Dundas, Happy Workers Miss Band.....	50.00
Ashton, Melville S Sch.....	5.00
Columbus S Sch.....	50.00
Campbellford S Sch.....	50.00
New Glasgow, N S, James ch S Sch.....	50.00
Round Hill, Ladies Pr M't'g.	6.00
Amherst, St Stephen's S Sch..	50.00
Truro, St Andrew's S Sch.....	50.25
Pictou, Prince St S Sch.....	50.00
Campbellville S Sch.....	6.00
Brooklin S Sch.....	11.00
Scarboro S S, No 3 Sch Sec..	13.00

\$3,342.61

Building Fund.

Already acknowledged.....	\$4,386.23
"Interested" Montreal.....	10.00
Mrs Fotheringham, Brucef'd Smith's Hill, W F M S, per Miss Robertson.....	1.00
Children in Man, per Mrs Johnston, Stonewall.....	3.50
Miss Sara Creelman, Shubenacadie, N S.....	5.00
	3.00

Jas J Teetzel, Detroit.....	20.00
Moses Preast, New Glas'w, NS	12.00
Lachine, St Andrew's S Sch..	13.00
Ignatius Cockshutt, Brantf'd	100.00
M J Miller, Cross Roads, Roger Hill.....	20.00
Montreal Wom Miss Soc.....	18.00
Mrs Redpath, Montreal.....	15.00
Friend, St Louis de Gonzague	2.00
Deer Park, Miss Hannan's S S Class.....	2.50
A friend, Deer Park.....	1.05
Ayr, Knox S Sch.....	15.00
Peterboro, St Paul's Lad Aid.	25.00
Mrs John McBean, per Mrs Parsons, Tor.....	10.00
Mrs Moersfelder, ".....	5.00
Mrs Ford, ".....	15.00
Mrs Robertson, Hampstead, per Mrs Parsons, Tor.....	15.00
Mrs H B Gordon, ".....	15.00
Mr George Craig, ".....	50.00
Mrs Donald Mackay, ".....	30.00
Mrs H'h Macdonald, ".....	20.00
Mr James Scott, ".....	20.00
Mr Chas Cockshutt, ".....	5.00
Miss Jessie Wilson, ".....	10.00
Dundas, Happy Workers Miss Band.....	15.00
Ashton, Melville S Sch.....	5.00
New Glasgow, N S, James ch S Sch.....	10.00
New Glasgow, N S, B & B Soc	20.00
Arthur B Hassett, Mt Forest.	1.00
Mrs Hassett, do.....	1.00
Lizzie Hassett, do.....	1.00
Rev A W Lewis.....	5.00
Gays River W F M S.....	14.85

\$4,920.13

COLIGNY COLLEGE, OTTAWA.

Already acknowledged.....	\$ 70.50
Mrs A E McArthur, Martintown.....	1.00
John Hunt, Apple Hill.....	2.00
D H McLean, South Finch..	2.00
Whitechurch.....	6.30
E Wawanosh.....	3.00
Ashton, Melville S Sch.....	5.00

\$ 89.80

PRESBYTERIAN COLLEGE, MONTREAL.

Ordinary Fund.

Already acknowledged.....	\$ 342.36
Whitechurch.....	8.60
E Wawanosh.....	5.00
Grand Bend.....	2.50
Rockburn.....	6.00
Marbora.....	7.00
Martintown, Burn's ch.....	6.50

\$ 377.36

EXEGETICAL CHAIR & C.

Already acknowledged.....	\$1,505.00
P S Ross, Montreal.....	50.00
George Hay, Ottawa.....	10.00
A S Ewing, Montreal.....	50.00
S H Ewing, ".....	25.00
John McLennan, ".....	50.00
Warden King, ".....	150.00

\$1,840.00

SCHOLARSHIP FUND.

Robt Anderson, Montreal ..	\$ 100.00
John McLennan ..	25.00
Dr F W Kelley ..	25.00

\$150.00

ENDOWMENT FUND.

Already acknowledged.....	\$ 106.00
Pakenham, per Rev D L McCrae.....	88.00

\$194.00

MANITOBA COLLEGE.

Already acknowledged.....	\$ 250.00
Robt Anderson, Montreal....	100.00

Montreal, St Gabriel ch.....	10.00
	\$361.00

THEOLOGICAL DEPARTMENT OF MANITOBA COLLEGE.

(Rev. Dr. Bryce, Treasurer.)

Rec'd May 31st to Aug 31st \$	277.50
Calgary.....	7.00
Little Stony Mt.....	4.75
Sidney.....	3.00
Fort William.....	17.00
Clear Springs.....	5.25
Stony Mt.....	2.65
Medicine Hat S S.....	10.00
Lake Dauphin.....	5.00
Clearwater.....	12.25
Crescent Lake.....	4.50
C W Bryden, (debt).....	10.00
Alexander.....	7.00
St Andw's ch, Winn, (in part)	150.00
Tarbolton.....	11.35
Buffalo Lake.....	4.00
Arden.....	10.00
Menteith.....	15.00
Strathclair.....	27.00
Por. age la Prairie, (in part)..	50.00
Pelican Lake.....	13.75
Green Valley.....	7.00
McGregor.....	13.00
Broadview.....	10.00
Brookda'e.....	10.00
Meadowlea.....	6.20
Shellmouth.....	6.35
Pipestone.....	9.00
Schreiber.....	10.00
Rat Portage.....	8.50
Kinistino.....	1.00
Rev J Brown.....	5.00
Rosburn.....	8.00
Edmonton.....	10.00

\$ 751.05

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND: JAMES CROIL, TREAS., MONTREAL.

Carleton Place, Rev. D. MacDonald 12.00; Chalmers Church, Kingston, 20.00; Rev. Peter Lindsay, 12.00; St. Gabriel ch. Montreal, on ac. 18.75; Newcastle, N.B., St. James ch. 16.00; King, St. Andrews ch. 12.00.

MANITOBA COLLEGE.

Revs. Dr. King & Dr. McArthur, Treasurers For Ordinary Revenue. Previously reported, 1004.11; Berlin, congregation, 20.00; Berlin, Y. P's. Society of C. Endeavour, 10.00; Berlin, Miss Perin, 15.00; Berlin, Rev. A. B. Winchester, 5.00; Berlin, D. B. Ballwer, 5.00; Congregational Contribution, per. Rev. Dr. Warden, 260.00; Total, \$1319.11.

For Debt & Repairs.

Previously reported, 3762.45; R. J. Drummond, Perth, 1st Instal.; 10.00; A Friend Bowmanville, 10.00; John F. Ross, Quebec, 50.00; Miss F. E. Ross, Quebec, 50.00; Robert Campbell, Elphinstone, Man., 10.00; Mrs. Garner, Chatham, 25.00; J. F. Clark, Port Hope; 20.00; A. Friend Smith's Falls, 5.00. Total, \$3912.45

For Scholarship Fund.

Previously reported, 100.00; Member of St. James Square, Toronto, 50.00; Robert Anderson, Montreal, per. Dr. Warden, 100.00; H. K. Wood, London, England, (£5.) 24.00; Total, \$74.00.

LIBRARY FUND.

Previously reported\$ 77.30
Rev. Dr. King..... 8.00

\$ 85.30

FOR ENDOWMENT FUND.

Rev. Professor Thomson, Knox College,.....\$ 25.00



HUGH ROSS,

Merchant Tailor,

SUCCESSOR TO

J. D. ANDERSON,

206 ST. JAMES ST.,

Montreal.

Clerical, Advocates', Academic Gowns, Military Uniforms and Highland Costumes a specialty.

SEEDS

RENNIE'S Seed Catalogue, containing descriptions and prices of all the best varieties of

VEGETABLE AND FLOWER SEEDS

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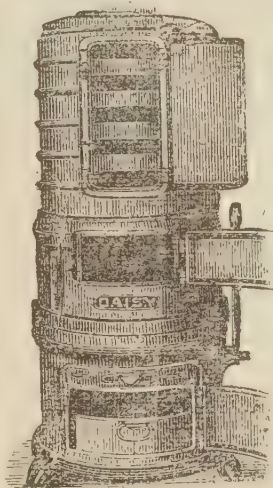
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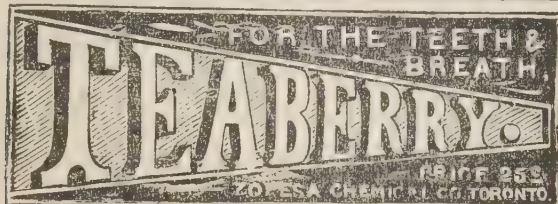
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Presbyterian Record

FOR THE

DOMINION OF CANADA.



MARCH, 1891.

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FOR THE
DOMINION OF CANADA.

VOL. XVI.

MARCH, 1891.

No. 3.

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Rev. Donald MacGillivray, B.D.

MR. MCGILLIVRAY is one of our missionaries in China—a member of the Presbytery of Honan. He is a native of the Township of Bruce, Ont., where he was born, 13th March, 1862. He received his classical education at the Goderich High School, and at the University of Toronto

where he graduated, B. A., with gold medal in classics; was classical master in Brantford Collegiate Institute from 1882-'85, when he entered Knox College, Toronto. He graduated in Theology in 1888, taking the degree of B.D. a few months later. He was designated a missionary to Honan, China, October 11th, the same year, and arrived at Chefoo December 1st.

The latest intelligence from Honan is contained in a letter from Dr. McClure, dated 13th December, which has been published in the Toronto papers, and we regret to notice that it is not of a very encouraging nature. The amiable and docile Chinaman of whom we sometimes read does not reside in Honan. So far as we can judge from the treatment of our missionaries, the Honanese are crafty and unscrupulous. No sooner had our men succeeded in renting premises under what appeared to be most favorable circumstances when a hue and cry was raised against their taking possession of them. From inuendos and threats the "gentry" of Chu' Wang seem to have instigated the lower order of the people to do what they themselves were afraid to do—to eject the missionaries by force—without any semblance of legal procedure. This is how they did it:

"That forenoon larger numbers of people gathered than was usual, and evidently tried

in all ways to provoke us to a quarrel, but this we very carefully avoided, and about noon the people grew fewer, and we began to think all danger was over, but at about one in the afternoon a gong was beaten on the street opposite our yard gate, and at once twenty-five or thirty men marched quickly in, went directly to the gate leading into our living rooms and, pushing it off the hinges, rushed in, and in about ten or fifteen minutes everything was cleared out of those rooms. Our clothing, bedding, books, tables and chairs, and—worst of all—my medicine chest, containing instruments and medicine, was carried off.”

The case has been referred to the British Consul at Tientsin, who has promised to bring it under the notice of the Viceroy, L. Hung Chang. In the meantime Messrs. Goforth and McGillivray are “holding the fort” in Chu’ Wang, and intend to stick to it till the last.

AFRICA:—British steamers are now running up and down the great Zambesi river, and roads are being opened into the vast interior of the “dark continent.” How David Livingstone’s heart would rejoice to see this day! No doubt he did see it with the “eye of faith,” but he could not expect the revolution in the prospects of Africa to take place so soon. Two millions of square miles of African territory have been *added* to the vast tracts previously under the British flag. It is truly the hand of the Lord. He has heard the cry of the distressed children of darkness.

Over two hundred African converts in Uganda and the regions round about have suffered death rather than give up their faith in Christ. The age of martyrdom will not pass till after the age of missions! Living faith and eternal hope, and love to Christ, are at the root of missions; and these are the inspiring principles of martyrdom.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

III. MODERN JERUSALEM.

THE Jerusalem of Bible History now no longer meets the gaze of the traveller in Palestine: the city of which the old Testament prophets and poets spoke so many glorious things in the palmy days of

David and Solomon, the magnificent city as it existed at the beginning of the Christian era, has passed away; but modern Jerusalem has still the power of attracting pilgrims to it every year from all parts of the habitable globe.

Jerusalem is beautifully situated on a picturesque plateau about forty miles from the Mediterranean, and about twenty miles from the river Jordan and the Dead Sea. The elevation of the city above the level of the Mediterranean is in round numbers about 2,500 feet, and the Dead Sea is 1,300 feet below the level of the Mediterranean. The old hills on which the city stood in successive periods of its past history are still discernible, as I was delighted to see, in the foundations of modern Jerusalem. The western portion of the city is built on two hills: Akra and Zion. The eastern portion of the city is built on two hills, Bezetha and Moriah, the latter of which slopes down to the more southern knoll called Ophel. And then as in ancient times the old Tyropoean Valley—in plain English the Valley of the Cheesemongers—still winds its way mainly north and south between those eastern and western portions of the city. In former times this famous Valley was much deeper and broader than it now is, and was spanned by two magnificent, arched bridges, on which the thronging citizens crossed and re-crossed from the Temple-area on Mount Moriah to Mount Zion, “the city of David”. It has now to a large extent been filled up by the accumulating debris which has fallen into it at each successive overthrow of the city. But the obvious outline of it which still remains is quite sufficient to give the city a romantic, undulating, appearance.

Jerusalem is surrounded on three sides by a natural trench of valleys, or ravines, from three to four hundred feet deep. On the west there is the Valley of Gihon, on the south the Valley of Hinnom, on the east the Valley of Jephoshaphat, or as it is often called, the Valley of the Kidron. And then beyond these natural ravines the mountains are still, around Jerusalem as in the days of old: Olivet, Mizbeh, Gibeon, Ramah, Scopus, and other and more distant mountains.

The walls of the city have quite a solid, substantial appearance. They were built, as the inscription over the gates testifies,

about the middle of the sixteenth century by the direction of the celebrated Ottoman Sultan, Suleiman, the Magnificent, a contemporary of Luther. They vary in height from twenty to forty feet according as the part of the ground is elevated or depressed, and are from ten to fifteen feet in thickness. Their circumference all round the city is nearly two and a half miles. There are four gates in the walls which are regularly opened every morning, and closed every night: on the north Damascus Gate, on the east St. Stephen's, on the south Zion, and on the west, the Jaffa Gate. There are two other gates in the walls but they are now closed up, I presume like the words which were spoken to Daniel, *till the time of the end*. They are called the Golden Gate, and the Gate of Herod. I walked leisurely around the walls, and noticed these gates as I passed along, in one hour.

The streets of the city, are narrow, and uncleanly and in other respects unworthy of their position in the virtual capital of Christendom. Even streets which have the expressive names of the "Street of David," "Christian Street," "the Street of the Patriarch," and "Via Dolorosa," are scarcely respectable, and many of the houses in and around the city are of a very humble, uncomfortable, appearance. But what is lacking in the streets and dwelling houses is more than compensated by the splendid mosques and churches which you see in various parts of the city. There is room in this brieflet merely for the names of the two of them which have a world-wide celebrity—the Mosque of Omar, and the Church of the Holy Sepulchre. In company with a few fellow-travellers I visited the Mosque of Omar under the guidance of a "Kamas" whom the British Consul for a stipulated sum sent with us. As is required of all visitors I put off my shoes from my feet, and put on the slippers without which no unbeliever is permitted to tread the holy ground, and went through every part of the celebrated edifice. And certainly in appearance it is one of the most splendid ecclesiastical buildings that I have ever seen. It occupies the site on which the Temple of Solomon stood when Jerusalem was in all its glory. In its centre directly under the dome, you can still see the naked summit of Mount Moriah, the "Kubbet es Sakhra"—

the "Dome of the Rock" from which every true Moslem believes Mahomet ascended to heaven. The building has eight sides each one of which is sixty-six feet in length. I greatly admired its walls, and columns, and piers, and arches, and lofty dome, as I saw them encased in marble and glittering in all the colours of the rainbow. But I felt sad in heart when I thought that the worshippers who meet in this gorgeous structure every Friday are taught to believe that Mahomet is greater than Jesus, and that their Koran and not the Bible contains the revelation of the will of God.

The Church of the Holy Sepulchre is not, in my humble opinion, built on Calvary. After careful observation I am satisfied that the skull-shaped knoll a short distance north of the Damascus Gate, and near the so-called Grotto of Jeremiah, is the actual place on which the Christ was crucified and buried. All the same the unthinking multitudes believe that the Church of the Holy Sepulchre marks the scene of the awful tragedy. This old historic church which every pilgrim to the Holy City visits, is the joint property of the Greeks, the Latins, the Armenians, and the Copts. I was again and again in it when it was crowded to the doors with eager worshippers belonging to these four denominations. But while I saw imposing ceremonies, and something like superstitious reverence for the crucified One, I could see very little indication of any thing like true religion, I thought every time I was there of the well-known line of the poet—

"The hungry sheep look up and are not fed."

The Tombs of the Judges and Kings and Prophets around the city, the subterranean quarries beneath the city, the Fountain of Bethesda, the Pool of Siloam, the Lepers Hospital, and a thousand other remembered sights and scenes, in and near the city are at this moment clamoring for some notice in the pages of the *Record*. But I must hush them all into silence for the present, and say in a concluding word or two that I was interested above every thing else in what I saw and heard of the Jews of Jerusalem. They are certainly increasing in recent years in various parts of Palestine, until now the resident British Consul affirms that there are fully 40,000 of them in the Holy City. Many of them belong to the

humbler classes of society and subsist principally on the charitable contributions which are sent to them from many lands. Even their synagogues have an impoverished, disconsolate, appearance. One of the most affecting sights I ever witnessed was the scene at the Jews Wailing Place, where they meet at least once a week, beside some of the remaining great stones of the ancient Temple wall, to bewail the calamities that have come upon them. One of their number, conversing with me about their future prospects as the covenant-people, said pathetically, "would you wish me to say that Jesus of Nazareth is the promised Messiah when I do not believe that he is?"

The Episcopalians have a liberally supported Mission to the Jews of Jerusalem. I heard an artistic discourse by Bishop Blyth, in his beautiful church on Mount Zion. It was a rare homily doubtless, equally applicable to Jew and Gentile. I also attended the services of the "Evangelical Mission to Israel," and found a goodly number of converts, and a few inquirers and visitors present. And now our mutual friend Ben-Oliel, whom I was delighted to meet in his hospitable home in Jaffa, has taken up his abode in Jerusalem, assuredly gathering that the Lord has called him to preach the Gospel to the Jews of the Holy City. It does seem like beginning the evangelization of the world over again to send missionaries to the very city where the Church in its New Testament form was first organized. But that is just what God in his Providence now seems to be telling us to do, as a church. We will await with interest the decision of our next General Assembly, in regard to the contemplated Mission to the Jews of Jerusalem, or some other place in Palestine.

"You remember the man who advertised a cement which would mend everything from a cracked teacup to the break of day? Well, we have found that cement. It is simply mutual freedom and respect, mutual confidence in each other's rightness of purpose, and the assurance in all of us that every one, no matter how he differs from us, is interested with us in the furtherance of the kingdom of God. That cement will hold the Board together, through discussion and after discussion, until the Lord has no longer any need of it.—*R. S. Stows.*

Missionary Cabinet.

REV. PROFESSOR W. G. ELMSLIE, D.D., OF LONDON.*

THE short, brilliant and beneficent career of Professor Elmslie illustrates Bailey's lines:—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart throbs. He
most lives
Who thinks most, feels the noblest, acts the best."

Elmslie was born at Inch, in the north of Scotland, in 1848. He died in London near the close of 1889, forty-one years old. He was a "son of the manse," his father, a Free Church minister, surviving him. His college course at Aberdeen was brilliant. After graduation he acted as Assistant Professor of Natural Philosophy, and a career in this direction was easily open to him. But he made up his mind to study for the ministry, and he attended the New College, Edinburgh, where he won both the Cunningham Scholarship and the Travelling Fellowship. This latter enabled him to prosecute special studies at German universities and at the University of Paris. For some time he assisted Professor A. B. Davidson in his Hebrew classes in the New College. When about twenty-five years of age he accepted an invitation to assist Dr. Dykes in Regent Square church, London. He gradually won his way to a position of rare influence and popularity in London. He had peculiar power with the young in Sabbath-schools and Bible-classes and missions. He taught the teachers and led the leaders. He was called, in 1877, to a new congregation at Willesden, near London, where his work was highly appreciated by all classes. He was invited to be the successor of one of the most eminent Congregationalist ministers at Brixton. He was also called by the great congregation of Westminster Chapel, one of the largest and most influential in London, but both these calls he declined.

In 1883 he accepted the chair of Hebrew and Old Testament Exegesis in the College

* PROFESSOR W. G. ELMSLIE, D.D., MEMOIRS AND SERMONS; Hodder & Stoughton, London; W. Drysdale & Co., Montreal. Price \$1.75.

of the Presbyterian Church in England, a position for which he was peculiarly fitted by his scholarship and by his temper. He was at home in Hebrew, Syriac, Arabic, as well as in the great modern languages, and he was thoroughly versed in the products of the German and French critical schools. Few men ever won more effectually the confidence and the affection of students, and his short career as Professor was an unqualified success.

While occupying a professorial chair, Dr. Elmslie continued to be in constant demand as a preacher, and his pulpit work was not confined to any particular denomination. Thoughtful, earnest, fresh, speaking from the heart to the heart, he was equally at home among audiences of workingmen, of city business men, or of learned professors and university graduates. He had learned and felt experimentally what he preached and taught. He had fought his way through darkness and doubt into the light. Hence the sense of reality in his sermons and essays. He believed, therefore he spoke and wrote. He was not a religious theorist and did not deal in correct abstractions. His heart, his soul, was in his teaching.

He had made his way through "modern doubt" as well as through scholastic orthodoxy, and he reached the safe standing ground of the love of God and the saving power of Christ. No man had a firmer grip of the truth: no man held the Bible in more reverent esteem, and few indeed have so intelligently attempted to show the relation between the Bible and modern science.

Professor Elmslie was emphatically a writer, as he was a preacher, for the times. He had the faculty of uttering the *present* truth. His treatment of Ernest Renan in one of the "Present Day Tracts," his essay in the *Contemporary Review*, on the first chapter of Genesis, his papers on Socialism in *Good Words*, and his address on the same subject before the Presbyterian Council in London, in 1888, are in themselves of great interest and value, but are of special interest as indicating what we might fairly expect had the brilliant Professor's life been spared. The volume containing his "Memoir and Sermons" recently published by Hodder & Stoughton has at once attained remarkable popularity and is calculated to be widely useful. Professor Elmslie died of

typhoid fever. He had worked far too arduously for a man who was not gifted with special physical strength. He was for some years doing the work of two men: teaching, preaching, writing, and no wonder his health failed and that his nervous system was so shattered that when typhoid seized him he sank rapidly. Among his last words, while very feeble in mind and body, were these: "God is love, all love. We will tell everyone that, but especially our own boy." Professor Elmslie left a young widow and a boy. Friends in England have raised a memorial fund to be used for the education of the boy. The influence of the young Professor will not soon pass away. His best service to the Church—to all the churches—was, perhaps, this: He showed by his life, by his teachings, and in his death that the new learning, or call it the new criticism, at its best is consistent with the most loyal faith in Christ, the most fervent love and zeal in His service, and the most tender sympathy with the suffering, the wronged, the oppressed and the lost. Of what avail is the glitter of consummate scholarship or the most rigidly accurate orthodoxy if love to Christ, faith in God, and a Christlike passion for service to man be not there! But Elmslie was at once a consummate scholar, an orthodox theologian, and a lover of God and of all human souls.

Presbyterianism in Vancouver Island,

No. II.

IN addition to the First Church and St. Andrew's, active efforts have recently been made in the direction of church extension in Victoria West, a growing suburb, under the charge of the writer in connection with the associated stations of Esquimalt and Cedar Hill, in the near vicinity of which, along with three other stations, Craig Flower, Metchosin and Sooke, he has been in charge since the spring of 1886. The three last named were formed into a separate charge last March and have since been supplied by a student and catechist.

Victoria has a population of upwards of 20,000, with beautiful situation and surroundings. It is the capital of the Prov-

ince and chief trade centre. Its progress in every respect during the past two years has been very marked. The other religious bodies usually found in places of the same size and importance are all represented, and actively engaged in doing their share of Christian work in the city, and directing missionary effort over the island.

Next in importance to Victoria is the city of NANAIMO, 80 miles north, with which it is connected by water and rail. This is the centre of the coal mining industry, containing a population of from four to five thousand. Ground was first broken here by the Church's pioneer missionary, the Rev. R. Jamieson, who, during a short absence from New Westminster, organized the congregation and secured the erection of a church, which served the wants of the congregation until replaced by the present one about two years ago. From the time Mr. Jamieson left Nanaimo to resume his work at New Westminster up to the present, the credit is chiefly due to the Colonial Committee of the Church of Scotland for the supply of Nanaimo with religious ordinances.

The Revs. Messrs. Clyde, A.H. Anderson and J. Miller had, during this period, charge of the congregation. The last named resigned at the end of last year, the congregation having since been vacant. Two calls have resulted in disappointment, which, together with the difficulty of securing suitable supply of preaching has had a most discouraging, if not disastrous effect upon this fine congregation and necessitous field of labour.

SOUTH WELLINGTON, until about three years ago, was connected with Nanaimo. Since that time it has been under the charge of the Rev. J. Christie, and as the last of the Colonial Committee's missions in B. C., it was received under the charge of the Presbytery at its last meeting. South Wellington, East Wellington, and Northfield are important coal mining centres, with a large population, demanding more attention than the Presbytery has hitherto been able to give.

COMOX, about 70 miles north of Nanaimo, is an important agricultural and recently opened up coal mining district. Work was first begun here by the Rev. Mr. McElmon by appointment of the Colonial Committee. Mr. Dunn and Mr. Christie gave supply here also. After its reception under the care of the Presbytery, upwards of three years ago, this large and important district was placed in charge of the Rev. Alex. Fraser, with comfortable manse and church, the former erected last year. The prospects of this charge are very bright.

ALBERNI, on the west coast, completes the

list of congregations and mission fields on Vancouver Island. This is a new, struggling, but very promising settlement. Ours is the only Protestant Church represented here. Services have been kept up with varying regularity for about four years past by the Rev. Mr. Dunn, theological students, and a lay catechist. Here it is hoped to establish at an early date the first mission of the Church in B. C. to the Indians, the conditions being all very favourable to success.

D. MACRAE.

Home Missions in Cape Breton.

BY REV. EWEN MACKENZIE, OF CAPE NORTH.

THE country over which this congregation spreads is extensive, mountainous and isolated. It comprises six electoral districts, which, if they were in one straight line, would be upwards of sixty miles in length. The furthest from the manse is thirty miles away. In scenery, mountains are conspicuous. Bleak rocks along the shore, forests everywhere, and beautiful intervals along the rivers cannot escape the eye, but grand wild mountains tower aloft in every direction and banish tameness and monotony. Isolation from the centres of business is one of the greatest drawbacks. From Sydney we are 100 miles distant and from Baddeck eighty. We have tolerably good roads in every quarter except to Pleasant Bay. To go to Sydney by land, for instance, would be a slow and long journey. No man will do it if he can help it. The other way is to go by sea; but as there are no harbours on this wild coast it is often impossible to get away in packet or steamer. The minister of Cape North cannot expect to be at Presbytery more than two or three times a year.

The people differ in race and in creed. We have Scotchmen, of Scotland and Highland extraction. We have Irishmen, Englishmen, and Frenchmen. We have Presbyterians, Methodists, Episcopalians, and Roman Catholics. Who would think that so many nationalities and so many creeds would be represented in this wild, secluded outskirt of creation?

The trade depends on farming and fishing. Most of the people combine both to obtain a livelihood; a large number depend on fishing alone; a few manage to live by farming alone.

This year, as well as the two previous ones, fishing has been a great failure. The harvest, too, was rather backward, especially in oats, which may be called a total failure.

The sects already mentioned were each represented in these parts since the first settlements, but none were important enough to have settled charges except the Roman Catholic and the Presbyterian. Consequently there are two large Roman Catholic parishes and one Presbyterian.

In 1860, Rev. D. Sutherland, of Gabarus, C.B., was ordained first minister of the Presbyterian congregation. After his leaving there was a long vacancy, during which students laboured in the summer, some of whom are Revs. Messrs. Grant, Cow Bay; Murray, Sydney, and Gunn, Boston. Then, in 1873, Rev. Peter Clark was ordained minister and remained in charge until his death, in 1887. The present minister was inducted in August last, he having laboured as ordained missionary for some time previous.

The mixture of race and creed and the great distance between the different sections make this charge partake more of a missionary than a pastoral character. Certainly it has the complete organization of a regular pastoral charge, to wit, a session, a board of managers, a trusteeship, &c. The minister, however, has to be often away for days at a time, and sometimes for more than a week, and has to visit frequently, especially the indifferent. His frequent visits to outlying districts and corners are very fatiguing, especially in winter, but there is a world of improvement since the early pioneers. The late Revs. Messrs. Farquharson and Gunn visited these parts, they having often to wend their way through pathless forests.

I am informed that the people have improved in very many ways since the last twenty years. In civility, morality, church-going, Sabbath-keeping, and in some other virtues they are generally exemplary. These are fruits of the gospel, and our congregation, by its preaching, teaching and discipline, exerted the greatest influence in their production. These are matters of gratitude and thankfulness, but there are also professing Christians in every quarter, the fruits of saving grace, of whom a goodly few belong to us.

There is much land to be possessed yet. I have given only the bright side. There are careless ones and there are unconverted ones. The congregation at large requires to take a deeper interest in the monetary affairs of the church. There is plenty work and room, not only for the minister, but for every elder, and every Christian should be an active worker in the Lord's vineyard. If a few active, consistent, prudent Christians, especially thorough-going Presbyterians, were planted among Roman Catholics, or among any ungodly people, they would tell immensely on their neighbours.

In my many long journeys my heart is cheered and my burden is made light by the kindness, hospitality, and ready accommodation which I receive in every quarter. Our people would consider it mean to be otherwise than kind and hospitable. Moreover, they attend to the wants of the mind. They are intelligent and some of them pretty well educated. Almost every family gets a newspaper, some get two or three. Besides there are some houses furnished with many books of different descriptions. And I must not forget to say that they get about 80 *Presbyterian Records*, in which they see the doings, the needs and the claims of the Church. I see some of the people preserve them after they read them. Our oldest elder, a godly old man, said to me regarding the *Record*, "This is the paper I like best; I see how the Gospel progresses in all the world." All that shows that the minister in his journeys can refresh his mind with a variety of mental pubulum.

I must stop now, having given an idea of the situation and the character of this congregation. E. M.

Montreal Religious Anniversaries.

THESE historic meetings held during the last week in January, passed off this year with much of the old-time prestige, filling the spacious new St. James Methodist church on some of the evenings to its utmost capacity. The thirty-ninth anniversary of the institution of the YOUNG MEN'S CHRISTIAN ASSOCIATION was the first of the series, at which standing room could scarcely be found for the great congregation. Mr. Kingman, the president of the Association, introduced the proceedings by sketching the growth of the society. Referring to the various branches of work carried on in the interests of the young men of the city, it was explained that it began forty years ago on purely religious lines, in the second decade more of the social element was introduced, in the third decade there was added the educational, and now they were about to enter on possession of their splendid new premises where, besides these other departments, they would have ample facilities for cultivating "muscular Christianity" in a well-appointed gymnasium. It was stated that during the past year 120,000 visitors had found their way into the Association building, many of whom could testify to the benefit they received from the warm grasp of a friendly hand and the kindly

interest manifested in their welfare. Not a few young men had been trained by the Association for Christian service and were to be found actively engaged in Sunday-school and Bible-class work, while others had received assistance in their efforts to secure useful and honourable employment in secular callings. A prominent feature of the evening's proceedings was an able address by the Rev. Dr. C. H. Packhurst of the Madison Avenue Presbyterian church, New York, on "The unity of mankind bound together in the service of Christ."

The second meeting celebrated the seventieth year of the MONTREAL AUXILIARY BIBLE SOCIETY, an institution that has been steadily prosecuting a work of extensive usefulness all these years. In its general features the work of last year differed little from that of by-gone years. Six colporteurs and six Bible-women had been employed for longer or shorter periods. The total issues of the Bible and portions thereof had been 18,159 copies. The receipts for the year were \$15,383.12. Sir William Dawson was re-elected president.

Rev. James Henderson of the St. James Methodist Church led off with an able and eloquent address on the Bible—the mightiest factor in the universe. "Its compilation is in itself a miracle; the product of many minds at different periods and in various places. There is no great human interest which the Bible has not fostered and cherished. The noblest specimens of humanity in the world to-day are what they are because of the power of the Word of God. Let us try more than ever to realize its power and promise in living, its solace in sickness, its hope in bereavement, and its assurance of eternal salvation."

The Rev. Dr. Thomas, delegate from the Bible Society of Toronto, said that the Bible Society had exerted an influence to bring Christians of every name and sign into the fellowship and unity of the service of Christ. Differences on points of doctrine or lines of activity are waived and give place to a grand recognition of the Word of God and the Lord Jesus Christ as the Saviour of men. In the doctrines, promises and revelations of God's Book, Jesus Christ is embodied just as the sun is embodied in every ray of light that sheds its influence upon this world. In the Bible, Jesus Christ lives and breathes, and through it Jesus Christ does his work upon human hearts and lives.

Rev. W. H. Pulsford of Emmanuel Church, Montreal, argued for the widest possible knowledge of the Bible, and the most intelligent study of its contents.

THE SUNDAY SCHOOL UNION

met in convention in Montreal during the week of the anniversaries and held a number

of sessions at which the Sunday-school interests were discussed in a lively and instructive manner. Rev. John McKillican, the veteran travelling agent of the Union, gave a full and interesting account of his visit to the Magdalen Islands and to points along the shore from Gaspè to Metapedia. He visited schools that he had organized sixteen years ago, and found them in a flourishing condition, and in places where nothing in the shape of a Sunday-school existed then, there are now well conducted schools, Temperance, Christian Endeavour and other Societies, and regular prayer-meetings. The convention concluded its proceedings by a public evening meeting in the St. James Methodist Church. The chief speakers were Miss Wheelock of Boston, and the Rev. Jesse L. Hurlbut, D.D., of New York, both of whom are widely known as enthusiastic and most successful Sunday-school workers. Miss Wheelock charmed the large audience with her clever and suggestive address on "Illustrative Teaching," in which she is herself an expert. Dr. Hurlbut, who seems to be at home in every branch and method of Sunday-school work, gave an excellent address on "The Teacher's Reward." "The Sunday-school teacher receives his reward in a certain clearness and sharpness of knowledge of the Word of God, which he gets by teaching it. There is no knowledge so clear as that knowledge which we get by imparting it to some one else. One great reward the faithful devoted teacher gains is the infinite treasure of the love of his scholars. It is a great thing to gain the love of a child. Love is worth any amount of striving and toil and labour. The scholar who realizes that the teacher is faithful and devoted has a love for his teacher. People teach ten thousand times more by what they are than by what they say. If you try by faithful patient striving to lead a child's heart to Christ you are having your reward whether you know it or not in the love of that young heart. No one lives and labours for Christ in vain." Dr. Hurlbert attaches great importance to recognizing in the Sunday-school the value of memorizing the scriptures.

The Montreal Sunday-school workers were well represented at these meetings by Principal MacVicar, Dr. A. B. Mackay, Rev. W. R. Cruikshank, Rev. A. J. Mowatt, Dr. Shaw, Dr. Williams, Canon Mills, and Messrs. George Bishop, D. T. Fraser, Dr. Kelley, R. H. Buchanan, S. P. Leet, &c., &c.

He that thirsteth after heavenly things is always filled, and the more he receives the more he desires. Believing desires fetch in the richest and choicest mercies that God can give.

Nothing is more certain than death, as to the event, and nothing more uncertain than the time of it. I may be too old to live, but can never be too young to die. I will therefore live every hour as if I were to die the next.

Household Words.

HEAVEN AT LAST.

The following hymn, written by Dr. Bonar, was sung at his funeral:

Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing;
Ah, 'tis Heaven at last!

What a city; what a glory;
Far beyond the brightest story
Of the ages old and hoary,
Ah, 'tis Heaven at last!

Christ himself the living splendor
Christ the sunlight mild and tender
Praises to the Lamb we render,
Ah, 'tis Heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints their thrones ascended;
Ah, 'tis Heaven at last!

Broken death's dread bands that bound us
Life and victory around us
Christ the King himself had crowned us;
Ah, 'tis Heaven at last!

A PATIENT HEART.

All of us want to give something to God. You hear of others giving time, money, service, and it is a grief to you that you have nothing to render to the great and tender Physician for whom others are so busy. Once you could take your place in his vineyard and feel yourself of some little use to God and man, but now something whispers to your heart that you are a cumberer of the ground, and can render nothing to the Lord for all his benefits toward you. Those wise men must have rejoiced; they could bring the new-born Saviour gold, frankincense, and myrrh, but a little Sunday School scholar said to me once, "The shepherds did better still: they gave Christ themselves." It is in your power to-day to bring to the Master a very precious offering, whatever your circumstances may be, and however weak you may feel. If he needed you just now in the vineyard you would be there; if he required money from your purse he would have first put it therein; if he required the service that health and strength can render his loving hand would not have weakened your strength in the way. This little verse will show you what you can render to the Lord:

"My full day's work is done,
And this is all my part—
I give a patient God
My patient heart."

Or is it an impatient one you offer to him just now? Perhaps you feel inclined to say, "Did you know all you would not wonder at my fretfulness. There is this worry, and that

worry, and the other, and infirmities have laid hold upon me, and nothing goes on as it would do were I well enough to see to things. Nobody cares about a poor creature like me now, and I am all alone."

But even if it were possible that not one of your fellow-creatures cared about you, which I think in your heart you know they do, still you would be the object of such love; at this moment, amid all the pains and anxieties and weaknesses it is as true that God loves as that God lives, and as to your being all alone, do not forget that the great, wise, merciful Lord has said, "Certainly I will be with thee."

"FOR ME TO LIVE IS CHRIST."

Before we can appropriate to ourselves these words of the Apostle, and make them ours, we must first have made ours those other words of the Apostle—"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." When we can utter these words from the heart, "for me to live is Christ," then we have caught the spirit of Heaven, and our chief enjoyment from that time will be in doing God's will; from that time upon every duty will be reflected the image of Christ.

There are two words in God's Word which sometimes bother the Christian; one is Faith and the other is Trust; Faith is full assurance of salvation; Trust is full assurance of faith; Faith is the plant—Trust is the flower, which sends forth its sweet perfume of a heavenly life. Some Christians (shall I say many?) never get any further on than faith; they believe that they will be saved, but do not expect to enter upon the enjoyment of Heaven so long as they remain in the body. The Christian whose full assurance of salvation has grown into full assurance of faith, or in other words, whose faith has grown into trust, already has the joy of God's salvation in his heart, he is the one who can say "For me to live is Christ."

When these words have been made ours, and it is the blessed privilege of every Christian to make them their own words, how differently will we view life; then there will be no past or future for us—it will be all present, a never ending present. Christ will then be uppermost in our minds, he will have the first place in our affections; holiness to the Lord will be inscribed upon every talent, upon every power, upon every member of our body. We will then use this world for the Lord, our lives will be full of the joy of Heaven, we will know somewhat of those joys of which the Apostle speaks when he says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit." By us is meant those who can say, "For me to live is Christ."

Naaman healed.

MARCH 8. B.C. 895. 2 KINGS, 5:1-14.
Golden Text, Ps. 103:3.

THERE is a tradition, as old as the times of Josephus, that Naaman was the soldier who killed Ahab, at the battle of Ramoth-Gilead, 1 Kings 22:34. If this is so, it throws light on the statement of v. 1 "That by him the Lord had given deliverance unto Syria." V. 1. *A leper*—Leprosy is a malignant disease of the skin. It was common in Syria and Palestine. The Jews had special laws for its treatment, Lev. ch. 13, 14. V. 2. *A little maid*—Little did the poor child think, when forcibly taken from her parents, that in God's hands, she would be the instrument to bring the great Syrian captain, to a knowledge of the true God. Her affection for her master, shows she was kindly treated. V. 3. *With the prophet*—Mark her faith in Elisha's God, to whom she remained faithful, although among heathens. V. 5. *Unto the King*—The little maid's words may not have been correctly reported to the king of Syria, or else he may have thought that Elisha would only act under orders of the king of Israel. *Ten talents* of silver, over \$18,000. *Pieces-gold*—If shekels, over \$40,000. Showing his high esteem of Naaman, and also, that he thought that health, God's gift, could be bought, Acts 8:20. The king of Israel, Jehoram, ch. 3:1, was indignant. V. 7. *Rent his clothes*—Sign of anger or grief, not so much because of the absurdity of the request, but because he thought it a pretext to make war against Israel. V. 8. *He shall know*—Jehoram also, would be none the worse "to know that there was a prophet in Israel. Naaman came down to Elisha's house, in great state, v. 9, but the prophet did not even come to the door to see him, only sending his servant to tell him what he must do to be cured. V. 10. *Seven times*—Seven was the sacred number among the Jews, Lev. 14:7, Josh. 6:4, etc. Naaman was furious, not only at the slight he thought he had received, but at the conditions of his cure. V. 12. *Abana-Pharpar*—The waters of Damascus might be clearer than Jordan, but all his washing in them could never take away his leprosy. There are also many people who will not consent to be saved in God's own way, Rom. 10:3. They think it too simple. God offers a free salvation, through faith in Jesus, but they want to buy it, by good works or self-inflicted expiations. Like Naaman, they refuse to humble themselves before God. Happy, if like him, they allow themselves to be shown their error, v. 13, and have recourse to sin's cleansing fountain, Zech. 13:1. He found in God's sacred river a perfect cure, and all who come to Jesus, also find in him justification, sanctification and redemption, 1 Cor. 1:30, Col. 1:14. His blood cleanseth from all sin, 1 John 1:7.

Gehazi punished.

MARCH 15. B.C. 895. 2 KINGS, 5:15-27.
Golden Text, Numb. 32:23.

WHEN Naaman saw that he was cured, he drove to Elisha's house to thank him, Comp. Luke 17:15-16. Humbly standing before the prophet, he confessed that the God of Israel was the only true God, Is. 43:10. V. 15. *A blessing*—Or present, Gen. 33:11. He thus proved his sincerity and right understanding of duty, Rom. 15:27. Yet Elisha refused to accept his gifts, lest he might think that such a grace as healing could be bought, Is. 55:1. The interest of the kingdom would also be served by putting Syria under an obligation to Israel. V. 17. *A burden of earth*.—Probably to make an altar, Exod. 20:24, on which to sacrifice to the Lord. V. 18. *Rimmon*—An idol of Damascus. Should Naaman have been allowed to bow down, before that false God? Exod. 20:5. Elisha does not answer. There was no need. Naaman's conscience was awakened on this point, and would show him his duty. *Go in peace*—A parting benediction. Gehazi, Elisha's servant, was displeased at his master's refusal of Naaman's rich presents. So great was his covetousness, that he swore that he would get something from him since Elisha would not. Slipping out unnoticed, as he thought, he ran after the Syrian general and soon overtook him. With a trumped-up story, v. 22, and no small effrontery, he asked for "a talent of silver" and two changes of garments. Naaman, unsuspecting his fraud, insisted upon giving him *two talents*, about \$3,750, and sent two of his men to carry them. V. 24. *The tower*—Or "secret place," V. 25. *Whence comest thou?* One sin leads to another. Gehazi's first coveted, then lied to Naaman, he now lies to Elisha. *No whither*—No where. He forgot that One had seen him, God, whose presence is everywhere, Ps. 139:7. Elisha confounds him. V. 26. *Mine heart*—God's Spirit dwelling in the prophet had revealed to him all that his servant had done, and what he wanted the money for. *Is it a time*—It is never time to get wealth dishonourably, Jer. 17:11, and the greed of Gehazi defeated the very objects Elisha had in view in refusing the money, v. 15. V. 27. *Leprosy—cleave*—Gehazi probably kept the silver, but it did him little good. Lepers were banished from society, had to go bareheaded, with rent clothes, the face partly covered, and give warning to passers by, crying out: unclean! Lev. 13:45. The disease being hereditary, his children would also be lepers. Gehazi quitted Elisha from that time. By 2 Kings 8:4-5 we find that the king of Israel would sometimes make Gehazi relate the wonders which God had wrought by Elisha. He may have been one of the four lepers mentioned in 2 Kings 7:3, as it would explain the notice the king took of him.

Elisha's Defenders.

MARCH 22. B.C. 894. 2 KINGS, 6 : 8-18.
Golden Text, 2 Kings 6 : 16.

WAR had broken out again between Syria and Israel. The king of Syria was Ben-Hadad, son of another Ben-Hadad, mentioned in 1 kings 15 : 18. He was the one who sent Naaman to the king of Israel. His gratitude, if he had any, had not lasted long. But in some mysterious way, all his plans of attack failed. In vain did he take counsel with his most trusted officers. As sure as they resolved to select a particular place for their camp they found themselves forestalled, the position being occupied by the troops of Israel, or evacuated as the case might be. Ben-Hadad did not know that Elisha, by the power of God, knew his most secret plans and, like a true patriot, kept the king of Israel fully informed of all of them. No wonder that he was "troubled in his heart," v. 11, and suspected treachery among his followers. V. 12. *One*—It may have been Naaman who had good reason to know the power of the God of Israel. V. 13. *Fetch him*—He thought that if he had the prophet he might, through bribes or threats, make him use his wonderful knowledge for the benefit of Syria. Had it not been for Gehazi's fraud, ch. 5 : 22, he might have known that Elisha could not be tempted by bribes. *Dothan* or *Dothaim*, a town twelve miles north of Samaria, Gen. 37 : 17. It was built on a hill, v. 17. V. 14. *Sent*—Ben-Hadad forgot that this plan, like all others, would be known to Elisha. But specially assured of God's protection, he had no intention to avoid the Syrian host. V. 15. *Early*—The town had been surrounded during the night. Elisha's servant could see no way of escape. *How shall we do?*—This is still the cry of unbelieving hearts in times of trial. God has promised his people "a way of escape." 1 Cor. 10 : 13. Let them trust in Him, Psalms 18 : 30, Is. 50 : 10. V. 16. *Fear not*—If God be for us, who can be against us? Rom. 8 : 31. *They that be with us*—The Lord Jesus and His holy angels, Matt. 28 : 20, Acts 18 : 10. V. 17. *Open his eyes*—The eyes of faith, so that he might have the evidence of things not seen, Heb. 11 : 1. *Horses—chariots*—Ps. 68 : 17. *Of fire*—ch. 2 : 11. The angel of the Lord encampeth around them that fear God, Ps. 34 : 7. V. 18. *Elisha prayed*—Prayer is still the safe recourse of servants of God in times of danger, Jas. 5 : 15-18. *Blindness*—Not depriving them of bodily sight, but bewildering them, so that they could recognize neither Dothan nor Elisha. The prophet going out of the city to meet them, easily persuaded them to follow him, promising them a sight of the man they sought. He led them to Samaria when, God restoring their faculties, they found themselves prisoners, vs. 19, 20.

Saved from Famine.

APRIL 5. B.C. 893. 2 KINGS, 7 : 1-16.
Golden Text, Psalms 107 : 8.

ALTHOUGH the king of Syria did not send his bands again into the land of Israel after the affair of Dothan, ch. 6 : 23, he had not given up the idea of conquering that kingdom. The following year he invaded it in great force and besieged Samaria, the capital. The city was not prepared for a siege. Ere long a terrible famine raged within its walls. Jehoram, in some way, blamed Elisha for this, and in a fit of passion, sent a man to kill him. Soon changing his mind, he followed his messenger and acknowledged that "this evil was from the Lord," ch. 6 : 33, but pettishly exclaimed : What should I wait for the Lord any longer : V. 1. Elisha answered by this prophecy. *A measure*—About $2\frac{1}{2}$ gallons. *Shekel*—of silver, about 60 cents. *At the gate*—Showing that the siege would be raised by the market being held there, as was usual in times of peace. V. 2. *Windows in Heaven*—meaning that unless God poured down bread from the sky, it was impossible. Yet he knew that God had done this in the past, Exod. 16 : 35. His unbelief provoked the Lord, Heb. 3 : 17. Therefore, although he would see the fulfilment of the prophecy, he would have no part in the blessing. During the night God caused the Syrians to hear "as the noise of a great host." They thought some allies of Jehoram had come to help him. Panic-stricken they fled for their life, leaving camp and contents behind. V. 3. *Four leprous men*—It has been conjectured that Gehazi was one of them, ch. 8 : 4, 7 : 8. After helping themselves liberally—just the thing that Gehazi would do—they thought that if detected, some mischief would come upon them v. 9, and that it was safer to bring the good news to the city before daylight. The king, suspecting a plot to draw him out of the city, sent out two men on horseback to investigate. They followed the track of the flying host about twenty miles, as far as Jordan. Returning, they reported how they had found the road "full of garments, etc," which the Syrians had cast away in their haste. V. 15. The gates were opened, and the famished inhabitants rushed out to spoil the Syrian camp. The word of Elisha was fulfilled to the letter. Plenty once more reigned in the city. The unbelieving lord, having been appointed to keep order at the gate, was thrown down by the throng and trodden under foot, perishing miserably. God who could save his people then from famine and danger has not changed, Heb. 13 : 8. He can still supply all His people's wants. Read the promises of Christ in Matt. 6 : 25, 26, 31, and trust His power and love. Ps. 34 : 10. It was because Israel did not trust God that they died in the wilderness, Ps. 78 : 22. The Lord's hand has not waxed short. His word shall come to pass. Num. 11 : 21-23.

Ecclesiastical News.

SCOTLAND:—At the time of our going to press our usual monthly letter had not reached us, and our exchanges seem to have been too much exercised over the great railway strikes to bestow much attention upon ecclesiastical matters.

ENGLAND:—Dr. Magee, Bishop of Peterborough, has been appointed Archbishop of York. He is an Irishman, the grandson of a former Archbishop of Dublin. Charles Bradlaugh M. P. for Northampton, the noted infidel, is dead. The death is also announced of a man of very different character—the Rev. Alexander Macleod of Birkenhead, who has passed away in the 73rd year of his age. As his name implies, he was a Scotchman, hailing from Nairn. Having completed his college curriculum in Glasgow he was ordained a minister of the U. P. Church at Strathaven, Lanarkshire. Eleven years later he became colleague with Dr. William Anderson, in John St. U. P. Church, Glasgow, where he remained until 1864 when he was translated to Cloughton, a fashionable suburb of Birkenhead. His ministry there was a great success. Dr. Macleod visited America more than once. His last visit was at the time of the Philadelphia Presbyterian Council, in 1880, when he read a paper before the Alliance on the “Children’s Portion in the Sabbath Service” which was described at the time as a gem of rare excellence, the more valuable that it came from one who had long and successfully practised what he so gracefully and elegantly presented for the consideration of his audience. His contention was that at least a portion of every sermon delivered from the pulpit should be couched in simple language and be otherwise intelligible to the youngest in the pews. S.

IRELAND:—Several of the more important charges are soon to be manned again. First Newry has called Mr. Thompson, now of Downpatrick. Second Holywood has called Mr. Irwin of Strabane. This charge is to a large extent a Belfast one. It is only four miles from the city and many of its members are Belfast merchants. First Armagh, whose call Dr. Wylie of Coleraine refused, has now called Mr. M’Comb of Reading, England, who is by birth and education Irish. Magean, a new charge in the suburb of Belfast has called Mr. M’Connell of Ballygowan. It is said that Second Derry is likely to call Mr. Lowe who not long ago went from Co. Armagh to a charge in Liverpool. The most important vacancy besides these is First Coleraine, whose minister went to Kingston near Dublin. The returns of the last quarter of the old year for the Sustentation Fund are very encouraging. Since Dr. Whigham’s death last summer there has been no general convener for this scheme, but results show that the appeal grounded on

Dr. Whigham’s death (he was really a martyr to the cause) has not been in vain. The death of Mr. Fitzimmons the young missionary to India is very sad. He offered his services very cordially and was accepted, and then, as he was about to sail, he was stricken with severe illness. In due time he recovered and seemed to be fit to begin his work, but on his arrival at Bombay he was struck down again and succumbed. He is a native of the neighbourhood where Dr. Glasgow began his ministry nearly sixty years ago, and he has two brothers studying for the ministry. H.

UNITED STATES:—Washington and the whole country, indeed, was startled by the announcement of the awfully sudden death of the Hon. William Windom, Secretary of the Treasury. After having just delivered a magnificent speech, he dropped dead at a public dinner on the evening of January 29th. The deceased statesman was one of the ablest members of the cabinet, whose personal qualities inspired universal respect. George Bancroft, the eminent historian, died on the 17th of January in the 91st year of his age; and King Kalakaua of Hawaii, died at San Francisco about the same time, at the age of 55. The translation of Dr. Charles A. Briggs from the professorship of Hebrew to that of Biblical Theology in Union Theological Seminary, New York, has given rise to lively comment. Dr. Briggs, you know, is credited by his conservative brethren with certain “amiable infirmities” which cropped out in his inaugural address on “The Authority of Scripture.” His sweeping utterances respecting “Higher Criticism,” the “Inspiration of the Scriptures,” and “Progressive Sanctification in the Future State” have disturbed the equanimity of his friends. His re-iterated subscription to the Confession of Faith will not shield him from questioning. The General Assembly has something to say in the appointment of its theological professors and will doubtless look into the matter. Union Seminary stands next to Princeton in the number of its students and it would be a pity that anything should occur to throw suspicion on its teaching. Z.

Our Own Church.

THE ANNUAL COLLECTION FOR FOREIGN MISSIONS.

THE following letter from the respected Convener of the Foreign Mission Committee (Western Division) has happily relieved us for the time being of any editorial responsibility in this behalf. The fine missionary spirit which glows in every sentence, and every line of it, cannot fail to

commend the message which it bears from the General Assembly to the heart and conscience of the entire membership of the Church:—

To the Sessions of the Presbyterian Church in Canada:

DEAR BRETHREN,—According to the appointment of the General Assembly, the collection for Foreign Missions is to be taken up on the third Sabbath of March. In most of our congregations in which there are missionary associations the apportionment of funds to various objects has already been made. But in many congregations there are as yet no missionary associations. In all of these the collection should be taken up on the day above named. By the authority of the Assembly “all congregations and mission stations are enjoined to contribute to the schemes of the Church. In regard to the great work to which I am asking your attention there is an injunction laid on us by a higher power. It is laid on us by Him who says, “Ye call me Lord and Master, and ye say well, for so I am.” He does not consult with us: He commands us. And we love to hear the word of command from him. Our hearts burn and glow as we repeat over and over again, “The Master saith.” Let us never forget that He who said, “Jerusalem and all Judea” said also, “The uttermost part of the earth.” From Jerusalem as a centre we ourselves may be said to be “the uttermost part of the earth.”

What had now been our condition as to knowledge of the way of life eternal, if the command of our Lord had not been heard and obeyed? It is as binding upon us now as it was upon those to whom it was addressed just before “He was taken up and a cloud received Him out of their sight.” This, I believe, is acknowledged by a greater number now than ever before. In all our congregations there are some who are thinking more of Christ’s last command than they ever did. Surely the least that can be said is that, as enjoined by the Assembly, every congregation and mission station should have the subject faithfully and lovingly presented, and an opportunity afforded them of contributing in aid of the Foreign Missions of the Church. Let me ask you, dear brethren, to see to it that such an opportunity is given.

THOMAS WARDROPE.

PERSONAL.—*Rev. Dr. John L. Nevius*, the veteran missionary of the American Presbyterian Board at Chefoo, North China, recently paid a visit to Toronto, when he preached in St. James’ Square Church for Dr. Kellogg, and gave some interesting addresses on Chinese mission fields. Dr. Nevius has a special claim on the gratitude of our Church by reason of the great kindness he bestowed upon our young missionaries while they were studying the Chinese language and otherwise preparing themselves for entering upon their work in Honan. *Rev. John McNeill*, of Regent Square Church, London, is expected to visit this country next summer. *Rev. Dr. Laing*, Moderator of General Assembly, has gone to New Orleans for the benefit of his health. *Dr. Mungo Fraser*, of Knox Church, Hamilton, has received from his congregation five months leave of absence to enable him to visit Palestine and other eastern countries. *Dr. J. K. Smith*, formerly of Galt, has been occupying Mr. McNeill’s pulpit in Regent Square, London, on Sabbath evenings, while the latter has been doing the work of an evangelist. *Rev. J. Mackay*, of Agincourt, Ont., is spending the winter in Florida for the benefit of his health. *Rev. Dr. Fraser*, of Barrie, Ont., has been seriously ill, but is recovering. *Rev. James Maclean*, of Londonderry, N.S., has gone to the Southern States for the benefit of his health. *Rev. Chas. A. Tanner*, of Levis, Que., who has been laid aside for some time by a serious attack of typhoid fever, is still in a very precarious condition, though hopes are entertained of his recovery. *Rev. Jules Bourgoin*, principal of Pointe aux Trembles schools has also been seriously ill, but was reported somewhat better at last accounts. *Rev. J. C. Herdman* of Calgary has declined the appointment to the principalship of the Government Industrial School at Regina.

ORDINATIONS AND INDUCTIONS.

BALLINAFAD AND MELLVILLE CHURCH, *Orangeville*:—*Rev. L. C. Emes* was inducted on the 27th of January.

HILLSBURGH AND PRICE’S CORNERS, *Orangeville*:—*Rev. J. J. Elliot*, was inducted on the 28th of January.

CASTLEFORD, ETC., *Lan. and Renfrew*.—*Rev. Hugh Taylor*, of Pakenham, having accepted a call, his induction was appointed to take place on February 19th,

LONGFORD and UPTERGROVE, *Barrie*:—Rev. John McNeil was inducted on the 12th of February.

SHUBENACADIE, *Halifax*:—Rev. John Murray, late of Sydney, C.B., was inducted on February 9th.

MIDDLE MUSQUODOBOIT, *Halifax*:—Rev. Edward Grant, late of Stewiacke, was inducted on February 10th.

HAMILTON, *Erskine Church*:—Rev. J. G. Shearer, of Caledonia, was inducted on the 5th of February.

COLUMBUS and BROOKLIN, *Whitby*:—Rev. J. B. Maclaren, of Aylmer, Ont., was inducted on the 3rd of February.

KENYON, *Glengarry*:—Rev. Roderick Macleod, of Cape Breton, was inducted on December 23rd.

WINDSOR, *Halifax*:—Rev. Anderson Rogers, of Yarmouth, N.S., was inducted on the 29th of January.

CALLS:—Rev. A. Dawson, probationer, to S. Delaware and Tempo, *London*. Rev. A. F. Thompson, of Bathurst, N.B., to Alberton, P.E.I., declined. Rev. John Anderson, to St. Stephen, *St. John*. Rev. Edward Grant, of Stewiacke to Middle Musquodoboit, *Truro*, accepted. Rev. Robert Hughes, of Osgoode, *Ottawa*, to Maxwell, &c., *Orangeville*, accepted. Rev. T. Nixon, of Smith's Falls, to Knox Church, *Stratford*, Ont. Rev. James Murray to Tignish, *Montrose & Elmsdale*. P.E.I.

DEMISSIONS:—Rev. John Cairns, of Maringhurst, *Rock Lake*. Rev. John Wells, of Jarvis and Walpole, *Hamilton*. Rev. Kenneth MacKenzie, of Baddeck, C.B. Rev. J. H. Cameron, of Bass River and Nicholas River, *Miramichi*. Rev. Dr. Ure, of Goderich, *Huron*. Rev. D. MacIntosh, of Melville Church, *Markham, Toronto*, and Rev. T. T. Johnstone, of East Toronto and Scarboro, *Toronto*. Rev. John McMechan, of Port Perry, *Whitby*. Rev. A. B. Mcleod, of Mount Stewart, P.E.I.

CONGREGATIONS.—During the past two months the "annual meeting" has been held in most of the congregations, and a vast amount of business has been transacted in a quiet way. The congregational reports, as far as they have reached us, indicate healthy progress all along the line. Of course there are fluctuations in the history of most congregations; some years they may have to report fewer members or less money, and yet the work may be progressing all the same. It is needless to say that we judge of the growth and prosperity of the church as a whole by the average progress of the individual congregation as we find it exhibited in the carefully prepared annual reports of the managers and kirk sessions.

Two congregations in the eastern section of the church have recently undertaken the full support of their pastors, Noel in *Halifax* Presbytery, and La Have in *Lunenburg and Shel-*

burne Presbytery. These congregations have been nursed into strength by the Augmentation Fund. Others will likely follow their example at an early day.

NEW CHURCHES.—*Castlereagh*, *Riverside*, N.S. A neat new church was dedicated at this place on the 21st January, Rev. T. Cumming, officiating. This is a small section of Rev. W. H. Ness's charge, consisting of eleven families. The new church cost about \$500. At *Kennetcook*, in *Halifax* Presbytery, a beautiful new church was opened for worship on the 3rd of November. It cost about \$3,400.

PRESBYTERIAL ITEMS.

The Presbytery of *St. John* has removed the name of Rev. A. Macdougall, late of Calvin Church, *St. John*, from the roll, and declared him to be no longer a minister of the Presbyterian Church in Canada; this action on the part of the Presbytery was the necessary consequence of Mr. Macdougall's divisive courses. Rev. John Baird, a licentiate of the Church of Scotland, and bearing a commission from the Colonial Committee, has been received as a licentiate by the Presbytery of *Truro* and appointed to supply Maccan mission station. The Presbytery of *Barrie*, after full consideration, unanimously agreed to appoint a committee to confer with representatives of the Methodist Church, resident within the bounds, in regard to harmonious and concerted action in the matter of supplying mission stations, doing away with unseemly rivalry, and for the better maintenance of divine ordinances, and also to suggest a mode of procedure which either church on entering upon new fields within these limits may work in harmony with the other, so that one strong congregation may be established in each field under the authority of one or other of the churches.

TORONTO.—The remit of the General Assembly on the subject of marriage with a deceased wife's sister was taken up at last meeting and discussed at some length. Dr. Gregg moved, seconded by Rev. Andrew Wilson, that the Presbytery disapprove of the remit. On the vote being taken, only three supported the motion, while twenty-two voted for Dr. Caven's amendment that the remit be approved. The remit in question, which is now engaging the attention of the Presbyteries, was sent down by last General Assembly to these courts in terms of the "Barrier Act," in the hope that a final deliverance may be arrived at in regard to this long and keenly debated question, respecting which there continues to be conscientious and irreconcilable difference of opinion in the minds of certain members of the church, whose learning and loyalty to what they believe to be the teaching of the Bible and the Confession of Faith in this behalf entitle them to be heard with respect and due deference. The "remit" certainly pre-

sents the subject in a negative aspect; without touching on the merits of argument *pro. or con.*, it is in the form of a resolution which the General Assembly is asked to adopt in these words: "The discipline of the church shall not be exercised in regard to marriage with a deceased wife's sister or a deceased wife's niece." (See Assembly minutes, 1890, page 72.) The vote of the Presbytery is, therefore, that members of the church who contract such marriages or ministers who sanction them are not on that account to be subject to church discipline.

Rev. R. P. Mackay has given notice of motion asking the Presbytery to overture the General Assembly "to grant permission to Presbyteries to settle any minister without charge who is over 55 years of age, if he should so desire, over any congregation calling him, if they so desire, for a term of three or five years, at the end of which time the union shall cease unless both parties shall desire to renew it." The object contemplated by this motion is that the church may continue to receive the benefit of the services of a class of ministers in every way capable of rendering effective service, but who on account of their age find it difficult to obtain permanent settlements.

Obituary.

REV. JAMES F. SMITH, B.D., of Richmond, Halifax, died on the 10th of January, in the 32nd year of his age, deeply lamented by all who knew him. His illness lasted only a few days, and not till the day before his death was it considered alarming. For he was a young man of a powerful and well developed frame, and though a very hard worker he had shown no symptom of failing health until his last illness. Mr. Smith was left an orphan when about five years of age and early developed a taste for study. His progress was remarkable. He took the Arts course in Dalhousie College, where he was marked for conscientious diligence and success. He studied theology in the Presbyterian College, Halifax, and stood high in the estimation of students and professors. He was engaged as a catechist in home mission work for about seven years and wherever he served the Church he did his work well. He was licensed and ordained by the Presbytery of Truro May 11, 1889, and was appointed to the Home Mission field of River Hebert and Maccan, where his labours were highly valued. He accepted a call to Grove Church, Richmond,

in the vicinity of Halifax, was inducted July 31st, 1890, and laboured there for five months, with abundant tokens of the Divine blessing and with the enthusiastic support of his people. Mr. Smith was a fine student, a man of books, a thinker; he was also a true orator. While prosecuting his studies here four years ago a popular infidel lecturer was attracting considerable crowds to a public hall, and was hurling challenges at Christian ministers to meet him in debate. Young Smith, on his own responsibility, and in the midst of a not too friendly crowd, confronted the infidel champion and confounded him with his own weapons. Though not of Presbyterian parentage, he was a Presbyterian from conviction, and was expert in meeting the assailants of our system. Had he been spared—but God knows best! The will of the Lord be done.

Missions in the North-West.

ROUND LAKE INDIAN MISSION.

MR. A. J. S. MORRISON, missionary teacher, writes as follows: We have so much to encourage and cheer us in our work that we cannot but tell others of the joy and gladness which God is giving to us day by day as we attend to our duties and endeavour, in His name, to tell of the "*peace on earth, good will to men.*" During this quarter we have had forty-one boys and girls attending our school, and the progress they have made in their studies is something wonderful and is a promise of better things in the future.

Then, our Sunday School work is more than encouraging, it is surprising. Our boys and girls are so interested in the teaching of God's word, so earnest in their search after truth and so willing to be workers for Jesus that we are much cheered in our labours for them, and we earnestly pray that the light of the glorious Gospel of our Lord Jesus Christ may be abundantly shed abroad in their hearts, and that they may all be earnest workers amongst their own people.

A week ago last Sabbath we were speaking to them of the command of Jesus: "Go ye into all the world and preach the Gospel to every creature." Upon asking: "How many of you would like to be workers for Jesus and to begin at once right here at Round Lake amongst your own people," almost every hand was raised, and the thoughtful, earnest look on many faces told of a heart filled with a sincere determination to look to God for the needed blessing. They are the most loving boys and girls I have ever met. Some of our boys are remarkably clever. We have a strong

hope that some day in the near future they will be the leaders and spiritual guides of their people.

As a people the Crees and Chippeways are endowed with many happy traits of character, but they are so sunk in darkness and superstition that it is hard for them to come to the light.

Mr. McKay is unceasing in his labor of love for them, and oftentimes his heart is cheered by finding some seekers after truth. *Work on, Hope on, Pray on* is always his motto.

God is blessing the work here and will bless it still more abundantly. Has He not said: "All things whatsoever ye ask and pray for, believe that ye have received them and ye shall have them," Mark 11: 24 (R.V.) We are praying that the light may shine brightly amongst these poor pagans, and Faith extends her hands to receive the blessings from our Father.

Christian brothers and sisters in the Provinces pray for our work here and to God's name we shall ascribe all the praise.

Our Trinidad Mission.

NOTES FROM THE REPORTS FOR 1890.

THE Church of England Bishop in Trinidad and the rector of the Episcopalian Church at Princetown have seen their way to begin mission work among the Asiatics in Trinidad. They have selected as their fields of operations the places already occupied by our missionaries.

The Twenty-third Annual Report of Rev. Dr. Morton shows that the mission at Tunapuna is prospering. Schools in the district, 13; pupils, 751, of whom 502 are boys and 249 girls. Five of the schools were opened in 1890. Service was held regularly every Sabbath at 12 stations and fortnightly at several other stations. Income during the year, \$8,250 *; expenditure \$8,365. The expenditure for the year now current is expected to reach \$11,975. Much of this is for buildings.

SAN FERNANDO, where Rev. K. J. Grant labors with such unwearied assiduity, reports income for the year \$9,365, expenditure \$9,290. The schools number 14 and were attended by 590 boys and 271 girls, in all 861. Mr. Grant reports a feature not common in our communities. The membership of the Church consists of 60 men to every 40 women. There were baptized last year at San Fernando 130. There are 270 communicants in good standing here. They contribute \$1,305 a year.

PRINCESTOWN district, the station of Rev. W. L. Macrae, has 14 schools, attended by 606 boys and 292 girls, in all 896. The year was

very fruitful, though serious difficulties were encountered; 5 new schools were opened; 3 new school-houses have been built; 4 more are required. Besides Mr. Soodeen, 7 catechists have been employed. The Sabbath services are well attended, and the whole work is prospering. This is Mr. Macrae's fourth report. Then we have Mr. Coffin's first annual report, from Couva district. The schools number 8, pupils 374—260 boys, 114 girls. Couva wants for this year from the Church at home \$5,690. Its whole estimate is \$10,400.

Our districts now are Tunapuna, San Fernando, Princetown, Couva. The receipts last year, for all, amounted to \$28,910 (we omit shillings and pence). The expenditure was \$30,010. Deducting a balance to credit, the total debt at the end of the year was \$945.

Total pupils 2,884, of whom 926 are girls; baptisms in the whole field, 344; communicants, 454.

The Mission Council, Trinidad, adopted the following resolution with respect to Rev. Dr. Morton's decision to remain in the mission: "The Mission Council, having heard formally Dr. Morton's decision respecting the proposal of the General Assembly, that he should become the Secretary of the Foreign Mission Committee (W.D.) resolved that the Council express its gratification that he has decided to remain in the field. And if circumstances were ever fitted to intensify the desire for his continuance, his brethren are of opinion that these circumstances now exist. The present time is evidently an epoch in the history of this mission, and its future will depend not a little on the shape now given to events. Hence our special gratification."

The missionaries apply this year for \$10,395 for building purposes.

The reports of the missionaries in full will come before the Church in due time. At present they are in the hands of the Foreign Mission Committee, which will undoubtedly do its best to meet the emergency which evidently has arisen in Trinidad. We feel that it is important that the following appeal should be in the hands of the people with the least possible delay:

APPEAL FROM OUR TRINIDAD MISSIONARIES.

SAN FERNANDO, Trinidad, }
Jan. 7, 1891. }

The writers were appointed at the meeting of Council yesterday to address an appeal to the Foreign Mission Committee (E.D.), and through it to the Presbyterian Church in the Maritime Provinces.

The past year has been one of great labor and anxiety to your agents. To prevent the results of past labors from being snatched from us, we have been obliged to press forward in filling up the wide field before us. One of our brethren, with the full concurrence of the

* Reckoning \$5 to the pound sterling.

Council, has incurred expenditure which leaves a considerable deficit on 1890. All our estimates for 1891 have had to be very considerably increased. To avail ourselves of the advantages of the new school ordinance, a large sum has had to be spent by us for new buildings and more is needed. This, the accounts and estimates herewith forwarded very clearly show. The Government will pay three-fourths of all the expenses of the schools, including the rental of our buildings, and we will be free to use them for religious services on Sunday. These buildings are, therefore, absolutely necessary for purely missionary work as well as for our schools.

We are here at the front doing your work. We have boldly adopted heroic measures calling for a large increase of funds for a few years, and for ourselves and brethren we appeal to your committee, to the Fathers and Brethren, and to the membership of the Church, to rise to the demands of the occasion and adequately support this mission in this time of special need and special opportunity. One of the writers, after twenty-three years of service, has virtually re-enlisted, and is prepared to share in all the burdens of pecuniary responsibility arising out of this forward movement. The other, the youngest in the field, is fully convinced that much of the future success of this mission will depend on the way in which the present emergency is met. All your agents are overburdened with work. We therefore earnestly appeal to the men and women who remain at home to lighten as much as possible our pecuniary responsibility.

F. J. COFFIN,

Chairman of Mission Council.

JOHN MORTON,

Secretary of Mission Council.

Formosa.

LETTER FROM DR. G. L. MACKAY, TAMSUI.

DR. MCKAY writes to the Convener, Dr. Wardrope, under date December 11th, the following communication of extraordinary interest:—

On the 5th ult., I started for a trip inland, and returned here the 15th, at dark. The principal halting places were *Bang-kah*, *Pang-kio*, *Teng-po*, *Sa-kak-eng*, *Ta-kho-ham*, *Sam-khi-a*, *Kiam-chhai-ang*, *Lok-liau-khi*, *Pak-po*, *Ge'h-bái*, *Tan-oa-pi*, *Tho-gu*, *Thau-hum*, *Ba-li*, *Au-lang*, *Tiong-kang*, *Hiong-sau*, *Tek-chham*, *Ang-mng-kang*, *Tisng-lék*, *Thó-a-hng* and *Sin-tsng*, etc. These names are familiar to me now as Toronto, Halifax and Winnipeg to dwellers in the Great Dominion. Dry reading, no doubt;

but I string them together for a purpose, viz., to show that whilst we are in possession of fifty centres of influence, not a few still remain unoccupied. This time the entire distance from north to south was made on the narrow inland paths, without once approaching the much-travelled public road. To state that we skirted wooded mountains and climbed rugged heights is sufficient to show that we passed through scenery of no ordinary beauty. What I admire though, as picturesque and sublime, the Chinese generally do not. That faculty, that power of soul seems either dormant or dead in thousands—all the more refreshing, therefore, to see students look with admiring gaze on rock and cliff, mountain and valley, forest and ocean. Sitting one day at noon near a mountain rice shop, I observed shells in the slab which a stonecutter was dressing. Without much trouble I got several for future use. They are the *Cardium Rhaeticum* and *Pecten valoniensis* of the *Triassic* period. Thus we know of what formation is the high range on our left. Travelling along, I noted the most common plants belonging to the vegetable world—camphor trees, Liquidambar Formosana (in appearance like soft maple trees in Canada), castor oil plant, red, date, melia asederach, cassia, averohoa carambola, persimmons, tallow tree, mulberry pumelo, areca palm, bamboo, peach, plum, orange, citron, lime, crab-apple, aralia-papyrifera convolvuli, dragons eyes (*Dimocarpus Longau*), *Laichi* (*Dimocarpus Litchi*) and honeysuckle, which seemed determined to be taken notice of. Everywhere, just near the paths, in bushes, it thrust its golden and silvery gaping flowers hung on twining stems before our very nostrils. Appropriate indeed is the Chinese name *kim-gun-hoe* (gold-silver-flower.)

At *Geh-bai* we spent the night in one of Tân's (clan) large dwelling house. There we sheltered during our previous visit. This time he was absent, but the family welcomed us most heartily. His abode is right amongst the hills, and only a few minutes' walk from the village. This is in very truth the "hill country," and the dwellers, Highlanders. For miles around in every direction nothing can be seen save range succeeding range, slope overlapping slope, and peak towering above peak. The majority of the Chinese are *Hak-*

kas (strangers), whose fathers came from a distance between *Swatow* and *Hong-Kong*. The dialect is different from that of Amoy or Formosa, though many can converse in the latter. Nearly a dozen from these have been going every Sabbath to *Tek-chham* chapel during the past two or four years, the distance being about ten miles. The *Tek-chham* preacher and consorts hearing of our approaching visit over the hills, quickly marched from the city and were there to greet us. So we combined our efforts to further the cause of our *Captain* and *Leader*. Crowds came from hamlets and hill-tops to see, hear, and allow steel forceps to grasp decayed and aching teeth. We most assuredly left an impression and that for good.

In the morning two elderly men volunteered to lead us by short and narrow mountain paths. One was seventy-four years of age and walked off with his hard muscular legs at a pace that would leave thousands of young men in more places than North Formosa far in the rear. I admired the pluck and persistent determination of my fellow walker. We were soon away in advance of the crowd, and had to yell at times in order that they could follow. Up high-hill, down steep valley and round sharp point, he kept on until, at last, sweating and blowing, he sat down on a stone, saying we moved too fast. On the way and there his whole conversation turned on the folly of idolatry, etc. My museum now contains his god of the north pole, god of the kitchen, and god of war, before whom he bowed twenty long years. When our party arrived we all moved together until near a place called *Tho-gu*, when our zealous guide rushed ahead to inform a school teacher that I would call on him. In a few moments we were in the school-room talking to a fine literary gentleman, sixty-four years old. On a table lay an Old Testament, a hymn book and New Testament catechism. "Why," said he, "this book, putting his hand on the Bible, contains just what I longed to know; it tells how this world was void and darkness, &c." when the Creator brought order out of confusion, &c. I thought the few ideas on geology bearing on Genesis, made known to the students in Oxford College, were not in vain. The *Tiong-kang* preacher gave this man the Bible, &c., and called his attention to *Genesis*, &c. That is it. Himself a B.A., was a teacher, is now preacher, and had his attention arrested by what Moses has to say, now he finds a brother literary neighbour, and says, "Come see what I have found." "Fishers of men," again.

Knowing the night we were to be at *Tiong-kang*, this old teacher made his way there on foot. After worship, during which he chimed in with an "Amen," to what I said, like a real good Methodist in olden time, I interrogated him, and received replies before a crowded house, somewhat as follows:—"My

name is *Tang Tai Heng*: am 64 years of age, taught school twenty-three years, heard the gospel in 1888: the preacher here told me first about it: he came to my school-room and preached ten times. I believe this new doctrine with all my heart. *Creation*, then *Eternal life* after death made me think the news must be true. My mind kept pondering these things all day long. Then my friend of 74 who escorted you is all on fire. Why he has fellowship with God, night as well as day. For many years I did not believe in idols, and Confucianism did not satisfy my longings, &c. Now I am satisfied, and I do here before all present declare my firm belief in the true God and one Mediator our Lord and Redeemer. In the walled city *Tek-chham*, preacher and teacher were actively at work teaching and drilling twelve intelligent lads. Before a packed house they recited various articles of faith, many points of historic interest and numerous passages of Divine Truth. Life! Life!! we love; Death in work we hate. Life is in the city-church.

At *Ang-mug-kang*, between thirty and sixty pledged themselves to restore the destroyed chapel walls in three weeks to their former finish and stability. Then at *Tho-a-hug* we found the people active, aggressive and alert with life and energy controlling their movements. One convert said it was *hearing*, then *reading* and *meditating* on our 3rd hymn, which begins "The true Lord made heaven and earth," that turned him from idols to serve the living and True Lord God Almighty.—G. L. M.

MISSIONARY OUTLOOK.

THE SYNOD OF JAPAN.—The Synod of the *Church of Christ in Japan* met December 3rd, in Tokyo, and more than ninety members were present. The principal business was the report of the Committee appointed in May, 1889, to draft a Constitution and Confession of Faith. The Confession of Faith was considered first, and the consideration consumed the greater part of four days. The Committee had recommended the Creed recently submitted to the Presbyterian Church of England, but this the Synod rejected. A proposition to take the Apostles' Creed alone as the Confession of Faith of the Church was very warmly advocated, but the majority of the members was not satisfied with this. The following was adopted as the Confession of Faith:

"The Lord Jesus Christ whom we worship as God, the only begotten Son of God, for us men, and for our salvation, was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

"The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His

grace man being dead in sins cannot enter the kingdom of God. By Him the Prophets and the Apostles and holy men of old were inspired, and He speaking in the Scriptures of the Old and New Testaments is the supreme and infallible judge in all things pertaining unto faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; hence we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving." Here follows the Apostles' Creed:

The name of the Church was changed after much discussion, and it is now the *Church of Christ in Japan*, i.e., the word "united" is omitted.

The Presbyterian Record.

MONTREAL, MARCH, 1891.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

Price: 25 cents per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

THE demand for the January and February numbers having slightly exceeded our expectations, our stock of these is already exhausted; new Subscribers will therefore from this date have to begin with March. To all such, the price from now till the end of the year will be twenty cents per copy. Parties having on hand surplus copies of these earlier months will confer a favour by returning them to the office of publication at our expense.

Literature.

THE IMPREGNABLE ROCK OF HOLY SCRIPTURE, by the *Right Hon. W. E. Gladstone, M.P.* W. DRYSDALE & Co., Montreal; pp. 296, price \$1.00. This is a reprint of articles already published

in "Good Words," which are well worthy of careful perusal, containing as they do conclusive common sense arguments in support of the Divine authorship of the Bible, and its rightful place in the Christian Economy.

CHRISTIANITY AND SOME OF ITS EVIDENCES, by *Hon. Oliver Mowat*, Premier of Ontario, WILIAMSON & Co., Toronto; price 50 cts. We have to thank the publishers for a copy of this admirable lecture in pamphlet form, and bespeak for it the widest possible circulation. The treatment of the subject is vigorous, concise, and very satisfactory.

COURTSHIP AND MARRIAGE, ETC., by *Rev. Harry Jones*, Chaplain in ordinary to the Queen: James Nisbet & Co., London; pp. 186; price, 75 cents. Like all Mr. Jones' books, this combines geniality, tolerance, and common sense—making it pleasant and profitable reading.

HOW TO PREACH; by *T. H. Cuyler, D.D.*; THE BAKER & TAYLOR Co., New York; pp. 151; price, 75 cents. In this little book, the duties of the Christian pastor are discussed in a familiar and practical manner by one who has given full proof of his ministerial capacity. Young ministers, to whom it is lovingly inscribed, will do well to study it.

MAGAZINES:—FRANK LESLIE'S POPULAR MONTHLY, New York, is one of the cheapest and best publications in America, 128 pages, with over 100 engravings, price \$3 per annum. THE MISSIONARY REVIEW OF THE WORLD, FUNK & WAGNALLS, New York, keeps the head of its class, \$2 per annum.

MEETINGS OF PRESBYTERIES.

Minnedosa, Gladstone, 9th March, 3 p.m.
Brandon, Portage la Prairie, 3rd Mar., 7.30 p.m.
Bruce, Paisley, 10th March, 1 p.m.
Chatham, Chatham, 9th March, 7.30 p.m.
Glengarry, Cornwall, 9th March, 12 noon.
Kingston, Kingston, 17th March, 3 p.m.
Maitland, Lucknow, 10th March, 1 p.m.
Brockville, Cardinal, 10th March, 2.30 p.m.
Pictou, New Glasgow, 3rd March, 9.30 a.m.
Truro, Truro, 10th March, 11 a.m.
Miramichi, Newcastle, 10th March, 10 a.m.
Halifax, Chalmers ch, 10th March, 10 a.m.
London, Glencoe, 9th March, 3 p.m.
Peterboro, Port Hope, 17th March, 10 a.m.
Rock Lake, Pilot Mound, 3rd March, 7.30 p.m.
Sarnia, St. Andrew's ch., 17th March, 10 a.m.
Columbia, Victoria, 4th March.
Winnipeg, Knox ch., 10th March, 7.30 p.m.
Barrie, Barrie, 17th March, 11 a.m.
Huron, Seaforth, 10th March, 10.30 a.m.
Orangeville, Orangeville, 10th March, 11 a.m.
Paris, Dumfries st. ch., 9th March, 2 p.m.
Stratford, Listowel, 9th March, 2 p.m.
Whitby, Oshawa, 21st April, 10.30 a.m.
Toronto, St. Andrew's ch, 3rd March, 10 a.m.
Montreal, College Hall, 17th March, 10 a.m.

Acknowledgments.

Received by Rev. Wm. Reid, D.D.
Agent of the Church at Toronto.
Office 15 Toronto street. Post Office
Drawer 2607.

ASSEMBLY FUND.

Received to Jan. 5th 1891... \$ 331.85
Port Hope, 1st ch. \$8.00; Lucknow,
0.95; Lanark, 4.00; Elmsdale, 2.20;
Princetown, 6.00; St. John, St. Dav's,
20.00; Little Harbor, 2.00; Musquod-
oboit Harbour, 1.00; Economy, 5.00;
Newport, 2.73; Bathurst, 4.00; Spring-
field and Studholm, 2.50; Upper
Musquodoboit, 10.00; Pictou, Prince
Street, 7.00; Kingsbury and Flodden,
1.00; Aurora, 3.00; Inverness, 5.00;
Cranbrook, 3.00; Westport and New-
boro, 8.00; St. Vincent, 2.40; Bro-
therstone's, 1.00; Wolseley, 1.00;
Corbett, 1.00; Mitchell, 1.75; Hem-
mingford, 5.00; Camlachie, 2.00;
Wakefield, 4.00; Paris, River Street,
5.00; Clinton, Willis, 8.50; L'Original,
3.00; Cape North, 2.00; Glencoe,
10.00; Dumblane, 1.50; Bromley, 5.00;
Richmond, Que. 1.35; Collingwood,
7.00; Underwood, 2.00; Egmondville,
5.00; Springfield, 1.68; Drumbo, 4.00;
Crawford, 2.00; Brucefield, Union,
5.00; Watford, 4.00; North Morn-
nington, 5.00; Toronto, Old St. Aw's,
19.00; Elora, Knox, 8.10; Game-
bridge, 2.20; Newtonville, 2.50;
Scarboro, Zion, 1.00; Toronto, St.
James Sq. 28.00; Midland, 4.50; Col-
lingwood, 23.20; Minesing, 2.96;
Cookstown, 2.68; Powassan & Nipiss-
ing, 1.60; Mitchell Square, 1.16;
Essa, 1st, 3.20; Burns, ch. 1.80;
Dunn's, ch. 1.40; Maxville, 5.00;
Chalmers, ch. 1.00; Eramosa, 1st,
4.20; Leeburn, 2.00; Goderich, Knox, 15.
00; Qu'Appelle, St. Andrew's, 2.00
Chatsworth, 2.05; Windsor Mills,
2.00; Elmira, Gale ch. 0.78; Kendal,
2.00; Esquesing, Union, 4.25; Elmsley,
2.00; Hampden, 2.00; Niagara Falls,
South, 6.95; White Lake, 5.00; Martin-
town, St. Andrew's, 6.00; Duart and High-
gate, 3.00; Sonya, 2.00; South West-
minster, 4.00; Guelph, St. Andrew's,
11.10; Burnstown, 3.00; Leith, 0.93;
Winnipeg, St. Andrew's, 20.00;
Beaverton, 5.66; Sarnia, 15.00; Scar-
boro, St. Andrew's, 10.00; Bowman-
ville, St. Paul's, 8.00; Winnipeg,
Augustine, 5.00; East Oxford, St.
Andrew's, 2.00; Port Hope, Mill St.
4.00; Beachburg, 6.00; Pembroke,
6.00; Orono, 5.00; Cumberland, 3.00;
Paris, Dumfries St. 15.00; Pickering,
St. Andrew's, 3.00; Lunenburg,
4.00; Mt. Pleasant, Omamee & Lake-
vale, 5.00; Westport and Newboro,
2.00; Lobo, 1.00; North Caradoc,
1.00; Osgoode, 3.00; Osgoode Line, 2.00;
Walton, 2.00; St. Catharines, Haynes
Ave. 5.00; Brantford, Zion, 20.00;
Springfield, 6.00; Bethany, 0.60;
Bayfield, 2.00; Toronto St. Enoch's,
2.00; Toronto, Bloor St. 6.88; Moles-
worth, 3.00; Lynedoch, 2.00; St.
Helen's, 4.00; St. Peter's Road, 2.75;
Cow Bay, 3.00; Onslow, 6.00; Bass
River, 2.00; Charlottetown, Zion,
5.00; Upper Londonderry, 3.00; Or-
well, 3.00; Lower Musquodoboit, 2.00;
Black River, 2.00; Tatamagouche,
6.00; Charlottetown, St. James, 8.00;
Valleyfield, 5.00; Great Village, 5.00;
Union Centre, and Lochaber, 5.00;
Chatham, St. Andrew's, 12.00; Hlfx.
St. Andrew's, 5.00; Halifax, Chal-

mers, 5.00; New London North &
Kensington, 5.00; St. John, St.
Stephen's, 10.00; Linden, 2.00; Pic-
toun, Knox, 3.00; Glace Bay, 5.00;
North Georgetown, 6.00; Lachute,
Henry's 13.18; Hyndman, 4.00;
Williamstown, Hephzibah, 3.20; Pres-
cott, 3.00; Morrisburg, 4.00; Kemble,
2.00; Owen Sound, Division St. 10.00;
Hillsburg, 4.00; Kingston, Chalmers,
10.00; Perth, St. Andrew's, 5.00;
Seymour, 9.00; Rylstone, 4.00; Ches-
terfield, 10.00; Bethesda, 2.00; Scar-
boro, Knox, 10.25. Total \$ 1591.89.

HOME MISSION FUND.

Received to January 5th... \$ 10193.11
Port Stanley..... 5.45
Deon, S.S..... 1.50
Arthur..... 1.00
Spanish Mills..... 43.00
Spanish Mills, S.S..... 9.13
Lucknow..... 12.34
Burlington..... 7.00
Crowland..... 2.60
Scott & Uxbridge..... 9.00
Warwick, Knox..... 15.75
Per. Rev. P. M. Morrison,
Hlfx. (\$250 for missionary
at Newdale. N. West.... 444.00
Pinkerton..... 9.35
Oro, Willis ch..... 1.50
Kingsbury & Flodden..... 5.00
Allenford..... 17.00
Elsinore..... 5.60
Skipness..... 5.00
Chesterfield..... 60.00
Brampton..... 100.00
Cranbrook..... 18.00
Westport & Newboro..... 9.00
Brotherstone's..... 6.30
Wolseley..... 10.00
Moffat..... 5.00
Ellisboro..... 3.00
Kempville..... 1.00
Oxford Mills..... 1.00
Corbett..... 2.00
Mitchell..... 13.90
London, St. James..... 5.00
Brooklin..... 23.85
Camlachie..... 2.00
Wakefield..... 20.00
Inverness..... 25.00
Paris, River St..... 25.00
Paris, River St. S.S..... 18.56
Scarboro, Knox ch. S.S..... 20.00
Glencoe..... 40.00
Tara..... 30.00
Nottawa, West ch. S.S..... 15.03
Latona, S.S..... 4.00
Glenmorris..... 56.50
Bromley..... 35.03
Aurora, S.S..... 18.00
Richmond..... 3.00
Ottawa, St. Paul's..... 90.00
Collingwood..... 62.00
Collingwood, Y.W.M. Assoc.
(support of missionary N.
West)..... 150.00
Oshawa, B. of M. Band..... 5.19
Underwood..... 9.46
Culloden..... 10.79
Egmondville..... 25.71
Springfield..... 2.00
Drumbo..... 20.00
Crawford..... 10.00
Granton & Lucan..... 3.00
Battleford..... 10.00
Watford..... 5.00
North Mornington..... 30.00
Rostin & Thurlow..... 53.75
Y.P.S.C.E. Knox ch. Dundas..... 7.00
Brampton, S.S..... 26.00
Seaforth 1st..... 168.45
Elora, Knox..... 51.00
Eldon..... 10.00
Kilsyth..... 4.00
Embro..... 16.75

Scarboro, Zion..... 10.00
Toronto, St. Andrew's, H. M.
Branch, Burpee Field..... 35.00
Parry Sound S.S..... 2.00
L'Original S.S..... 5.00
Metis..... 12.60
Midland..... 25.00
Newmarket S.S..... 25.00
Sarnia S.S..... 60.00
Sherbrooke..... 20.00
Maxville..... 35.00
Fort William..... 8.75
Maxville S.S..... 5.00
Tilsonburg S.S..... 32.02
Chalmers ch..... 8.00
Ancaster..... 8.16
Komoka..... 11.75
Komoka S.S..... 10.00
Lady, Melville ch, Brussels.. 2.00
Leeburn..... 7.00
Goderich, Knox..... 90.00
Toronto, Central..... 450.00
St Catharines, Knox S.S..... 31.74
St Catharines, Knox ch..... 152.79
Qu'Appelle, St. Andrew's... 30.00
Spallamacheen..... 5.00
Guelph, Knox..... 50.00
Guelph, Knox S.S..... 100.00
High River..... 15.00
South Kinloss..... 10.00
Toronto, Old St. Andrew's... 300.00
Chatsworth..... 24.00
Chatsworth S.S..... 8.75
Toronto, Charles St S.S..... 40.00
Chinguacousy, 2nd ch S.S... 14.00
Sydney..... 7.00
Elmira, Gale ch..... 50
Kendal..... 5.00
Esquesing, Union ch..... 41.60
Hampden..... 10.00
Niagara Falls, South..... 38.35
Guelph, St. Aw's Y L B Class 25.99
Toronto, St. James Sq ch... 921.05
White Lake..... 20.00
Martintown, St. Andrew's... 28.00
Duart & Highgate..... 5.00
Sonya..... 30.00
Toronto, College St ch S.S... 50.00
South Westminster S.S..... 18.00
Guelph, St. Andrew's..... 50.00
Quebec Pres. (money ret'ned) 30.00
Burnstown..... 10.00
Winnipeg, St. Andrew's..... 385.00
Sarnia..... 50.00
Scarboro, St. Andrew's..... 86.00
Fergus, Melville W Aid Soc. 20.00
Norwood..... 60.00
Waterdown S.S..... 5.00
Bowmanville, St. Paul's..... 150.00
Winnipeg, Augustine ch..... 96.00
Winnipeg, Augustine ch S.S. 53.00
Dunbar..... 12.30
Wardsville..... 10.00
Almonte, St. Andrew's..... 100.00
East Oxford, St. Andrew's... 21.00
Kincardine, Chalmers..... 8.00
Port Hope, Mill St..... 50.00
Chs. McLenaghan, Balderson 15.00
Allandale S.S..... 4.00
North Bruce, Ladies Aid... 7.00
North Bruce S.S..... 3.00
Saugeen, St. Andrew's S.S... 3.00
Beachburg..... 18.59
Winnipeg, Knox ch..... 325.00
Pembroke..... 80.00
Rockwood S.S..... 7.00
Orono..... 30.00
Cumberland..... 15.00
Ripley, Huron ch..... 9.81
Paris, Dumfries St..... 102.27
Pickering, St. Andrew's... 37.50
Late William Ferguson, Mil-
verton..... 150.00
Newburg..... 5.00
Lunenburg..... 29.00
Mt. Pleasant, Omamee &
Lakevale..... 30.00
Keady—Yes..... 5.00

Westport & Newboro.....	6.00	STIPEND AUGMENTATION FUND.		Wardsville.....	10.00
Aylmer.....	5.00	Received to 5th Jan'y.....	\$2,755.16	Almonte, St Andrew's.....	50.00
Montreal, Nazareth St M S S	40.00	Port Hope, 1st ch.....	13.42	East Oxford, St Andrew's...	12.00
Lobo.....	27.00	Port Stanley.....	9.55	Port Hope, Mill St.....	12.50
Lobo S S.....	3.00	Arthur.....	1.50	North Bruce, Ladies Aid ...	4.00
North Caradoc.....	23.00	Sault Ste Marie.....	9.55	North Bruce S S.....	2.00
North Caradoc S S.....	2.00	Lucknow.....	2.70	Saugeen, St Andrew's S S...	2.00
Hyde Park S S.....	4.00	Scott & Uxbridge.....	9.00	Winnipeg, Knox.....	95.00
Comber.....	5.00	Pinkerton.....	1.25	Pembroke.....	60.00
Walton.....	33.00	Kingsbury & Flodden.....	8.00	Orono.....	20.00
Vyner S S.....	1.00	Avonbank.....	8.60	Cumberland.....	15.00
St Catharines, Haynes Ave..	25.00	Motherwell.....	10.00	Cornwall, St John's.....	60.00
Ladner's Landing.....	5.00	Allanford.....	6.00	Paris, Dumfries St.....	80.00
Brantford, Zion ch.....	600.00	Elsinore.....	3.00	Pickering, St Andrew's.....	12.00
Kingston Chalmers ch.....	206.70	Skioness.....	1.25	Newbury.....	18.00
Bethany.....	3.00	Brampton.....	100.00	Eden Mills.....	4.50
Bayfield.....	12.00	Cranbrook.....	12.00	Williamstown, St Andrew's..	30.00
Simcoe.....	20.00	Bethany.....	8.00	Lunenburg.....	3.00
Centre Bruce.....	2.00	Brotherstone's.....	1.00	Aylmer.....	13.00
Bethany.....	5.00	Wolseley.....	4.00	Lobo.....	13.00
Toronto, St Enoch's.....	21.00	Moffat.....	1.00	Lobo S S.....	2.00
Niagara, St Andw's Y P C U.	10.00	Oxford Mills.....	1.00	North Caradoc.....	13.00
Toronto, West ch S S.....	30.00	Kemptville.....	50	North Caradoc S S.....	2.00
Toronto, West ch S S work's.	15.00	Corbett.....	2.00	Appin.....	7.00
Toronto, Bloor St.....	166.00	Mitchell.....	5.00	Tait's Corners.....	6.00
Rockwood.....	15.00	Carlisle, St Paul's.....	12.00	Theford.....	3.00
Glenboro—Cypress.....	12.50	London, St James.....	5.00	Walton.....	10.00
Mount Pleasant.....	10.00	Brooklin.....	12.00	A Friend, Enfield.....	5.00
St David's.....	15.00	Wakefield.....	20.00	St Catharines, Haynes Ave..	30.00
Galt, Knox.....	96.00	Paris, River St.....	15.00	Ladner's Landing.....	5.00
Gordonville.....	2.00	Glencoe.....	82.00	Brantford, Zion.....	300.00
Fairbank S S & B C.....	10.00	Tara.....	4.00	Bethany.....	6.00
Molesworth.....	11.25	Glenmorris.....	10.00	Bayfield.....	16.00
St Anne, (Ill).....	10.00	Bromley.....	21.00	Simcoe.....	12.00
Lynedoch.....	28.75	Richmond.....	2.00	Toronto, St Enoch's.....	5.00
Silver Hill.....	6.00	Collingwood.....	20.00	Toronto, Bloor St.....	280.00
St Helen's.....	25.00	Underwood.....	6.00	Huntsville.....	6.00
Per Rev P M Morrison, Hal-		Egmondville.....	5.00	Glenboro—Cypress.....	4.00
ifax, for North West.....	770.00	Springfield.....	8.00	St David's.....	15.00
Rockburn.....	14.00	Drumbo.....	4.00	Galt, Knox.....	25.00
Cote St Antoine, Melville S S	30.00	Granton & Lucan.....	2.00	Fairbank B C & S S.....	4.59
North Georgetown.....	42.00	Watford.....	5.00	Molesworth.....	5.00
Lachute, Henry's.....	35	North Mornington.....	17.00	Lynedoch.....	9.25
Hyndman.....	10.00	Seaford, 1st ch.....	20.26	Silver Hill.....	2.00
Calumet, Upper Litchfield &		Elora, Knox.....	2.00	St Helens.....	12.00
Bryson's.....	1.74	Embro.....	5.90	North Georgetown.....	16.00
Hawkesbury.....	10.00	Fergus, St Andrew's.....	20.00	Hyndman.....	4.00
Late Geo Leslie, Georgetown	25.00	Scarboro, Zion.....	9.00	Scarboro, Knox.....	45.00
Andw McQuat, 1st Lachute.	10.00	Metis.....	10.00	Calumet, Up Litchf'd & Brys'n	1.74
Prescott.....	35.00	Midland.....	20.00	Port Hope, 1st ch.....	43.00
Morrisburg.....	49.00	Fort William.....	9.00	Hawkesbury.....	15.00
W Guilimburg, 1st ch.....	15.00	Warton.....	2.50	Huntingdon, 2nd ch.....	20.25
Kemble.....	2.00	Sherbrooke.....	25.57	Morrisburg.....	24.00
Mrs John Fraser, Vasey.....	5.00	Maxville.....	10.00	Kingston, Chalmers.....	5.00
A Friend of missions.....	100.00	Maxville S S.....	5.00	Walkerton, Knox ch.....	10.00
Walkerton, Knox ch.....	9.00	Chalmers ch.....	3.00	Hillsburg.....	5.00
Walkerton, Knox ch S S.....	20.00	Ancaster.....	6.67	Owen Sound, Division St....	50.00
Owen Sound, Division St....	100.00	Member Lansdowne ch.....	4.00	Moncton.....	4.00
Tottenham.....	5.00	Leeburn.....	5.00	Tottenham.....	5.00
Shoal Lake.....	10.00	Goderich, Knox.....	30.00	Forest.....	5.00
Forest.....	12.00	Toronto, Central.....	300.00	Shoal Lake.....	5.00
Fergus, Melville.....	110.00	St Catharines, Knox S S....	9.22	Perth, St Andrew's.....	120.00
Paisley, St Andrew's S S....	3.00	St Catharines, Knox.....	9.78	Atwood.....	27.00
Hillsburg.....	7.00	Spallamachen.....	5.00	Seymour.....	20.00
Stratford, St Aw's Miss Band	20.00	Ayr, Knox.....	49.62	Rylstone.....	6.00
Madoc, St Peter's S S.....	10.00	Guelph, Knox.....	105.00	Chesterfield.....	38.00
A Friend, Dundas.....	10.00	South Kinloss.....	16.00	Toronto, Dovercourt.....	3.00
Toronto, East ch S S.....	50.00	Toronto, Old St Andrew's...	100.00		\$7,259.46
Colquhoun.....	4.00	Chatsworth.....	6.00	FOREIGN MISSION FUND.	
Osgoode.....	6.00	Esquesing, Union.....	5.95	Received to 5th January...\$	15594.27
Perth, St Andrew's.....	250.00	Niagara Falls South.....	8.05	Port Stanley.....	5.00
Atwood.....	53.00	Toronto, St James Sq.....	725.00	Doon, S.S.....	1.50
Seymour.....	30.00	White Lake.....	10.00	Arthur.....	1.90
Rylstone.....	12.00	Duart & Highgate.....	10.00	Lucknow.....	9.60
Huntingdon, 2nd ch.....	32.05	Sonya.....	5.00	Caledonia.....	67.00
Port Hope, 1st ch.....	125.00	South Westminster.....	45.00	Scott & Uxbridge.....	12.00
Bethesda.....	16.00	Burnstown.....	5.00	Charlottetown, Zion ch.....	5.00
Innerkip.....	16.00	Apple & Gravel Hill.....	9.00	Pinkerton.....	9.95
Brucefield, Union.....	44.00	A Friend, Apple Hill.....	5.00	Oro, Esson ch.....	14.25
Toronto, Dovercourt.....	5.20	Winnipeg, St Andrew's.....	200.00	Friend, Esson ch.....	1.25
Montreal, American Presb'n		Leith.....	3.33	Avonbank.....	8.40
chapel for North-West ...	25.00	Sarnia.....	50.00	North Luther.....	11.06
	\$20,574.91	Scarboro, St Andrew's.....	61.00	North Luther, S.S.....	2.51
		Norwood.....	20.00	Allenford.....	15.25
		Bowmanville, St Paul's.....	180.00	Elsinore.....	5.45
		Winnipeg, Augustine.....	50.00	Skipness.....	6.00
		Dunbar.....	2.25	Chesterfield.....	30.00

The Free Church of Scotland
£200 st.

Anon—Vandecar.....	10.00	White Lake.....	5.00	Shoal Lake.....	5.00
A Friend, St. John N. B.....	5.00	Martintown, St. Andrew's.....	17.00	Toronto, St. Andw's, special.....	1500.00
Brampton.....	100.00	Duart & Highgate.....	4.00	Fergus, Melville.....	150.00
Cranbrook.....	14.00	Sonya.....	3.00	Hillsburg.....	6.00
Brotherstone's.....	6.00	Toronto, College St. ch. S.S.....	45.00	Brockville, 1st ch. B. Class,	
Wolseley.....	5.00	South Westminister.....	35.00	(Mrs. Grant's).....	20.00
Moffat.....	3.00	South Westminister, S.S.....	15.00	Madoc, St. Peter's, S.S.....	10.00
Ellisboro.....	2.00	Burnstown.....	10.00	Kingston, Chalmers ch.....	95.75
A Friend, Oxford Mills.....	10.00	Rocky Saugeen.....	5.00	Toronto, East ch. S.S.....	62.79
Kemptville.....	1.00	Winnipeg, St. Andrew's.....	325.00	Atwood.....	49.50
Corbett.....	2.00	Sarnia.....	25.00	Seymour.....	19.00
Mitchell.....	12.65	Scarboro, St. Andrew's.....	115.00	Rylstone.....	9.00
London, St. James ch.....	10.00	Norwood.....	30.00	Huntingdon, 2nd ch.....	39.00
Brooklin.....	13.15	Bowmanville, St. Paul's.....	110.00	Port Hope, 1st ch.....	60.00
Camlachie.....	2.00	Winnipeg, Augustine.....	10.00	Bethesda.....	16.00
Wakefield.....	20.00	Danville.....	5.00	Kendal.....	5.50
Wroxeter, S.S.....	11.71	Dunbar.....	4.85	Burlington, S.S.....	17.00
Inverness.....	15.00	East Oxford, St. Andrew's.....	15.00	Innerkip.....	10.45
Paris, River St. ch.....	7.08	Kincardine, Chalmers.....	13.00	Brucefield, Union ch.....	38.00
Paris, River St. ch. S.S.....	15.00	Port Hope, Mill St.....	35.00		
Glencoe.....	40.00	Allandale, S.S.....	2.00		
Tara.....	30.00	Winnipeg, Knox.....	150.00		
Thankoffering, Churchill.....	8.00	Orono.....	25.55		
Latona.....	12.00	Cornwall, St. John's.....	13.00		
Glenmorris.....	49.00	Paris, Dumfries St.....	135.00		
Bromley.....	49.00	Kippen.....	30.65		
Aurora, S.S.....	18.00	Late W. Ferguson, Milverton	150.00		
A Friend of Missions, Clinton	20.00	Lunenburg.....	10.00		
Richmond.....	3.00	Mt. Pleasant, Omamee and			
Ottawa, St Paul's.....	90.00	Lakevale.....	20.00		
Collingwood.....	20.00	Keady—Yes.....	5.00		
Underwood.....	5.70	Cardinal, S.S.....	7.00		
Egmondville.....	27.20	Westport & Newboro.....	2.00		
Springfield.....	3.00	Aylmer.....	0.75		
Drumbo.....	20.00	Montreal, Nazareth St. Miss.			
Crawford.....	6.00	S.S.....	35.00		
Granton & Lucan.....	2.00	Lobo, S.S.....	37.00		
London, St. Andrew's, Rev.		Lobo, S.S.....	5.00		
G. A. Laird's salary.....	450.00	North Caradoc.....	38.00		
Watford.....	38.00	North Caradoc, S.S.....	3.00		
North Mornington.....	25.00	Thedford.....	31.55		
A Friend, Oro.....	10.00	Walton.....	44.00		
Rollin & Thurlow, S.S.....	20.00	Saskatchewan Point.....	21.00		
Winthrop, S.S.....	5.00	Daley's.....	5.00		
Seaford 1st ch.....	26.87	Tarbolton.....	5.00		
Elora, Knox ch.....	38.50	St. Catharines, Haynes Ave.	5.00		
Elora, Knox ch. B. Class.....	13.39	St. Cathar's, Haynes Ave. S.S	10.00		
Elora, Knox ch. S.S.....	25.21	Rockwood.....	15.00		
Eldon, St. Andrew's.....	24.00	Brantford, Zion.....	254.50		
Embro.....	79.05	Bethany.....	3.00		
Fergus, St. Andrew's.....	30.00	Bayfield.....	12.00		
Scarboro, Zion ch.....	10.00	Simcoe.....	20.00		
Original, S.S.....	7.00	Niagara, St. And's Y.P.C.U.....	10.00		
Metis.....	1.00	Toronto, Westch S.S.....	87.11		
Midland.....	45.00	Toronto, Bloor St.....	280.00		
M. M. S. India.....	5.90	Banff, S.S.....	22.00		
M. M. S. China.....	5.00	Montreal, Cres't St. McV. Sal.	100.00		
M. M. S. Formosa.....	5.00	St. David's.....	15.00		
M. M. S. North West.....	5.00	Galt, Knox.....	100.00		
Montreal, St. Paul's, (Mc-		Gordonville.....	3.50		
Kelvie Sal.).....	690.00	Teeswater, Westminister.....	3.00		
Sarnia, S.S.....	25.00	Clinton, S.S.....	5.25		
Woodland.....	8.00	Fairbank, B. C. & S. S.....	10.00		
Sherbrooke.....	20.00	Morden, S.S.....	17.00		
Maxville.....	8.85	Molesworth, (\$7.50, N. W.)..	49.50		
Chalmers ch.....	12.00	Lynedoch.....	35.50		
Mandaumin, S.S.....	3.00	Silver Hill.....	6.00		
Christopher McRac, P't. Elgin	10.00	St. Helen's.....	35.00		
Eramosa, 1st ch.....	10.00	W. Guillimbury, St. John's SS	16.00		
Lady Melville ch. Brussels..	2.00	Chas. Blair, Valens.....	1.00		
Goderich, Knox ch.....	72.00	Rockburn.....	15.00		
Toronto, Central ch. Rev. W.		W. Bell Dawson, Montreal..	10.00		
H. Russel's outfit & expenses	600.00	Berwick, S.S.....	10.00		
Toronto, Central ch. Rev. W.		Cote St. George, S.S.....	4.00		
H. Russel's salary.....	252.37	Summerstown.....	5.00		
Toronto, Central ch.....	300.00	Cote St. Antoine, Melville			
St. Catharines, Knox ch. S.S.	40.86	ch. S.S.....	12.00		
St. Catharines, Knox.....	40.61	Montreal, St. John's, S.S.....	2.00		
Guelph, Knox.....	40.00	North Georgetown.....	42.00		
Guelph, Knox ch. S.S.....	70.00	Lachute, Henry's ch.....	2.50		
Archbald Ainslie, Coldsprings	30.00	Late George Leslie, George-			
Toronto, Old St. Andrew's.....	200.00	town.....	25.00		
Chatsworth.....	24.00	Morrisburg.....	4.00		
Chatsworth, S.S.....	8.75	W. Guillimbury, 1st ch.....	14.65		
Toronto, Charles St. SS.....	70.00	Kemble.....	4.00		
Windsor Mills.....	9.64	Walkerton, Knox ch. S.S.....	8.00		
Niagara Falls, South.....	27.20	Owen Sound, Division St.....	75.00		
Toronto, St. James Sq.....	536.75	Tottenham.....	10.00		

\$ 25,533.78

KNOX COLLEGE FUND.

Lucknow, 4.34; Scott and Uxbridge, 1.00; Pinkerton, 1.06; Brampton, 15.00; Cranbrook, 7.00; Brooklin, 4.00; Toronto, Old St. Andrews, 100.00; Camlachie, 2.00; Paris, River St, 10.00; Glencoe, 5.00; Tara, 5.00; Aberarder, 4.00; Glenmorris, 7.00; Collingwood, 20.00; Underwood, 6.00; Egmondville, 10.00; Springfield, 0.50; Drumbo, 5.00; Crawford, 4.00; Granton and Lucan, 3.00; Watford, 5.00; North Mornington, 7.00; Teaforth, First, 20.44; Elora, Knox, 5.00; Kilsyth, 4.00; Embro, 3.75; Fergus, St. Andrew's, 10.00; Newtonville, 5.00; Scarboro', Zion, 2.67; Midland, 4.00; Chalmers, 2.00; Ancaster, 3.00; Komoka, 3.75; Eramosa, First, 6.00; Toronto, Central, 150.00; St. Catharines, Knox, 43.00; Guelph Knox, 15.00; Chatsworth, 4.00; Kendal, 1.00; Esquering, Union, 4.40; Hampden, 2.00; Niagara Falls South, 6.45; Toronto, St. James Sq. 458.20; White Lake, 3.00; Dromore, 2.00; Burnstown, 4.00; Leith, 3.63; Mount Pleasant, 7.50; Beaverton, 21.00; Toronto, St. Enoch's, 5.00; Sarnia, 75.00; Centre Bruce, 1.00; Scarboro', St. Andrews, 10.00; Simcoe, 5.00; Bowmanville, St. Paul's, 10; Brantford, Zion, 100.00; East Oxford, St. Andrews, 2.00; Rockwood, 6.00; Kincardine, Chalmers, 2.55; Thedford, 4.25; Port Hope, Mill St, 12.00; Hyde Park S.S., 4.00; Norwood, 10.00; North Caradoc, 3.00; Mitchell, 2.50; Lobo, 4.00; Orono, 6.00; Mt. Pleasant, Omamee and Lakevale, 6.00; Beverley, 12; Westport and Newboro, 1.00; Paris, Dumfries St, 20.00; Aylmer, 1.00; Lunenburg, 5.00; Walton, 5.00; Bethany, 1.00; Bayfield, 4.00; Toronto, Bloor St, 105.00; Galt, Knox, 3.00; Molesworth, 4.00; Lynedoch, 10.00; Silver Hill, 3.00; St. Helena, 8.00; Walkerton, Knox S.S., 10.00; Owen Sound, Division St, 30.00; Tottenham, 5.00; Fergus, Melville, 50.00; Hillsburg, 6.00; Madoc, St. Peter's, 2.00; Atwood, 13.10; Chesterfield, 10.00; Bethesda, 3.00.

QUEEN'S COLLEGE FUND.

Allenford, 3.00; Elsinore, 7.00; Port Hope, First, 8.71; Brampton, 75.00; Toronto, Old St. Andrew's, 100.00; Glencoe, 5.00; Collingwood, 10.00; Watford, 5.00; Elora, Knox, 5.00; Fergus, St. Andrews, 12.00; Scarboro, Zion, 2.66; Midland, 3.00; Chalmers, 1.00; Goderich, Knox, 30.00; Guelph, Knox, 10.00; Kendal, 1.00; Martintown, St. Andrew's, 10.00; Sonya, 10.00; Scarboro', St. Andrews, 30.00;

Bowmanville. St Andrews, 10.00; Port Hope, Mill St. 8.00; Pickering, St. Andrew's, 15.00; Westport and Newboro, 2.00; Rockwood, 6.00; Brantford, Zion, 50.00; St Helen's, 4.00; Prescott, 6.00; Morrisburg, 5.00; Walkerton, Knox ch S S, 5.00; Fergus, Melville, 10.00; Madoc, St Paul and St Columba, 8.20; Madoc, St Peter's, 2.00; Bethesda, 3.00.

MONTREAL COLLEGE FUND.

Glencoe, 5.00; Collingwood, 10.00; Watford, 5.00; Elora, Knox, 5.00; Scarboro, Zion, 2.67; Midland, 3.00; Chalmers, 1.00; Kendal, 1.00; Apple and Gravel Hill, 4.00; Pembroke, 25.00; Sherbrooke, 5.00; Osgoode, 5.00; St Catharines, Haynes Ave, 6.00; St Helen's, 5.50; Madoc, St Peter's, 2.00; Bethesda, 3.00.

MANITOBA COLLEGE FUND.

Received to 5th January, ... \$ 405.33
Arthur, 7.50; Bolton, Caven, 7.00; Lanark, 6.00; Scott and Uxbridge, 2.00; Brampton, 40.00; Toronto, Old St Andrews, 100.00; Carlisle, St Paul's, 20.00; Wakefield, 5.00; L'Original, 6.00; Glencoe, 5.00; Tara, 2.00; Glenmorris, 2.75; Bromley, 7.00; Underwood, 5.76; Egmondville, 11.00; Drumbo, 5.00; Brucefield, Union, 7.00; Watford, 5.25; North Mornington, 5.00; Elora, Knox, 5.00; Fergus, St Andrew's, 9.00; Scarboro, Zion, 5.00; Midland, 5.00; Sarnia, 12.00; Ancaster, 1.25; Eramosa, First, 5.00; Goderich, Knox, 10.00; Toronto, Central, 80.00; St Catharines, Knox, 11.00; Guelph, Knox, 10.00; High River, 4.00; Chatsworth, 2.00; Kendal, 0.65; E-quesing, Union, 8.50; Toronto, St James Sq, 100.00; South Westminster, 9.00; Sarnia, 15.00; Scarboro, St. Andrew's, 10.00; Norwood, 10.00; Bowmanville, St Paul's, 20.00; Almonte, St Andrews, 10.00; Amos, 5.00; East Oxford, St. Andrews, 2.00; Port Hope, Mill St, 7.00; Pembroke, 10.00; Orono, 6.00; Beverley, 30.00; Ripley, Huron, 5.24; Kippen, 6.20; Toronto, St Enoch's, 2.00; Lunenburg, 4.00; Centre Bruce, 1.00; Westport and Newboro, 2.00; Simcoe, 3.00; Rev. Joseph Alexander, Norval, 50.00; Brantford, Zion, 25.00; Lobo, 3.00; Rockwood, 5.00; North Caradoc, 3.00; St. Catharines Haynes Ave, 4.00; Walton, 4.00; Toronto, Bloor Street, 40.00; Galt, Knox, 30.00; Teeswater, Westminster, 8.28; Molesworth, 2.00; Lynedoch, 6.50; St. Helen's, 8.00, per Rev. P. M. Morrison, Halifax, 177.82; Prescott, 5.00; Morrisburg, 5.00; Owen Sound, Division St, 10.00; Tottenham, 5.00; Fergus, Melville, 30.00; Madoc, St. Peter's, 2.00; Atwood, 9.60; Seymour, 5.00; Rylstone, 5.00; Bethesda, 2.00; Chalmers, 2.00. Total \$1523.63.

MANITOBA COLLEGE DEBT.

Joseph Gibson, Deer Park \$ 10 00

WIDOWS' AND ORPHANS' FUND.

Received to 5th Jan'y. \$1,137.37
Lyn. 4.50; Osnaburck, St Matthew's, 10.00; Lucknow, .65; Scott & Uxbridge, 3.00; Pinkerton, 3.70; Hamilton, Central, 40.34; Allenford, 7.50; Elsinore, .75; Skipness, 1.50; Brampton, 20.00; Cranbrook, 4.00; Brotherton, 1.00; Mitchell, 6.50; Brooklin, 4.00; Camlachie, 2.00; Wakefield, 5.00; Inverness, 5.00; Paris, River St, 5.00; L'Original, 6.00; Glencoe,

9.00; Tara, 6.00; Kingsbury & Flodden, 5.00; Aberarder, 4.00; Dunblane, 2.50; Glenmorris, 3.50; Bromley, 4.00; Richmond, 1.00; Collingwood, 25.00; Underwood, 3.70; Elm n-ville, 5.25; Springfield, 5.00; Drumbo, 4.00; Crawford, 4.00; Granton & Lucan, 5.00; Brucefield, Union, 5.00; Watford, 3.25; North Mornington, 3.00; Clinton, Willis, 12.50; Adamston, 4.50; Seaforth, 1st, 27.68; Elora, Knox, 12.15; Kilsyth, 4.00; Newtonville, 2.00; Scarboro, Zion, 1.00; Metis, 5.00; Midland, 3.00; Paisley, Knox, 7.15; Sherbrooke, 5.00; Chalmers, 2.00; Eramosa, 1st, 5.00; Leeburn, 2.00; Goderich, Knox, 15.00; Toronto, Central, 40.00; St Catharines, Knox, 11.00; Guelph, Knox, 15.00; Elmira, 1.00; Riversdale, 2.95; Niagara Falls, South, 12.20; Toronto, St James Sq, 30.00; White Lake, 5.00; Duart & Highgate, 2.00; Sonya, 5.00; South Westminster, 10.00; Burnstown, 5.00; Leith, .83; Winnipeg, St Andrew's, 10.00; Sarnia, 15.00; Scarboro, St Andrew's, 15.15; Norwood, 5.00; Bowmanville, St Paul's, 10.00; Dunbar, 2.00; Winnipeg, Augustine, 10.00; Almonte, St Andrew's, 5.00; Port Hope, Mill St ch, 4.00; Beachburg, 10.00; Winnipeg, Knox ch, 30.00; Paris, Dumfries St, ch, 0.00; Orono, 5.00; Pickering, St Andrew's, 5.00; Lunenburg, 5.00; Westport & Newboro, 1.00; Aylmer, .50; Lobo, 3.00; North Caradoc, 2.00; Osgoode, 3.50; Walton, 3.00; St Catharines, Haynes Ave, 10.00; Simcoe, 4.00; Centre Bruce, 2.00; Toronto, St Enoch's, 3.00; Toronto, West ch S S, 16.37; Toronto, Bloor St ch, 30.00; Brantford, Zion ch, 50.00; Glenboro-Cypress, 4.00; Galt, Knox ch, 12.47; Molesworth, 7.00; Lynedoch, 7.00; Silver Hill, 1.00; St Helen's, 6.00; Atwood, 17.15; North Georgetown, 15.00; Perth, St Andrew's, 42.00; Aw McQuat, 1st Lachute, 5.60; Colquhoun, 2.00; Montreal, Chalmers Juv Miss Society, 10.00; Hillsburg, 4.00; Williamstown, Hephzibah ch, 5.95; Fergus, Melville ch, 50.00; Westmeath, 3.50; Prescott, 6.00; Morrisburg, 5.00; Walkerton, Knox ch, 10.00; Owen Sound, Division St ch, 25.00; Tottenham, 5.00; Seymour, 5.00; Rylstone, 5.00; Chesterfield, 10.00; Bethesda, 2.00; Total, \$2,149.56

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Jan'y. \$2,108.00
Revs: Jas Ballantyne, 8.00; D B McRae, 2yrs, 16.00; K McDonald, Hugh Cameron, H J McDiarmid, 8.00; Dr Robertson, 25.00; D Currie, 8.00; Wm Robertson, 2yrs, 24.00; J Johnston, Dr Smellie, J L Simpson, Dr Parsons, H H Macpherson, J B Fraser, J Rennie, J D Ferguson, M McLeod, 8.00; D Stewart, 10.00; W M Kay, R Scott, W Millican, J Eadie, R McNabb, J Stewart, Dr MacLaren, A McD Haig, A Stevenson, Andw Henderson, 8.00; A MacTavish, 10.00; A H Scott, 8.00; Total, \$2,401.00.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Jan. \$2652.10; Lyn, 4.50; A D E. Aultsville, 10.00; Lucknow, 1.85; Welland, 9.25; Scott and Uxbridge, 3.00; Pinkerton, 1.95; Hamilton, Central, 39.02; Allenford, 5.50; Elsinore, 1.50; Skipness, 3.00; Brampton, 35.00; Cranbrook, 7.00; Broth-

stones, 1.00; Wolseley, 2.00; Moffat, 1.00; Corbett, 1.00; Mitchell, 3.25; Botany, 7.70; Turin, 3.50; Brooklin, 6.00; Camlachie, 2.00; Wakefield, 5.00; Paris, River st., 5.00; Clinton, Willis, 10.00; L'Original, 10.00; Glencoe, 20.00; Tara, 5.00; Kingsbury and Flodden, 4.00; Dunwich, Chalmers, 2.30; Dunblane, 4.00; Glenmorris, 5.00; Bromley, 10.00; Richmond, 1.00; Collingwood, 25.00; Underwood, 7.40; Egmondville, 11.25; Springfield, 0.50; Drumbo, 4.00; Crawford, 5.00; Granton & Lucan, 4.00; Brucefield, Union, 11.00; Watford, 6.00; North Mornington, 3.00; Seaforth, 1st, 23.70; Elora, Knox, 12.15; Eldon, St. Andrew's, 10.00; Embro, 25.22; Newtonville, 5.00; Fergus, St. Andrews, 10.00; Scarboro, Zion, 1.00; Metis, 1.50; Midland, 7.00; Paisley, Knox, 7.90; Sherbrooke, 5.00; Maxville, 5.00; Chalmers, 2.00; Leeburn, 3.00; Goderich, Knox, 20.00; Toronto, Central, 220.00; Theron Gibson, Toronto, 1.50; St. Catharines, Knox, 50.00; Guelph, Knox, 40.00; South Kinloss, 6.00; Caintown, 6.65; Kendal, 3.00; Kinloss, 2.85; Hampton, 2.00; Niagara Falls, South, 12.70; Toronto, St. Jas. sq., 13.00; White Lake, 5.00; Duart and Highgate, 2.00; Sonya, 5.00; Guelph, St. Andrew's, 25.00; Burnstown, 5.00; Leith, 2.33; Winnipeg, St Andrew's, 40.00; Sarnia, 50.00; Scarboro, St Andrew, 30.00; Bowmanville, St Paul's, 50.00; Winnipeg, Augustine, 25.00; Dunbar, 2.00; Almonte, St Andrew's, 10.00; East Oxford, St Andrew's, 2.00; Kincardine, Chalmers, 2.00; Port Hope, Mill st, 9.00; Beachburg, 1.00; Winnipeg, Knox, 5.00; C F Czowski, Toronto, 25.00; Orono, 7.00; Paris, Dumfries st, 15.00; Pickering, St. Andrew's, 5.00; Lunenburg, 6.00; Mt Pleasant, Omeme and Lakevale, 12.00; Westport and Newboro, 1.00; Aylmer, 1.00; Lobo, 5.00; North Caradoc, 4.00; Hyde Park SS, 4.00; Osgoode, 3.50; Walton, 6.00; St Catharines, Haynes ave, 15.00; Bethany, 1.00; Bafield, 4.00; Simcoe, 6.00; Brantford, Zion, 50.00; Toronto, St Enoch's, 5.00; Toronto, West ch S S, 5.00; Toronto, Bloor st, 80.00; St David's, 6.00; Galt, Knox, 16.00; Glenboro-Cypress, 7.00; Molesworth, 13.50; Lynedoch, 8.75; Silver Hill, 1.00; St. Helen's, 10.00; Rockburn, 5.00; Summerstown, 4.00; N Georgetown, 14.50; Lachute, Henry's, 2.40; Montreal, Chalmers Juv. M Soc, 10.00; Williamstown, Hephzibah, 5.75; Westmeath, 3.50; Hemmingford, 8.00; Andrew McQuat, 1st, Lachute, 5.00; Prescott, 12.00; Morrisburg, 20.00; Owen Sound, Division st, 15.00; Tottenham, 5.00; Fergus, Melville, 50.00; Hillsburg, 5.00; Madoc, St Paul's and St Columba, 8.80; Madoc, St Peter's SS, 10.00; Kingston, Chalmers, 5.00; Colquhoun, 2.00; Perth, St Andrew's, 43.00; Atwood, 12.25; Seymour, 10.00; Rylstone, 5.00; Chesterfield, 10.00; Bethesda, 3.00. Total, \$4,503.02.

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Jan., \$1,462.37; Rev's J Ballantyne, 5.00; W Meikle, 5.00; Jas Wilson, 4.00; J A McKeen, 4.00; D B McRae, (2 yrs) 7.50; K McDonald, 5.00; M McGregor, 45.00; J. Welts, 5.50; H J McDiarmid, 3.75; J Becket, 4.50; Dr Robertson, 25.00; D Currie, 4.50; Dugald Currie, 32.00; W Robertson, (2 yrs) 10.00; J John-

stone, 4.50; J McMullen, 3.00; S Mylne, 2.25; H Crozier, 3.75; Dr Parsons, J Fairlie, 5.00; J B Fraser, 3.75; J Rennie, 3.75; D D McLeod, 6.50; J D Ferguson, 3.75; D Stewart, 3.75; J S Burnet, 3.75; W McKay, 3.75; R. Scott, 3.75; W Millican, 2.00; A McLeod, 5.00; J Eadie, 4.00; R McNab, 3.75; W K McCulloch, 5.00; T S Glassford, 7.50; A McD Haig, 4.50; A Stevenson, 3.75; Andw Henderson, 5.00; R Thynne, 4.50; E Mullen, 3.50; A MacIavish, 4.50; A H. Scott 7.00. Total, \$1,751.87.

NEW HEBRIDES, TRINIDAD & C.

Brampton S S, Trinidad..... \$13.45
M M S, Santo..... 5.00
Sarnia SS, New Hebrides.... 30.00
Sarnia SS, Dayspring..... 25.00
Toronto, Cent'l ch, Nat Help's 50.00
Molesworth YPMB, Eromanga 25.00

FOREIGN MISSION FUND.

Indore College.

Watford \$ 2.00
Toronto, Cent'l ch (J K MacDonald)..... 50.00
Almonte, St Andrew's..... 50.00
John Sim..... 5.00
Hopewell SS scholarship.... 20.00

KNOX COLLEGE STUDENT MISSIONARY SOCIETY.

Omagh, \$12.65; Hornby, 8.00; Clinton, 5.00; Scarborough, Knox ch SS, 42.00; Missionary Cadets, Knox ch, Galt, 7.50; Newmarket, 18.00; Toronto, Central ch, 10.00; Scarborough, S Section No 3 SS, 13.00; Toronto, Charles st ch SS, 20.00; Toronto, College st ch SS, 12.89; South Westminster, 25.00; Walton, 1.00.

KNOX COLLEGE BURSARY FUND.

R Kilgour, Toronto.....\$50.00

McALL MISSION.

Toronto, Charles st ch SS.....\$16.73

ONTARIO SABBATH-SCHOOL ASSOCIATION.

Toronto, College st ch SS.....\$8.00

JEWISH MISSIONS.

Toronto, Bloor st ch, W Asso. 3.58
Niagara, St Andrew's SS.... 9.00
Tara..... 3.00
Egmondville 2.00
Friend—Cedarville 5.00
Toronto, Central ch..... 35.00
A friend, Orangeville..... 10.00
Beaverton SS..... 6.00
A Friend, Vernon..... 5.00
Niagara, St Andrew's YPCU 9.00
Toronto, Bloor st ch..... 21.00

WELLAND MISSION.

Toronto, Charles st ch SS.....\$10.00

HONAN LOSSES.

Friends in Toronto, St Jas sq ch for Rev Dr McGillivray.. \$127.06
Friend in Toronto, St Jas sq ch, for Dr McClure..... 10.00

CHINESE SUFFERERS.

A lover of missions.....\$5.00

LUMBERMAN MISSION.

Perth, St. Andrews..... \$10.00
Perth, St And'ws, Eau Claire congregation..... 10.00

AGED AND INFIRM MINISTERS ENDOW-FUND.

Joseph Kilgour, Toronto....\$150.00
Jas Fullarton, do 17.00
A A McMichael, do 34.00
John McMichael, do 34.00
Wm Wilson, do 100.00
Thos Davis, do 17.00
A G Allen, do 34.00
Alex McArthur, do 67.00
H B Gordon, do 25.00
Douglas Scott, do 10.00
Ken Cross, do 10.00
W C Munderloh, Montreal.. 50.00
Jas Robertson, do 34.00
Robert MacKay, do 250.00
J A Cantlie, do 50.00
Wm Arnott, do 9.00
Jas Tasker, do 50.00
H J Johnstone, do 34.00
J T Henderson, do 5.00
Jas Gardiner, do 20.00
David Morrice, do 84.00
A Macpherson, do 50.00
Hugh Graham, do 50.00
John Rhind, do 10.00
Jas Johnston, do 100.00
Mrs J Johnston, sr do 100.00
Andrew Allan, do 500.00
George Bell, Toronto..... 50.00
T Kinnear, do 200.00
Mrs Gardiner, Ottawa..... 9.00
C R Cunningham, do 10.00
A M Burgess, do 17.00
C Falconer, do 5.00
Don Masson, do 10.00
J R Booth, do 84.00
Mrs G Allan, do 25.00
D G Logan, do 17.00
W W Stephen, do 17.00
C J Mas-on, do 5.00
Rev R Y Thompson Toronto. 66.00
Neil Currie, do 40.00
Joseph Gibson, Deer Park... 67.00

KNOX COLLEGE ENDOWMENT FUND.

Neal Thompson..... 3.00
Glencoe..... 35.50
Jas Noble..... 1.00
Dun McKellar..... 5.00
Thos Alison..... 2.00
Jas Imrie..... 1.00
Rev W A Duncan..... 5.00
Carluka, St Paul's..... 37.00
Rev. Dr. Parsons..... 200.00
A. Hay..... 7.00
R. M. Moderwell..... 10.00
Dr. Brigham..... 5.00
John Stewart..... 20.00
John Stark..... 10.00
J F Henry..... 2.00
Chas Rathbun..... 5.00
Rev M McGregor..... 5.00
Kippen..... 6.00
Hyde Park..... 6.00
Dr Mann..... 20.00
Rev J Somerville..... 30.00
Woodville..... 10.00
J W Murray..... 20.00
Woodbridge..... 13.00
Latona..... 3.00
Dr Rae..... 20.00

MARITIME PROVINCES.

Received during January, by Rev. P. M. Morrison, Agent at Halifax, Office 39 Duke St. P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged..\$17600.36
New Edinburg S.S..... 25.00
Portaupeque..... 17.15
Bass River..... 6.94
Sir William Dawson..... 20.00
Carmel Church Miss. Band, Westville..... 20.00

Hopewell S.S. Indore College Scholarship 20.00
Mill Creek SS. Buctouche... 5.00
Bridgewater..... 10.00
St. And's S.S. Sydney Mines. 14.65
Cape North..... 4.00
Cow Bay C.B. S.S..... 7.00
St. Peter's Road, P.E.I..... 72.76
Cow Bay, C.B 40.00
Hopewell S.S..... 13.00
MiddleStewiacke 38.34
Don'ld McMillan Black Land 10.00
Onslow S.S..... 26.25
Onslow..... 106.75
Onslow, Bequest of the late Euphemia Morrison widow of late J. C. Crowe..... 75.00
Coupons Moncton, Geddie Memorial Fund..... 90.00
Fall River S.S..... 6.00
Ladies Benevolent Soc. St. And's Truro, for Mrs. Morton 25.00
Zion Charlottetown, Sab. Sch 69.10
Gay's River & Milford... 59.45
Clifton, ad'l..... 2.30
Upper Londonderry..... 47.00
Orwell..... 40.00
Erakor & Surrounding Villages Efate 142.64
Rev. Kenneth McKay..... 20.00
Rev. Joseph Annand..... 60.00
N. W. Arm S.S..... 20.00
Lower Musquodoboit 8.00
Lower Musquodoboit, S.S.... 6.00
Black River, Miramichi.... 6.00
Tatamagouche 76.00
Tatamagouche, S.S 20.00
Tatamagouche French River S.S 4.50
Castlereagh, Riversdale..... 6.00
Oxford, SS. for Miss. Schools 8.00
River Charles, S.S..... 5.00
Fort Massey, S.S..... 100.00
St. Peter's C.B..... 3.73
Noel Shore, S.S 5.00
W. F. M. S. St. James ch. Charlottetown 107.00
St. James, Charlottetown... 256.00
Mr. Campbell's Y. L. B. Brockville Ont. for J. Lagan Student, care of Rev. W. L. Macrae 25.00
Whim Road, Cross S.S. (Valleyfield P.E.I.) for Miss. S. 17.00
Valleyfield, (P.E. I.)..... 40.00
Summerside..... 55.74
Summerside, S.S..... 25.00
Summerside, David Stewart. 25.00
Great Village..... 40.00
Alexander MacLean..... 2.00
William Merson, Sable Island 2.00
Students Miss Ass (G Millar) 10.00
Baddeck \$31.40 & Forks \$5.30 36.70
Murray Harbor..... 12.00
Port Elgin..... 10.60
Union Centre & Lochaber... 79.00
Country Harbor..... 3.00
Glace Bay..... 165.12
Harbor Grace, S.S..... 56.55
St. David's S.S. Maitland... 22.05
Bequest of late Miss Annie Sinclair, New Glasgow, by her sister Mrs. E. Grant... 100.00
St. Stephen's St. John..... 80.00
St. Stephen's, St. John S.S.. 20.00
Maitland Mission Band 26.00
New London North & Kensington..... 90.00
Linden..... 10.00
Knox Church Pictou..... 35.00
Knox ch. Pictou, Y.L.M. Band 25.00
New Richmond..... 20.00
St. Andrew's Halifax..... 150.00
St. Andrew's Chatham..... 30.00
Vessel Fund, Central Bank (repayment of expenses)... 15.00

\$ 20,545.68

HOME MISSIONS.

Previously acknowledged..	\$ 4802.58
Portauque.....	14.52
Bass River.....	5.74
Mission Band, Westville....	20.00
Florenceville, (repayment)...	16.50
Bridgewater.....	10.00
St. Paul's Woodstock.....	18.16
St. Peter's Road, P.E. Island	45.10
Cow Bay, C.B.....	10.00
Middle Stewiacke.....	9.91
Onslow.....	50.00
Onslow, Bequest of late E. Morrison Crowe.....	50.00
Int. Geo. P. Jardine.....	18.00
Int. R. G. Heine.....	33.00
Fall River, S.S.....	6.00
Zion, S.S. Charlottetown....	8.00
Zion Church, Charlottetown.	25.00
Clifton.....	41.25
Upper Londonderry.....	30.00
Orwell.....	25.00
Rev. Joseph Annand.....	40.00
N. W. Arm, S.S. Halifax....	10.75
Lower Musquodoboit.....	6.00
Black River, Miramichi....	10.00
Tatamagouche.....	46.00
Castlereagh, Riverside.....	7.00
Valleyfield, (P.E.I.).....	50.00
Summerside.....	20.00
Great Village.....	40.00
Great Village, Alex. Maclean.	2.00
William Merson, Sable Island	2.00
St. Croix, per Dr. Patterson..	7.00
Richmond, Halifax.....	12.00
Murray Harbor.....	12.00
Union Centre & Lochaber....	40.00
Glance Bay, C.B.....	40.00
Native Christ's, Erakor Efate	100.00
St. Andrew's, Chatham.....	32.00
St. And's, Chatham, Busy Bees	10.00
St. Andrew's, Halifax.....	175.00
Escuminac.....	10.00
Chalmer's, Halifax.....	53.00
New London, North & Kensington.....	45.00
St. Stephen's, St. John.....	100.00
A Friend, Parsboro.....	10.00
Carleton & Chebogue (repayment)	25.00
Linden.....	10.00
New Richmond.....	15.00

For the North West.

Mission Band, Westville....	22.00
Cow Bay, C.B.....	10.00
Cow Bay, C. B. W. H. & F. M. Society.....	40.00
Hopewell, S.S.....	10.00
Onslow, Mission Band.....	50.00
Bass River, N.B.....	12.00
Noel, Mission Band.....	12.82
Clifton.....	13.00
Hermon Church, S.S.....	15.22
Tatamagouche.....	15.00
Summerside.....	25.00
Great Village.....	25.00
Union Centre & Lochaber....	5.00
Glance Bay.....	200.00
St. Andrew's Halifax.....	175.00
Chalmers Church, Halifax....	10.00
St. Stephen's, St. John.....	30.00
Maitland.....	75.00
Knox, Pictou, Y.L.M. Band.	25.00

\$ 6,938.55

AUGMENTATION FUND.

Previously acknowledged....	\$1835.12
Portauque.....	22.46
Bass River.....	10.41
St Peter's Road, P.E.I.....	20.00
Cow Bay, C.B.....	40.00
Onslow.....	55.00
Bass River.....	41.03
Sharon ch, Stellarton.....	47.00
Sherbrooke.....	50.00

Thorburn and Sutherland's River.....	50.00
Orwell, P.E.I.....	25.00
Tatamagouche.....	50.00
Valleyfield, P.E.I.....	25.00
Summerside.....	15.00
Great Village.....	45.00
Alex Maclean.....	2.00
Fishers Grant.....	10.00
Canard.....	25.00
Murray Harbor.....	35.00
Union Centre and Lochaber.	52.00
Glance Bay.....	53.00
St Andrew's, Chatham.....	62.00
New London, North, and Kensington.....	40.00
Linden.....	15.00
Knox ch, Pictou.....	70.00

\$2,675.02

COLLEGE FUND.

Previously acknowledged..	\$ 6,321.59
Portauque.....	5.30
Bass River.....	3.00
Westville and Middle River.	24.00
Bridgewater.....	5.00
Knox ch, Wallace.....	15.00
Cow Bay, C.B. W.H. & F.M. society.....	10.00
Cow Bay, C.B.....	10.00
Onslow.....	26.00
Coupons—Canso school.....	120.00
" Hfx Debentures.....	252.03
" Moncton Gas.....	45.00
Zion ch, Charlottetown.....	33.40
Clifton, N.S.....	26.00
Lower Musquodoboit.....	8.00
Black River.....	2.00
Tatamagouche.....	30.00
Linden.....	7.00
Summerside.....	33.35
Great Village.....	22.00
Alex Maclean.....	2.00
West Cape and Campbellton.	3.00
Int. estate of late Judge James.....	95.00
Richmond, Hfx.....	18.00
Murray Harbor.....	10.00
Union Centre and Lochaber.,	25.00
Glance Bay.....	30.00
St Andrew's, Chatham.....	15.00
St Andrew's, Hfx.....	50.00
Chalmer's ch, Hfx.....	15.00
New London, North, and Kensington.....	15.00
St Stephen's, St John.....	50.00
St Peter's Road, P.E.I.....	16.15

\$7,367.88

BURSARY FUND.

Previously acknowledged..	\$ 419.24
Portauque.....	5.86
Bass River.....	3.15
St Peter's Road.....	5.00
Int'st Mrs Rhoda McQuarrie	30.00
Coupon St John City.....	30.00
Bass River, N.B.....	2.00
Rev J Annand.....	16.40
Tatamagouche.....	3.00
Rev J S Carruthers (Morrison Bursary).....	12.00
Great Village.....	10.08
Murray Harbor.....	10.00
Union Centre and Lochaber.	5.00
Glance Bay.....	2.00
St Andrew's, Hfx.....	20.00
Chalmer's ch, Hfx.....	20.00
St Stephen's, St John.....	50.00
Knox ch, Pictou.....	11.50

\$655.23

MANITOBA COLLEGE.

Previously acknowledged....	\$ 77.81
Portauque.....	5.86

Bass River.....	3.15
Cow Bay, C.B.....	4.00
Cape North, C.B.....	4.00
Bass River, N.B.....	3.00
Manitoba College.....	5.00
Tatamagouche.....	5.00
St James, Charlottetown....	10.00
Summerside.....	5.00
Great Village.....	5.00
Union Centre and Lochaber.	10.00
Glance Bay, C.B.....	10.00
St Andrew's, Hfx.....	20.00
New London, North, and Kensington.....	10.00

\$177.82

AGED MINISTERS' FUND.

Previously acknowledged ...	\$ 567.09
Rev Gavin Hamilton, rates.	6.17
St Peter's Road, P.E.I.....	7.75
Cow Bay, C.B.....	5.00
Don'd McMillan, Black Lands	1.00
Onslow.....	6.00
Rev J H Chase, rate.....	4.00
Geo C Peters (interest).....	96.00
Int J K Munnis.....	100.00
Coupons Hfx Water.....	13.38
Bass River, N.B.....	3.00
Int J N Gardner.....	33.00
Rev J W McGillivray, rate..	3.75
Clifton, N.S.....	2.00
Upper Londonderry.....	7.00
Rev Joseph Annand.....	15.00
Lower Musquodoboit.....	4.00
Black River, Miramichi....	2.00
Tatamagouche.....	5.00
Rev T Sedgwick, rate.....	4.00
Rev H H McPherson, rate...	7.00
Valleyfield, P.E.I.....	50.00
Rev A Campbell, rate.....	3.75
West Cape and Campbellton.	3.00
Great Village.....	20.00
Rev A Falconer, rate.....	6.25
Richmond, Hfx.....	5.00
Murray Harbor.....	1.31
Union Centre and Lochaber.	4.00
Glance Bay.....	10.00
St Andrew's, Chatham.....	19.00
St Andrew's, Hfx.....	30.00
Chalmer's ch, Hfx.....	10.00
New London, North, and Kensington.....	7.00
St Stephen's, St John.....	20.00
Linden.....	5.00
Rev W S Darragh, rate.....	1.00

\$2,085.45

FRENCH EVANGELIZATION.

Received by the Rev. Robert H. Warden, D.D., 193 St. James St., Montreal, treasurer of the Board of French Evangelization, to February 6th, 1891.

Ordinary Fund.

Already acknowledged.....	\$8,920.22
Cranbrook, Knox ch.....	12.00
Don M'Millan, Black Land, N.B.....	2.00
Wolseley Group.....	7.00
Clinton, Willis ch.....	15.00
St George, N.B.....	7.49
Inverness.....	10.00
Wakefield and Masham.....	20.00
Kingsbury and Flodden.....	5.00
Andrew McQuat, First ch, Lacute.....	5.00
Charlottetown, Zion S.S....	4.90
Allan Corners S.S.....	4.25
Ormsdown Island S.S.....	3.00
Cape North S.S.....	4.00
Glenmorris.....	14.75
Bromley.....	21.00
Montreal, Chalmers Juv Miss Soc.....	25.00

Charlottetown, St. James ch.	50.00
Almonte, St. John's S.S.	50.00
Winnipeg, St. Andrew's S.S.	50.00
Jas. Forgie, Almonte.....	20.00
Lanark S.S.	20.00
Cote St. Antoine, Melville S.S.	50.00
Allandale S.S.	4.00
Almonte, St. Awn. S.S.....	50.00
Montreal, Nazareth st. S.S.	25.00
Perth, Knox, Mr. J. A. Allan's B class.....	50.00
Seaforth, First S.S.....	50.00
Little Harbor S schools.....	25.00
Cardinal S.S.	5.00
Bayfield Road S.S.....	5.00
J. W. Thompson, Durham, N.S.....	9.00
Williamstown, St. Awn. S.S.	50.00
Toronto, West ch. S.S.	25.00
do classes 10 & 11.....	4.35
Halifax, Fort Massey S.S.	50.00
Hopewell S.S.....	12.00
Clifton	4.00
Mabou, Hillsboro S.S.....	27.00
Halifax, St. Matthew's, S.S.	50.00
Glace Bay, C.B.....	50.00
Aw. Johnstone, W. Flamb'ro	25.00
Aitkin's Corners.....	12.50
W. Flamboro.....	7.50
Lynden.....	5.00
A.G.B.....	10.00
Sherbrooke, Que., St. Adws. S.S.....	26.94
Warwick, Knox S.S.....	8.35
Ingersoll, St. Paul's B class.	10.00
Huntingdon, Second S.S.....	8.25
X., Port Elgin, O.....	0.50
A Friend, Port Elgin, O.....	0.50
Seymour, St. Awn. S.S.....	18.00
Bobcaygeon, Knox S.S.....	10.00
Montreal, Am. Pres. Chapel S.S.....	25.00
Norwich, Y. P., S. C. E.....	3.65
London, St. James ch. S.S.....	6.00
Paris, River st. ch. S.S.....	25.00
Scarboro, Knox ch. S.S.....	10.00
Winthrop S.S.....	5.00
Elora, Knox ch. B class.....	13.38
do S school.....	25.21
Toronto, Central ch. S.S.....	50.00
Toronto Charles st. S.S.....	54.48
Toronto, Old St. Awn. Y. P. Assoc.....	15.00
Toronto, St. James sq. ch.....	10.00
South Westminster S.S.....	20.00
Dromore.....	3.00
Kincardine, Chalmers ch.....	4.00
St. Catharines, Haynes Ave S.S.....	25.00
St. Helens.....	4.50
Morrisburg.....	20.00

BUILDING FUND.

Already acknowledged.....	\$4,920.13
Friend of the Cause.....	5.00
Blyth, Hopeful Gleaner's Miss Band.....	15.00
Norwood S.S.....	7.50
New Westminster, St. Awn. S.S.....	5.00
Galt, Knox W. H. M. S.....	10.51
Sarnia S.S.....	15.00
E. Cumming, Wilnot, N.S.	1.00
Guelph, Knox S.S.....	30.00
Charlottetown, St. James ch. A Friend, per Mrs. Redpath, Montreal.....	15.00
Miss Euphemia Walker, Princeton, O.....	14.00
Cote St. Antoine, Melville S.S.....	15.00
Rev. Jos. Alexander, Norval	5.00
Chatham, N.B., St. Andrews	10.00
Busy Bee Soc.....	10.00
Fergus, Melville ch. W. Aid Soc.....	18.00

\$5,548.03

Clinton Willis church, Mrs. Coats' class.....	20.00
Toronto, West ch., class 17.....	1.70
Halifax, Fort Massey S.S.....	15.00
A Friend, Port Elgin.....	0.50
X., Port Elgin.....	0.50
<i>Per Mrs. H. M. Parsons, Knox ch., Toronto:—</i>	
Duchess st. S.S. special col.	12.32
Knox ch. S.S.....	15.00
Dr. Parson's Bible class.....	17.07
Miss Niven's S.S. class.....	15.00
Happy Gleaners' Mis. Soc.....	45.00
David Ward.....	15.00
A. J. Somerville.....	15.00
Paul Campbell.....	15.00
John Burns.....	30.00
Aw. Crawford.....	15.00
J. W. Lang.....	30.00
Thomas McGaw.....	30.00
Mrs. Hugh Campbell.....	1.00
Miss M. T. Elliott.....	1.00
Mrs. Argo.....	1.00
Small sums.....	3.00

\$5,404.23

COLIGNY COLLEGE, OTTAWA.

Received by Rev. R. H. Warden, D.D., Montreal, treasurer.	
Already acknowledged, \$89.80 ;	
H. McLean and G. Munro, S. Firch, 4.00 ; Mrs. Barley, Chatham, Que., 50c ; Mrs. Gaston, Chatham, Que., 1.00 ; M. McLean, Goldfield, 1.00 ; Dundas, Knox ch. Y. P. S. C. E. 5.00 ; per Rev. J. S. Burnet, Martintown, 11.00 ; Rev. J. Alexander, Norval, 5.00.....	\$117.30

MANITOBA COLLEGE.

Received by Rev. Dr. Warden, Montreal.	
Already acknowledged, \$360.00 ; Kingsbury & Flodden, 10.00 ; Williamstown, Hephzibah ch., 5.00 ; N. Georgetown, Que., 8.00 ; Montreal, Crescent st., 50.00 ; Montreal, St. Matthew's, 10.00.....	\$443.00

NEW HEBRIDES.

Presbyterian College, Montreal, students, \$69.00 ; Montreal, Nazareth S.S., 25.00 ; Lachute, Henry's S.S., 16.00.....	\$110.00
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PRESBYTERIAN COLLEGE, MONTREAL.	
Received by Rev. Robert H. Warden, D.D., treasurer, Montreal.	

Ordinary Fund.

Already acknowledged, \$377.36 ; A Friend, 15.00 ; Wakefield & Masham, 10.00 ; Inverness, Que., 10.00 ; Kingsbury & Flodden 4.00 ; Montreal, Chalmers, 10.00 ; Hemmingford, 9.00 ; Maxville, 5.00 ; Goderich, Knox, 25.00 ; Leeburn, 5.00 ; St. Louis de Gonzague, 3.00 ; Lunenburg, Ont., 4.00 ; Almonte, St. Awn's, 15.00 ; Georgetown, Que., 24.00 ; Kenyon, 15.00 ; Metcalfe, 10.00 ; Brucefield, Union ch., 11.00 ; Wroxeater, 2.24 ; Waddington, 12.05 ; Chatham, First, 30.00 ; Franktown, 4.00 ; Glencoe, 5.00 ; Collingwood, 10.00 ; Watford, 5.00 ; Elora, Knox, 5.00 ; Scarboro, Zion ch., 2.67 ; Midland, 3.00 ; Chatham, T'ship. Chalmers ch., 1.00 ; Kendall, 1.00 ; Apple Hill and Gravel Hill, 4.00 ; Pembroke, 25.00 ; Sherbrooke, 5.00 ; Cote St. Antoine, Melville ch., 15.00 ; Montreal, Crescent st. ch., 400.00 ; Montreal, St. Matthew's, 10.00 ; Hunting-	
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don, Second ch., 11.00 ; St. Andrews, 10.00.....	\$1,113.32
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EXEGETICAL CHAIR, &C.

Already acknowledged, \$1,840.00 ; John Robertson, Montreal, 25.00 ; John Durie, Ottawa, 10.00 ; J. A. Ogilvy, Montreal, 5.00 ; Wm. Johnson, Montreal, 100.00 ; J. P. Dawes, Lachine, 20.00.....	\$200.00
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ENDOWMENT FUND.

Already acknowledged, \$194.00 ; Lachute, per Rev. D. L. McCrae, 36.50 ; Lachute, Aw. McQuat, 10.00 ; Ormstown, 58.00 ; English River and Howick, 12.00 ; Elgin, 5.00 ; Georgetown, 1.00 ; Athlestone, 38.25.....	\$354.75
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MANITOBA COLLEGE.

Dr. King and Dr. McArthur, Treas.

For Ordinary Revenue.

Previously reported.....	\$ 1319.11
John S. Ewart, Winnipeg.....	100.00
Mrs. Ewart, Toronto.....	20.00
Congregational Contributions per Dr. Reid.....	737.99
Colonial Committee of Free Church of Scotland £100.....	484.00
	\$ 2661.00

For Debt.

Previously reported.....	\$ 3942.45
Hon. Jus. William, Winnipeg.....	25.00
Richard Hall, Peterboro.....	100.00
Rev. E. F. Torrance, Peterboro.....	25.00
P. Hamilton, Peterboro.....	25.00
W. G. Ferguson, Peterboro.....	10.00
R. Innes, Peterboro.....	10.00
Wm. F. Luxton, Winnipeg.....	50.00

\$ 4187.45

For Scholarship and Bursary Fund.

W. Bell, Winnipeg.....	274.00
" Aliquis" Pilot Mound.....	10.00
	25.00
	\$ 309.00

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

Received to Jan. 10th 1891.....	\$700.62
Foreign Miss. share printing reports, 12.00 ; Initiation fees, 0.75 ; Cardiff congregation, 3.00 ; Portsmouth congregation, 35.00 ; Y. P. S. "Eagle Rock," Welsford, N.B. 9.00 ; Alameda Mission Field, N. W. T. 10.00 ; Rev. Dr. Bell, Queen's, 4.00 ; St. Columba, 5.00 ; Waskada Mission Field, Man. 20.00 ; Winlaw Mission Field, N. W. T. 74.00 ; Island Lake, N. W. T. 3.35 ; "The Ridge," Sask. N. W. T. 3.10 ; Demorestville, congregation, 8.00 ; Total amount received to Feb. 10th \$887.82.	

PRESBYTERIAN MINISTERS' WIDOWS' ORPHANS' FUND, MARITIME PROVINCES: REV. GEORGE PATTERSON, SECRETARY.

Receipts from 1st November 1896 to 31st January 1891. Ministers Rates, Rev. W. Fowler, 14.21 ; Neil Brodie, 15.00 ; G. M. Clarke, 11.25 ; Alex. McKnight & A. W. Thompson, 14.00, each ; J. D. McFarlane, 25.50 ; J. C. Herdman, 15.20. Total \$109.16, of which 2.16 for fines and interest.	
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CONGREGATIONAL COLLECTIONS:—Richmond N. B. 5.00 ; Lake Ainslie, 4.50 ; Summerside, 5.00 ; New Rich-	
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mond, 10.00; Gay's River & Milford, 2.00; Noel, 5.56; Campbellton, 5.00; Port Hastings, 4.00; River Inhabitants, 1.00; Mid. Musquodoboit, 0.12; New Carlisle & Hopetown, 4.00; St. Andrew's, Truro, 5.00; Mrs. Fish, Ashdale, 1.00; Hopewell, 4.00; Oak Mountain, 1.37; Kirkland, 1.10; Princetown, P.E.I. 3.00; St. David's, St. John N.B. 5.00; Newport, 3.23; Youghall, (Bathurst cong.) 2.00; Brookfield, 2.00; Zion ch. Charlotte, town, 10.00. Total \$83.38.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND: JAMES CROIL, TREAS., MONTREAL.

Wolesley, N.W.T., 2.00; Moffat, 2.00; Ellisboro, 1.00; Fergus, St. And's ch. 5.46; Maxville, Ont., 15.00; Rev. F. Home, 12.00; Lanark, 14.00; Rev. R. Chambers, 24.00; Norwood, 12.00; Guelph, St. And's 30.00; Halifax, St. And's 50.00; Amos, 4.34; Parkhill, 12.00.

GENERAL ASSEMBLY'S COLLEGE FUND.
J. B. McIver, Treas. Queen's College Kingston, to 3rd February 1891.

Already acknowledged.....	\$ 208.45
Amounts per Rev. Dr. Reid..	384.61
St. Andrew's ch. Eldon.....	20.00
St. Gabriel ch. Montreal....	20.00
St. Andrew's ch. Seymour...	15.00
Chalmers ch. Kingston.....	14.00
Douglas Congregation.....	12.00
Lunenburg Congregation....	3.00
Elmsley Congregation.....	19.00
Maxville Congregation.....	20.00
Rylstone Congregation.....	12.00

\$ 724.06

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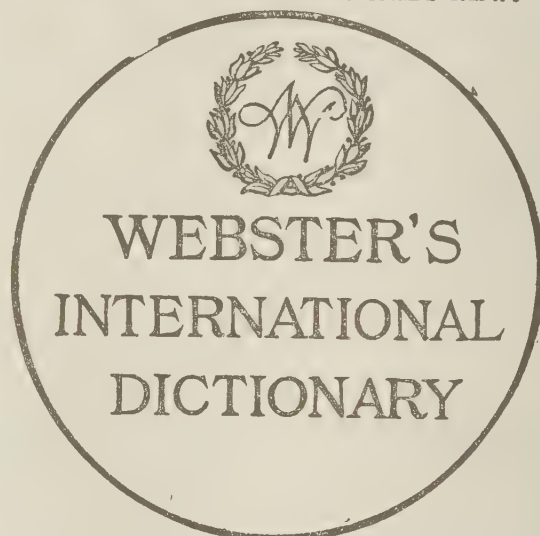
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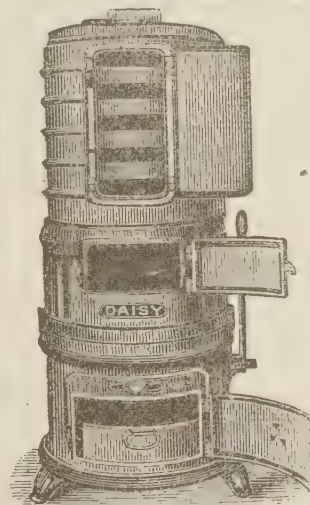
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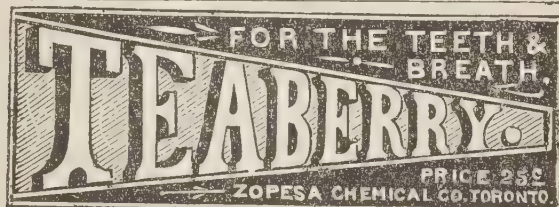
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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XVI.

APRIL, 1891.

No. 4.

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The Presbyterian World.

It will do us good to survey our own wide-spread family of 20,265,000 at least once a year. Well, the British Churches show healthy activity in various directions. Scotland is discussing with unusual keenness the question of disestablishment. In the Free Church the Dods-Bruce trouble seems as unsettled as ever. But, let us thankfully acknowledge, the Scottish Churches show no abatement of zeal or liberality in the cause of missions. In England Presbyterianism is becoming increasingly "visible." The little one bids fair to become a thousand. The Presbyterians are bearing their share in the great work of rescuing the outcasts in London.

The Irish Church is active and energetic in her efforts to spread the Gospel at home and abroad. Much attention has been given by this Church to political movements which (they think) threaten the safety of the country. With marvellous unanimity the church adheres with unflinching fidelity to the union and protests against Home Rule. Our Welsh brethren have had their share of trouble with taxes which they regard as unjust—taxes—tithes—meant to support the English Church there established, but of no use to any except a small fraction of the population.

The Reformed Church of France is becoming more evangelical and at the same time more evangelistic. She is regaining some of the ground lost in the long dark night of persecution when a Huguenot had no more consideration shewn to him than the wild beasts of the forest—when safety was to be gained only in the wilderness and in the gloomy recesses of the everlasting hills. Persecution in these days assumes milder forms, and any one may in fact follow the dictates of conscience without peril of life.

In Italy, the Waldenses—the most venerable of the Presbyterian Churches—have won the respect of the authorities and the confidence of the people to an extent which a few years ago would seem incredible. Whilst the Pope is complaining of being a persecuted prisoner in Rome, the faithful witnesses from the Alpine valleys traverse Italy proclaiming the Gospel of salvation, and in some places meet with signal success. Surely a brighter day has risen upon Europe and the world. The Waldensian college at La Tour is now recognized by the government as of equal status with any in Italy!

Spain contains a very small "remnant" of Presbyterians and the number is but slowly increasing. The inquisition has done its work in that field, leaving it bare and barren and very hopeless. The union of Presbyterians in Brazil, as in Japan, has been attended with the best results. Missionary operations are carried on with increased vigour and success. Trained natives of the country are now taking part in the ministry.

The "Presbyterian Parliaments" for 1890 closed about November 1st—in New Zealand. The annual round will begin again in England in April. Then in May the Scotch and the American Assemblies will meet. In June our Assembly and that of the Irish Church will meet. The European and Australian meetings follow in later months. The vast extent of the Presbyterian family may be judged from the fact that over forty Annual Assemblies or synods are held representing a population of over 20,000,000.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

IV. THE MOUNT OF OLIVES.

^{Rev.}THE MOUNT OF OLIVES is one of the most interesting localities in the Holy Land. It is not a very large, or a very lofty mountain, but it sufficiently elevated to be a conspicuous object in the landscape. Jerusalem, as already stated, is about 2500 feet above the level of the Mediterranean. The Mount of Olives is at various points from one to two hundred feet higher than the rocky plateau on which the Holy City is built. It is situated just as it is represented by the inspired penmen—directly East of Jerusalem, from which it is separated by the narrow Valley of the Kidron. On close observation I found, what I scarcely seemed to know before, that this holiest of all the mountains that are round about Jerusalem, has actually four summits, each one of which has some memorable event of the past forever associated with it. The Northernmost of these is called the "Galilee," or more fully "Viri Galilaei;"—Men of Galilee. It is so called from the traditional belief that this is the spot on which the two angels stood when they said to the apostles immediately after the ascension of Christ—"Ye men of Galilee, why stand ye here gazing up into heaven, etc. The next is "the Mount of the Ascension." On it stands the so-called Church of the Ascension with its lofty minaret pointing the traveller upward to the blue heaven through which our Saviour ascended to the throne of glory when He completed His work on earth. There is here a small modern village inhabited by poverty-stricken Arabs whose first and last word to us was backsheesh—backsheesh! I can find no

words by which I can give any adequate idea of the enrapturing, impressive view which is obtained from this highest elevation of Olivet. Stretching away South and East you see the dreary Wilderness of Judea in which of old the stern prophet of the desert urged the erring multitudes in thunder tones to bring forth fruit meet for repentance, and in which again the sinless Son of God had His mysterious encounter with the great Tempter. Looking further Eastward you can see the low-lying Valley of the Jordan and the Dead Sea, with the blue hills of Moab and Gilead on the further side. Turning Northward, you see towering up before you Scopus, and Nob, and Ramah, and other elevations teeming with a thousand memories of by-gone days. And then immediately before you on the West you have the best possible view of the city of Jerusalem. Shorn, as this marvellous city now is of much of its ancient glory, as I surveyed its tapering minarets, and lofty domes, and terraced roofs, and solid walls, and surrounding deep ravines from this commanding height of Olivet, I found myself unconsciously exclaiming with the ancient Singer of Israel: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the North, the city of the great King."

The third summit of the Mount of Olives is called "the Prophets," from the so-called "Tombs of the Prophets" which it contains. These "Tombs," excavated by human hands in ancient times from the white limestone rock of the district, are in the near neighborhood of the modern village of Bethany. It was in one of them in all probability that the brother of Martha and Mary slept the sleep of death until the Great Miracle-Worker called him back to life.

The Southern summit of Olivet is "the Mount of Corruption," the "Mons Offensionis," as it is called in the Latin Vulgate. It was so called on account of the idolatrous temples which Solomon built on this "high place" to Moloch and Chemosh and Ash-taroath, as we read in the Second Book of Kings.

To go from Jerusalem to Olivet as I did three several times—once on foot, once on a braying donkey, and once on a Syrian pony—you must cross the bridge which

spans the narrow valley of the Kidron directly opposite St. Stephen's Gate. From a point a short distance on the Eastern side of the bridge, three well-worn pathways diverge and lead across different parts of the mountain, and converge at Bethany on the further side. The most northerly of these pathways winds around the Northern shoulder of the mountain and along the gentle depression which lies between Olivet and Scopus. The central footpath leads directly past the Church of the Ascension and over the loftiest part of the mountain. It was, I think, by this direct ascent over the brow of Olivet that David fled from Jerusalem to Mahanaim when he was driven from his throne by the rebellion of his son. Returning from one of my visits to Bethany by this central footpath, I fancied that I saw the old Hebrew monarch clambering up the steep and stony slopes of Olivet, bare-footed and sad-hearted, weeping on account of the rebellion of Absalom, and on account of his own sin. The Southern road, by far the best of the three, extends for a considerable distance along the base of Olivet quite near the Kidron Valley, and then crosses the mountain at its lowest elevation. On the occasion of my pedestrian excursion to the locality, an intelligent Arab whom I met by the way advised me in the most obliging manner to take this Southern pathway. I can hear the musical cadences of his voice, and especially his mellifluous pronunciation of *Bethania*, echoing pleasantly in my ear at this moment. It was unmistakably by this most frequented roadway, as Dean Stanley with matchless elegance of diction has shown, that our Redeemer made his final and triumphant Entry into Jerusalem. I was deeply moved when I came to the place where the multitudes who went out from the sinful city met Him and bestrewed the pathway with palm branches and cried, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." I was still more deeply affected when I stood as nearly as possible on the commanding eminence from which the sympathizing Saviour beheld the city and wept over it. A short distance from the point where these three pathways diverge, the Garden of Gethsemane is situated. The Garden, as I saw it, is a small plot of ground about a third of an acre in extent

enclosed by a high stone wall which the Franciscans built round it not quite half a century ago. On the payment of a small sum of money I was admitted with my fellow-travellers to the sacred enclosure, and saw the Latin inscriptions on the inside of the walls, and also the well-kept flower beds which yield the souvenir bouquets for the pilgrims who are willing to pay for them. Neither of these appointments seemed in harmony with my ideas of Gethsemane. But I was greatly interested in the eight old olive trees which are the most note-worthy objects in the Garden. I must acknowledge that my soul was filled with indescribable emotion when I stood beneath these old trees and thought of the mysterious agony of the Son of God, when "His sweat was as it were great drops of blood falling down to the ground."

Bethany, as already indicated, is situated on the opposite side of Olivet, in a retired, cosy nook on the South-Eastern slope of the mountain. It is, as the Evangelist informs us, "nigh unto Jerusalem, about fifteen furlongs off"—that is nearly two miles of our measurement. In our Saviour's time, Bethany, adorned with the beautiful date-palms which gave the place its name, and other fruit-trees, must have been a beautiful village—"the perfection of retirement and repose." Under the oppressive government of the Turks it has like the rest of Palestine, lost much of its former beauty. The Arabs call the village El. Azariyeh, which just means Lazarus. It is inhabited by about twenty Mohammedan families, most of them in very limited circumstances. The palm trees have all disappeared, but I saw the olive, and the almond, and the fig-tree, growing in the little gardens of the village. With proper cultivation it could still be made one of the most beautiful spots on earth. Our intelligent dragoman pointed out to us the traditional sites of the house of Martha and Mary and Lazarus, and of the house of Simon the leper, and the tomb of Lazarus. He also showed us the supposed site of Bethphage, and of the leafy but fruitless fig-tree that withered to the root at the word of Him who spake as never man spake. The whole neighbourhood, and the same is true of every summit and slope of the whole Mount of Olives, seemed to be redolent with fond memories of the

never-to-be-forgotten days of the Son of Man on earth.

"Long, long be my heart with such memories filled;

Like the vase in which roses have once been distilled—

You may break, you may shatter, the vase if you will;

But the scent of the roses will hang round it still."

Vancouver, B. Columbia.

FOR twenty years the name of Winnipeg has been in almost everybody's mouth in connection with the developement of the great North-West. Its growth has certainly been remarkable, and its continued importance as the distributing central city of the prairies is assured: but comparing the rapidity of its increase with that of Vancouver, Winnipeg must now take a back seat. Only five or six years ago the site of the city of Vancouver was a wilderness. To day it has a population of 18,000 to 20,000, and presents the appearance of a handsome and picturesque city. It is, in a sense, the creation of the Canadian Pacific Railway, and derives its importance from the fact that it is the western terminus of that road and also the seaport which is destined to control the commerce of the Northern Pacific Ocean. From a sketch of "The famous three-year old city" that appeared in the *Toronto Evening Telegraph*, in December, 1887, we select the following graphic and touching sentences by way of introduction to what follows:—

In 1887 Sir George Stephen stood upon the bluff above the railway station looking out towards the narrows, the rushing tide which a great ship stemmed, bearing up towards the city. All the town had gathered there, for this ship was the first one of the company's steamers to arrive from China and Japan. Every eye was upon the noble craft as it swept slowly and majestically around the point, the joyful piping of her deep-toned whistle re-echoing among the distant hills. The Orient greeted the Occident. Sir George Stephen was deeply moved. The great project in which he had borne such a creditable part had fructified at last. Here before his eyes was glorious evidence of it. He turned to Mr. Van Horne, who was standing near, but he couldn't speak and tears were on his cheeks. Mr. Van Horne is not emotional. He is a matter of fact business man, and sentiment with him merges

in ever watchful endeavour to strengthen the company of which he is the main stay and sheet anchor. But this sight had stirred him to the bottom of his heart, and without a word he reached out his hand to Sir George and silently they rung each other's hand. It was a proud day for them. In May of that year the first through train from Montreal had run into Vancouver, to the delight of the inhabitants, and here laying herself against the dock, was the pioneer vessel from far Cathay bringing the first fruits of the trade, which has since grown great, and will yet enrich all who have to do with it.

PRESBYTERIANISM IN VANCOUVER.

BY REV. E. D. MACLAREN.

Presbyterianism in Vancouver is really older than Vancouver itself; for the city was not incorporated under its present name until the 16th of April 1886, while the Rev. T. G. Thomson took possession of the field in April 1885. At the close of that year there was only one straggling street along the water front, known by the name of Granville, the remainder of the site of the present city being a dense unbroken forest. Mr. Thomson's labours were at first divided between Granville, on Burrard Inlet, and North Arm, on the Fraser river; and in both of these stations Presbyterianism is largely indebted to his unwearied efforts for the progress that marked its subsequent history.

For a year divine service at Granville was conducted in the School-house, a small and very unpretentious edifice; and on the first occasion of Mr. Thomson's dispensing the Sacrament of the Lord's supper, on the 15th of November 1885, only fifteen communicants were present. Towards the end of April, 1886, the Presbyterians of Vancouver had the satisfaction of worshipping in a Presbyterian church, but their satisfaction was, unhappily of short duration: within two months they were without a church again, a disastrous conflagration on the 13th of June having reduced the whole city to ashes. Encouraged and assisted by friends in the East, with commendable promptitude they set about repairing the injury that had been inflicted, and in a short time another church took the place of the one that had been destroyed. The first elders of the Vancouver section of Mr. Thomson's charge were Mr. Edwin Sanders, Mr. W. T. Find-

lay, and Mr. J. M. Dagleish, their induction taking place on the 31st of October 1886. It was now apparent that the work in Vancouver was sufficient to occupy a minister's whole time. Accordingly in the early part of the following year the union between the two stations was dissolved, and the Vancouver congregation unanimously resolved to call as their first minister the missionary who had been labouring amongst them so faithfully for two years. Mr. Thomson's induction to the charge of the First Presbyterian Church, Vancouver, took place on the 20th April, 1887.

The city continued to grow with wonderful rapidity; handsome residences, and substantial blocks of brick or stone were to be seen where but three years before had stood "the forest primeval." The necessity of providing further church accommodation was recognized, and in April 1888 a committee was appointed to arrange for the erection of a second church in the western portion of the city. The first service in the new building was held on Sabbath, 8th July. The new congregation, which had decided to be known as the congregation of St. Andrew's Church, was organized by the authority of the Presbytery of Columbia on the 20th of September; and the communion roll as made up at that date of organization contained the names of forty-eight persons. Mr. John M. Browning, Mr. Donald McAlister, and Mr. John Munro, having been unanimously elected, were inducted to the office of the eldership on the 30th of September. On the 8th of December the congregation extended a call to the writer of this sketch, and he was inducted on the 13th of February, 1889.

Steps were at once taken for the erection of a larger building, and the present St. Andrew's Church was opened for Divine worship on Sabbath, 25th May, the Rev. G. M. Milligan of Toronto conducting the opening services. The church has a seating capacity of 850, and cost about \$26,000. A pipe organ has lately been added at an outlay of upwards of \$4000.

In December, 1889, the First Church became vacant by the removal of the Rev T. G. Thomson to Ontario. After a vacancy of several months the congregation decided to call the Rev. G. R. Maxwell of Three Rivers, Quebec. The call was accepted and Mr. Maxwell was inducted on the 27th of November, 1890. Under his energetic ministry the mother church bids fair to do more than repair the losses inflicted on her by the formation of new congregations.

All that is needed to complete this short sketch of Presbyterianism in Vancouver is a brief account of what is known as Zion Church, which, like St. Andrew's, is an offshoot from the First Church. In the early part of 1889 a petition was presented to the Puget Sound

Presbytery of the American Presbyterian Church by certain Presbyterians of Vancouver, asking to be erected into a preaching station, under the care of that Presbytery, with the Rev. J. M. McLeod of Charlottetown, P.E.I. as minister in charge. The prayer of the petition was granted and Mr. McLeod, having been received by the Presbytery of Puget Sound, began work in Vancouver in July 1889. At a meeting of the Presbytery of Columbia held last September, Mr. McLeod and his people petitioned to be received into the Presbyterian Church in Canada. The Presbytery agreed to receive them, indicating as their sphere of labour a rapidly growing section of the city known as Mount Pleasant.

But in the briefest possible form the history of Presbyterianism in Vancouver is simply this; within five years the small handful of *fifteen communicants* has developed into *three self-sustaining congregations*. "The little one has become a thousand."

Our Mission to Indians in the North-West.

THE total Indian population of Canada is about 120,000—the larger portion inhabiting the great western prairies and B. Columbia. There are probably about 30,000 of these more or less under Christian instruction at the hands of the Methodist, Episcopalian and Presbyterian Churches. The Methodists have been long in the field and are more numerously represented than either of the others named. Their last missionary report states the number of missionary labourers among the Indians to be twenty-five, and the amount expended for the year. \$48,110.61—fully three times as much as the expenditure by the Presbyterian Church for the same year.

The first Presbyterian mission to the Indians of the N. W. was instituted by the Synod of the Canada Presbyterian Church, (*i.e.* the Free Church in Canada) in 1865, when the Synod resolved to send one ordained missionary and an interpreter to the Cree Indians at Fort Pitt. In 1866 the Rev. James Nesbit who had for several years been assisting Rev. John Black, the Presbyterian minister at Kildonan and Fort Garry, known as the Red River settlement, was appointed as the first missionary to the Indians of the N. W. Mr. Nesbit selected an Indian settlement on the Saskatchewan,

where the thriving town of Prince Albert now stands, with a population of upwards of 2000. It is distant from Winnipeg some 500 miles, and has recently been connected with it and all the world by railway! But at that time it was a very wilderness with neither house nor settler within sixty miles of it. From the first Mr. Nesbit had two men associated with him whose assistance proved extremely valuable. They were both "traders" and half-breeds, viz.—George Flett, and John MacKay. Both were reliable and highly intelligent as well as good Christian men, and both were quite at home in the Cree language.

A piece of land was purchased, a mission house and permises were erected, and as a means of subsistence they embarked in farming, of which MacKay took the oversight, while Nesbit and Flett undertook the education of the people. Nesbit was a man of faith and unbounded enthusiasm, and gave himself to the work of evangelizing the pagan Indians with heroism as lofty as any missionary who ever crossed seas to heathen countries. His companions never failed him. They wrought away cheerfully together for eight years, when poor Nesbit, who never was strong, succumbed under the strain of mental and bodily labours. His wife first took seriously ill in the summer of 1874; he took her for medical treatment to Kildonan, where she died very soon after her arrival, and three weeks later, Nesbit himself was laid by her side in Kildonan grave-yard. His labours were not rewarded with a large measure of success. The work was encompassed with great difficulties, owing to the restless, migratory character of the Indians; and about the time of his death it had nearly quite collapsed on account of the Indians leaving that part of the country altogether in search of buffalo and other game which had vanished as the country began to be opened up for settlement. Going off in different directions—some of them far north—it was impossible to follow them. And so Prince Albert became a *white settlement*, and the need for the Indian missionary having ceased there, the station was handed over to the Home Mission committee of the Presbyterian Church and is still under their charge.

George Flett and John MacKay having

proved themselves good men and true during the early and trying years of the mission, were both ordained missionaries—the former in August, 1875, the latter, in May, 1876. Flett was appointed missionary at Okanase, and Mackay at Mis-ta-wasis Reserve, where they are still labouring successfully in their respective spheres. From time to time others were appointed, but the mission continued to be feebly supported and suffered for lack of men and means. It is only within the last few years that our Church has been roused to take a deeper interest in this most interesting mission. At the time of the union, in 1875, the total annual expenses of the mission were only \$3,189.47. It has gone on gradually increasing since then, and for the last three years the average expenditure has been about \$16,000: and the whole number of employees last year was seven ordained ministers, and sixteen assistants—teachers and superintendents of industrial schools. There are now seven industrial schools, fairly well equipped. The newest of them was recently opened at Regina with accommodation for 200 pupils. In these schools the Indian children are boarded, clothed, educated, and instructed in mechanical and domestic industries, under the care of the Foreign mission committee of our church, aided by grants from the Government of Canada.

From first to last there has been expended by our Church on its North-West missions to the Indians—\$140,345.37, spread over a period of twenty-four years. And in the opinion of those who are competent to judge the mission is more hopeful now than at any previous time in its history. The day of "small things" has passed away; and if the Presbyterian Church is only true to itself, there seems no reason to doubt that these long years of comparatively fruitless toil will be followed by an abundant harvest, and that in the near future.

WHAT CHRIST LEFT.

His purse..... To Judas.
His soul..... To God.
His body..... To Joseph.
His clothes..... To the Soldiers.
His mother..... To John.
His peace..... To Disciples.

Andrew Fuller.

Household Words.

ONE LESS AT HOME.

One less at home!

The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!

One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more,
One more in heaven!

One less at home!

A sense of loss that meets us at the gate;
Within a place unfilled and desolate;
And far away our coming to await,
One more in heaven!

One less at home!

Chill as the earth-born mist the thought would
rise,
And wrap our footsteps round, and dim our
eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

PRODIGAL GO HOME.

They sent him to feed swine, and the very hogs grunted, "Go home." When he picked up those carob husks and tried to eat them, they crackled, "Go home." He looked upon his rags, and they gaped at him, "Go home." His hungry belly and his faintness cried, "Go home." Then he thought of his father's face, and how kindly it had looked at him, and it seemed to say, "Come home!" He remembered the bread enough and to spare, and every morsel seemed to say, "Come home!" He pictured the servants sitting down to dinner and feasting to the full, and every one of them seemed to look right away over the wilderness to him, and to say, "Come home! Thy father feeds us well. Come home!" Everything said, "Come home!" Only the devil whispered, "Never go back. Fight it out! Better starve than yield! Die game!" But then he had got away from the devil this once, for he had come to himself, and he said, "No; I will arise and go to my father." Oh, that you would be equally wise! Sinner, what is the use of being damned for the sake of a little pride? Yield thee, man! Down with thy pride! You will not find it so hard to submit if you remember that dear Father who loved us and gave himself for us in the person of his own dear Son. You will find it sweet to yield to such a friend. And when you get your head in his bosom, and feel his warm kisses on your cheek, you will soon feel that it is sweet to weep for sin—sweet to confess your wrong doing, and sweeter still to hear him say, "I have blotted out, as a thick cloud, thy

transgressions, and as a cloud, thy sins." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—*Spurgeon*.

BILLY BRAY.

A missionary magazine has the following about a convert, one Billy Bray:—One day when a little downhearted, standing upon the brink of a coal pit, some one seemed to say:—"Now Billy, just throw yourself down there and be rid of all trouble." He knew in a minute who it was and drawing back said:—"Oh, no, Satan; you can just throw yourself down there. That is your way home, but I am going to my home in a different direction." At another time his potatoes were a very poor crop, and as he was digging them Satan was at his elbow, saying:—"There, Bill, isn't that poor pay for serving your Father all the year the way you have? Just see what small potatoes!" Billy stopped hoeing a moment and said:—"Ah! Satan, at it again, talking about my Father, bless His name! Why, when I served you I didn't get any potatoes at all," and he went on hoeing and praising the Lord for small potatoes.

THOUGHTS ABOUT HEAVEN.

Heaven is not a stately, formal place, as I sometimes hear it described, a very frigidity of splendour, where people stand on cold formalities and go round about with heavy crowns of gold on their heads. No, that is not my idea of heaven. My idea of heaven is more like this: You are seated in the evening-tide by the fireplace, your whole family there, or nearly all of them there. While you are seated talking and enjoying the evening hour, there is a knock at the door and the door opens, and there comes in a brother that has been long absent. He has been absent for years, you have not seen him, and no sooner do you make up your mind that it is certainly he, than you leap up, and the question is who shall give him the first embrace. That is my idea of heaven—a great home circle where they are waiting for us. Oh, will you not know your mother's voice there? Will you not know your child's voice? She of the bright eye, and the ruddy cheek, and the quiet step, who came in from play and flung herself into your lap, a very shower of mirth and beauty? Why, the picture is graven in your soul. It cannot wear out. If that little one should stand on the other side of some heavenly hill and call to you, you would hear her voice above the burst of heaven's great orchestra. Know it? You could not help but know it.

Now I bring you this glorious consolation of future recognition. If you could get this theory into your heart it would lift a great many shadows that are stretching across it. When I was a lad I used to go out to the rail-

road-track and put my ear down on the track, and I could hear the express train rumbling miles away, and coming on: and, to-day, my friends, if we only had faith enough we could put our ear down to the grave of our dead and listen and hear in the distance the rumbling on of the chariots of resurrection victory. O heaven! Sweet heaven!

Oh, ye whose hearts are down under the sod of the cemetery, cheer up at this thought of reunion! Oh how much you will have to tell them when once you meet them! How much you have been through since you saw them last! On the shining shore.—*Talmage.*

PLEASURES OF THE THEATRE.

"It is related that Mr. Hervey was once travelling in a coach with a woman who was talking very fast in favour of attending the theatre. Among other things, she said there was the pleasure of thinking on the play before she went, the pleasure she enjoyed when there, and the pleasure of reflecting upon it when in her bed at night. When she had done, he, in a very mild way, said that there was one pleasure more which she had forgotten.

"She replied: 'What can that be? Surely I have included everything in the enjoyment beforehand, at the time, and afterwards.'

"To which he gravely answered: 'Madam, the pleasure it will give you on your death-bed.'

"She was struck with a great surprise, and had not another word to say; the rest of the journey was spent in deep thought, and the consequence was she never went any more to the play, but followed those pleasures which could afford her satisfaction on her death-bed."

"LET YOUR LIGHT SHINE."

A young lady called to see a friend who was ill, and on leaving one of the children, a sweet, intelligent little girl, took her down stairs. She was her own special favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse she asked the question:

"Maud, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door and clinging closely to her burst into a flood of tears. Looking up at last, with a glad, happy face, she said:

"Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have! Every time I have been to your house I hoped you would say something, and I was beginning to think you never would." It was a keen reproach to her friend and one that she never forgot.

Little Maud is now an earnest young soldier in Christ's army. No one who knows her doubts the reality of her religion, and cer-

tainly it gives her character an attractive grace which nothing else could give.

How many poor, sad, seeking souls, like little Maud, wonder why Christians never speak to them of the thing nearest their hearts?

Oh, Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God?

"THE SAINTLY SELF."

Self lies hard, even when we have made the discovery that in Christ he has been already representatively crucified. . . . Perhaps the subtlest self of all is the saintly self—the self that asserts itself in denying itself, and fosters a subtle, spiritual pride in the emphatic profession of humility. I meet with dear Christians who seem calmly to take it for granted that they are living on a higher plane than their less enlightened fellow-Christians. "We are living the higher Christian life, and we have such wonderful times up here on the mountain-top; we are sorry for you poor, dear, half-enlightened souls, who are still on the wilderness side of Jordan, and haven't yet entered the promised land, with which we are now quite familiar." There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness.—*W. H. Aitken.*

MARCH OF CHRISTIANITY.—It lacks two years of a century since William Carey sailed for India as a missionary of the newly-formed Baptist Missionary Society. There are now two hundred missionary societies in the Christian Church, with 7,000 missionaries and assistants, and with over 30,000 native helpers, and every land open for the proclamation of the gospel, as far as law is concerned. In India there are half a million of professed Christians and over a million of adherents. Burmah has over 30,000 members of the Church. China has over 1,000 missionaries with their assistants and over 130,000 professed Christians. The first Protestant missionary landed in Japan in 1854, and now the membership is over 25,000, with over 16,000 children in their Sabbath-schools. Their contributions last year were nearly \$50,000. Madagascar, the Sandwich Islands, the Friendly Islands, the New Hebrides, and other islands are, many of them, as fully Christianized as portions of our own land. Africa is now, as never before, being occupied by the missionary of the cross, and possibly to-day contains a quarter of a million of professed Christians.

If I would know whether my name be written in God's book of life, let me search what is written in my heart. If His word, in the faith, power and authority of it, be written in my conscience and heart, my name is enrolled in His book of election.

The Good and Evil in Jehu.

APRIL 12. B.C. 884. 2 KINGS 10 : 18-31.

Golden Text, 1 Sam. 16 : 7.

ACCORDING to God's command to Elijah, 1 Kings 19 : 16, Jehu was anointed King of Israel. Jehu was at the time in Ramoth-Gilead, 2 Kings 9 : 1-3. With a small company, he rode furiously to Jezreel, ch. 9 : 20. Joram, King of Israel, went in his chariot to meet him, with the inquiry ; Is it peace ? Ahaziah, King of Judah, was with him. Jehu answered so fiercely, that both kings turned to fly. Jehu slew them both, and as he entered Jezreel, he saw Jezebel at her window, and ordered the servants to throw her out, which they did. He trampled her under his horses' feet, and the dogs devoured her, as Elijah had prophesied, 1 Kings 21 : 25. All Ahab's family were slaughtered, ch. 10 : 7. V. 18. *Baal*—Joram had "put away the image of Baal," ch. 3 : 2. This had somewhat diminished the number of his worshippers, but many yet remained. Jehu, to show his "Zeal for God," v. 16, proclaimed that he would restore Baal worship. V. 19. *in subtilty*—by a fraud. It would be easier to destroy Baal worshippers thus, than to hunt them up, one by one. Death was the penalty of idolatry, Exod. 22 : 20. V. 21. *the House of Baal*—built by Ahab, in Samaria, 1 Kings 16 : 32. *full*—lit. packed. Heb. mouth to mouth. V. 22. *Vestments*—Robes of office of Baal's priests. V. 23. *Jehonadab*—called Jonadab, in Jer. 35 : 6. Having made sure that no servant of the Lord was in the Temple, eighty men were placed at the doors, with strict orders that none should escape. The priests of Baal, were given time to sacrifice, so that there might be no doubt of their guilt, and were all slaughtered. V. 25. *the city*—the numerous buildings around Baal's shrine, where his priests resided. All the idols were then brought out and burned. The house of Baal was destroyed, and its site made into a dunghill, comp. Ezra 6 : 11. thus God's commands had been strictly fulfilled by Jehu, yet his heart was not right with God. V. 29. *the sins of Jeroboam*—idoltrous worship of the golden calves, in Bethel and Dan, 1 Kings 12 : 28. Jehu's guilt is aggravated by the fact that the Lord approved his previous obedience, and gave him promises for a reward, v. 30. V. 31. *took no heed*—He probably allowed political considerations, to stop his work of reformation, 1 Kings 12 : 27. The promise God had given him, should have made him feel safe on that point. His zeal for God, did not include his own reformation. He had much hatred for God's enemies, but no love for Him. Men should not only hate error, but love truth. They should be as severe in condemning their own faults, as they are in condemning those of others. The Lord looks on the heart. We must love Him with *all* our heart, Deut. 6 : 5. Matt. 22 : 37.

Jonah sent to Nineveh.

APRIL 19. B.C. 862. JONAH 1 : 1-17.

Golden Text, Jonah 3 : 2.

JONAH was the son of Amittai, of Gath-Hepher, in the tribe of Zebulun, 2 Kings 14 : 25, Josh. 19 : 13. He prophesied during the reigns of Joash and Jeroboam II. V. 2. *Nineveh*—Capital of Assyria, founded by Ashur, son of Shem, on the banks of the Tigris, Gen. 10 : 11, one of the oldest cities in the world. Its circuit was three days journey, ch. 3 : 3. Population estimated at 600,000 souls, Comp. ch. 4 : 11. Nothing is left of it but ruins ; Nah. 3 : 7, Zeph. 2 : 13. *their wickedness*—It was a "bloody city, full of lies and robbery," Nahum 3 : 1. V. 3. *Tarshish*—Its location is uncertain. Generally supposed to be on the south-west coast of Spain. *Joppa*—the modern Jaffa, a seaport of Palestine. *From the presence*—A vain endeavour, Ps. 139 : 7. V. 4. *The Lord sent*—Nothing happens by chance, Matt. 8 : 27. *Tempest*—Ps. 107 : 25-30. V. 5. *his God*—The sailors, all idolaters, from different countries had different gods. *Cast forth*—as in Paul's shipwreck, Acts 27 : 18. V. 6. *Thy God*—the other gods, not answering their prayers, the captain wanted Jonah to try his God, not knowing him to be the only true God, Ps. 115 : 2-8. V. 7. *cast lots*—The disposing thereof was of the Lord, Prov. 16 : 33, Acts 1 : 26. The lot having fallen upon Jonah, he had to give an account of himself. V. 9. *I fear the Lord*—and yet he had not trusted him. He who made the sea, could still its waves, Ps. 65 : 7, as Jesus did on the sea of Galilee, Matt. 8 : 26. V. 10. *afraid*—They had heard of the God of Israel, and dreaded his anger. Yet they waited as long as they dared, before they ventured to follow the advice of Jonah to cast him into the sea, v. 12. When at last they saw that all their efforts were in vain, they united in prayer to Jehovah, the God of Israel, asking him to save them, and not "lay upon them innocent blood." Jonah was then cast into the sea, and as he had said, the storm ceased. V. 16. *a sacrifice*—This they did on shipboard. *vows*—promises of something more to be done for God, when they would be safe on land, Ps. 66 : 13-15. V. 17. *A great fish*—The Hebrew word translated, whale, includes all large fishes. This was probably an enormous shark. *three days—nights*, with God, all things are possible, Matt. 19 : 26. A type of Christ's death Matt. 12 : 40. The way of obedience is safe, but the way of the transgressors is hard, Prov. 13 : 15. Jonah might have avoided all his troubles, if when God told him to go to Nineveh, he had gone at once. Now, as then, every one of our thoughts, as well as every one of our actions, should be in accordance with the will of God. 2. Cor. 10 : 5.

Nineveh brought to Repentance.

APRIL 26. B.C. 862. JONAH 3 : 1-10.

Golden Text, Luke 11 : 32.

THE Lord had not forgotten, his disobedient servant Jonah. He spoke unto the fish, and it cast up Jonah upon the dry land, ch. 2 : 10. Henceforth he would know the danger of disobedience, and that his help was from the Lord, Ps. 121 : 2. V. 1. *a second time*.—Ch. 1 : 1. V. 2. *Go*—The mission was a dangerous one. It resembled that of Moses to the court of Pharaoh, Exod. 3. The people of Nineveh were proud, corrupt, false and blood-thirsty, Nah. 3 : 1. They might turn against him and slay him. Then also, Jonah had a presentiment, that God, merciful and slow to anger, would repent himself of the threatened evil, and forgive, ch. 4 : 2. He might have been unwilling to be a messenger of salvation, to the Gentiles, Comp. Acts 26 : 17-19, and if his words did not come true he would be known as a false prophet. But the lesson he had received, now made him submissive, and he went. V. 4. *a day's journey*—about twenty miles. *Forty days*—This was the burden of Jonah's preaching, not the whole of it. He doubtless pointed out to the people the causes of God's anger against them. Hence the fasting etc. mentioned in v. 5. *the people*—By order of the King, v. 6, 7. He is thought to have been, Sardanapalus, the fortieth King of Assyria, celebrated for his luxury and voluptuousness. *A fast*—National fasts were frequent among eastern nations, Ez. 8 : 14. Even the cattle were then made to abstain from food and water. V. 6. *Sackcloth and ashes*—used as signs of mourning, 1 Kings 21 : 27, Esth. 4 : 1. V. 7. *a decree*—From this, it would seem, that a council had been held. V. 8. *turn from evil*—without this the fasting could not have been acceptable to God, Is. 1 : 11-18, and the mighty cry of the people, would not have been heard, Zech. 7 : 5. Then, as now, God demanded "Truth in the inward parts" Ps. 51 : 6, and worship, in Spirit and in Truth, John 4 : 24. Obedience is better than sacrifice, 1. Sam. 15 : 22. V. 9. *Who can tell?*—Comp. Joel. 2 : 12. V. 10. *God repented*—He told Nineveh, what He would do, if they persisted in their wickedness, He did not say, what he would do, if they repented. God's purposes never change, but the Bible, speaking after the manner of men, speaks of God often, as performing the actions of men, or having human affections, Gen. 6 : 6, Jer. 7 : 13. The city had changed, not God. It was no longer the "bloody city," but the humbled and penitent one. This repentance of Nineveh delayed its destruction, but did not prevent it. Two hundred years after, it was overthrown by the Babylonians, and so utterly destroyed that it is uncertain whether it stood on the E. or W. of Tigris Nah. 1 : 8. God is long-suffering.

Israel often Reproved.

MAY 3. B.C. 787. AMOS 4 : 4-13.

Golden Text, Prov. 29 : 1.

AMOS was a herdsman, when the Lord commanded him to go and prophesy unto Israel, ch. 7 : 14. His home, Tekoah, was in Judah, about six miles S. of Bethlehem. He prophesied during the reigns of Uzziah, and of Jeroboam, son of Joash, ch. 1 : 1. The kingdom of Israel was rapidly nearing its ruin. Although Jehu had slaughtered all the priests of Baal, 2 Kings, 10 : 25, and had ordered that sacrifices should be made to Jehovah, ch. 5 : 21, 23, Idolatry had not been extirpated. The golden calves were still worshipped in Dan and Bethel. The morality of the people had sunk to the lowest level, Ch. 2 : 6-8, 6 : 3-7. V. 4. *Come—Transgress*—Bitter sarcasm, the reason of which is given in the following verse ; "For this liketh you." Comp. Prov. 1 : 30, Eccles. 11 : 9. *Gilgal*—Josh. 5 : 10. The tabernacle had also stood there, Jos. 4 : 19. It was counted a holy place, for Samuel, Elijah and Elisha had dwelt there. *Bring sacrifices*—i.e. Do for your false gods, what I have commanded to do to Myself alone, at Jerusalem, and find out what the result will be, to your own confusion, Jer. 7 : 19. V. 5. *with leaven*—forbidden in Lev. 2 : 11, *free offerings*—in imitation of those God had ordered, Deut. 12 : 6. *This liketh you*—This is what you love, Jer. 5 : 31. V. 6. *cleanness of teeth*—famine, 1. Kings. 17 : 1. *not returned*—The purpose of punishment, is the reformation of criminals, but although punished, Israel would not repent, Is. 1 : 5. V. 7. *the rain*—as in the days of Ahab, Jas. 5 : 17. *upon one city*—Judah did not suffer by this drought, although close to Israel, Comp. Exod. 8 : 22. God rules the rain and the sunshine, Acts 14 : 17, Matt. 5 : 45. V. 9. *blasting-mildew*—plant diseases. Deut. 28 : 22. *palmer-worm*—a destructive caterpillar, Joel. 1 : 4. *Unto Me*—Still Israel refused to be converted. If there was any returning it was not sufficient, not unto the Lord, not with the whole heart. V. 10. *pestilence*—deadly epidemic, Ps. 91 : 6, such as that of Egypt, Exod. 9 : 15. *The sword*—War, famine, and plague, an awful judgement, Ezek. 5 : 12. Still Israel hardened their hearts against God. V. 11. *overthrown*—It has been conjectured, that this is an allusion to the great earthquake of Ch. 1 : 1, Zech. 14 : 5. and that the prophecies from Ch. 3 : 9, to the end of the book, were of a latter date than the proceeding ones. *Sodom*—Gen. 19 : 25. *plucked out*—saved from destruction as Lot was. Zech. 3 : 2. Again, Israel refused to turn to the Lord, Rom. 2 : 4, 5. V. 12. *Thus*—God does not state what He will now do to them. Uncertainty will add to their terror. *Prepare—Repent*, whilst it is yet time, Hos. 14 : 2. *Meet God*—How shall unconverted sinners meet Him ! as all must do. 1 Pet. 4 : 17, 18.

Ecclesiastical News.

SCOTLAND:—Rev. G. A. Smith, of Aberdeen, has, under strong pressure from his congregation, declined the call to be colleague-successor to Dr. Whyte, of Free St. George's, Edinburgh; and St. Stephens, Edinburgh, is still vacant; by this time the nomination of a minister will probably be in the hands of the Presbytery. The Earl of Aberdeen addressed the Young Men's Guild, of St. Cuthbert's, on Canada, one Sunday evening; the Countess manifests her interest in associations for the social improvement of women.

Professor Drummond holds Sabbath Evening meetings with the Edinburgh students. The meetings are crowded, and the interest is very great.—A proposal is made to endow fifty new Parishes in Scotland: to accomplish which, means are being employed to raise \$1,000,000. Dr. Cameron Lees, of St. Giles' Cathedral, is providing for a long felt want in the Divinity Faculty in Edinburgh, by giving a course of lectures on Pastoral Theology on Friday afternoons, in the Moray Aisle of the Cathedral. Dr. Black of Glasgow is spoken of as the probable moderator of the U. P. Synod this year. In the Church of Scotland, Dr. Taylor of Anstruther, and the Rev. A. W. Brown of Aberdeen attain their jubilee this year. In the Free Church, the same honour falls to Dr. Aird of Creich; and Dr. Addis of Morningside the Rev. A. McPherson of Meikle; and Rev. D. Paton of Fetter-Cairn. The Rev. A. W. Williamson received a hearty welcome from the congregation of St. Cuthbert's on his return from Australia. In the filling up of the vacant chair of history in the U. P. Church, Dr. Fergus Ferguson seems to have obtained nomination from the largest number of Presbyteries. In that Church Dr. Bonnar of East Kilbride, and the Rev. Thos. McLawrie of Partick attain their jubilee. I see Mr. McLeod, one of our Canadian clergy is recommended for the Free Church at present vacant in Dornoch. The attack made by Prof. Max Muller on the ministry of the Church is being severely but justly criticised on every side. Dr. Walter C. Smith has been nominated as moderator of the F. C. Assembly.

ENGLAND:—The Synod of the Presbyterian Church meets in Regent Square church, London, on the 27th of April. A motion in the House of Commons to disestablish the Church of England in Wales was lost the other day by a narrow majority of thirty-two out of 432 voters. The majority in favour of Establishments grows smaller every time. At the present rate of progress, the Church of England herself must soon appear at the bar of the House in self defense. Rev. John MacNeill is beginning to discover that Regent Square Church is of sufficient importance to claim his undivided time and energies, and that it con-

stitutes as good a base of operations for him as either Exeter Hall or Westminster Chapel. An interesting conference was recently held in Dr. Donald Fraser's church under the auspices of the Presbytery's committee on the instruction of youth, when the subject of "auxiliaries to the spiritual work of the Sunday-School" was discussed under such a variety of aspects as suggests the enquiry as to the utility of over-organization—King's Sons, King's Daughters, King's Messengers, Christian Endeavour, Reading Circles, &c &c. In other directions the question of "Amusements" has elicited a large diversity of opinion. DR. DAWSON BURNS has published his annual drink budget. From this it appears that the people of the United Kingdom expended for intoxicating liquors in 1890 the sum of £139,495,470, an increase over the previous year of £7,282,194. Taking the estimated population the figures indicate that the sum spent per head on intoxicating liquors was £3.13s, or per family of five persons £18.5s. During the past year the people of the United Kingdom drank more freely than in any year since 1878, when the drink bill was £142,100,500. Working the figures out in another way, Dr. Burns shows that £1 is given to Bacchus "for every half-crown given to Christ." S

IRELAND:—We hasten to correct a mistake made by oversight last month respecting the death of Mr. Fitzimmons. It was at Neuchwang in China that he died soon after his arrival. The vacancies are filling up fast. In one week three ordinations were reported. Mr. Marjorie in Drumbanagher, Mr. Logan, in Brookvale, and Mr. Killen in Bailieborough. The last named is the son of the late Dr. T. Y. Killen of Belfast. Mr. McComb of Reading in the Presbytery of London, Eng. has been loosed from his charge, to be inducted into First Armagh, as successor to the late Dr. Jackson Smyth. This is the second instance within a short time of sons of Ulster being called back from England to occupy important positions at home. The other is Mr. Lowe who is now in second Derry. It is a coincidence that his predecessor in that pulpit, Mr. Henry, now professor of Church History in Magee College, was also called back from England. Two or three names have been put forward by Presbyteries for the moderatorship of next Assembly. The name that appears to be received with most favour so far is that of Dr. M. Brown of Limavady, Co. Derry. If chosen he will make a good moderator. He has been a long time in the ministry and he has always taken a full share in the work of the Church. H.

UNITED STATES:—The General Assembly meets in Detroit on the 21st of May. Among other subjects of discussion, two will be deemed of special interest. (1) The answers of Presbyteries to the remittant the establishment of the order of deaconess in the Church in a

manner similar to the appointment of deacons. (2) The report of the committee on the revision of the Confession of Faith. Respecting the latter it has leaked out that the committee have unanimously agreed to recommend the adoption of two new chapters, one on the "Work of the Holy Spirit," and the other, on the "Universal offer of the Gospel", which the committee hope will meet the general desire expressed by Presbyteries for a more explicit statement of the love of God for the world, the sufficiency of the atonement, and free offer of salvation to all men, and recognition of the church's duty to evangelize the world. The committee have recommended no changes that would in any way impair the essential doctrines of the old symbol, and they suggest that their report be sent down to Presbyteries for consideration with the request that they suggest any further changes they may deem desirable. A new Theological Seminary has been projected at Omaha, in the central west. The initial has been given to it by Dr. Miller in a gift of twenty-two acres of land adjoining the city. It might be supposed there were enough already, but just as the Manitoba College was needed for your North-West, so this appears to be a necessity in order to supply an adequate number of ministers for Iowa, Kansas, and Nebraska.

Z.

CANADA :—One of the most terrible disasters that ever visited Canada took place in February last at Springhill Mines, N.S., when by an explosion of gas, a hundred and twenty-two workmen were instantaneously killed. The calamity is intensified by the fact that fifty-four widows and one hundred and sixty orphans have been deprived of the means of subsistence. The public sympathy evoked has been spontaneous and generous, in so far as money can compensate the loss; but alas! for the broken hearts of wives and children left to mourn their dead!..The Methodist church has had a two-fold centennial on hand ---that of the death of the founder of Methodism (2nd March 1791), and the introduction of Methodism into Canada. The occasion has been celebrated in a variety of ways—by special meetings in most of the leading churches throughout the Dominion, as well as by press notices—notably by the publication of a centennial volume containing a history in outline of all the different branches of the Methodist family in Britain and America. *The Christian Guardian*, the official organ of the Church in the western section, is now in its sixty-second year; it has attained a weekly circulation of some fourteen thousand copies and has been conducted all along with marked ability. *The Monthly Magazine* and the *Canadian Methodist* have also attained a place in the front rank of Canadian Journalism

Our Own Church.

THE GENERAL ASSEMBLY is appointed to meet in St. Andrew's Church, Kingston, on the second Wednesday of June.

The books of the treasurers of the various schemes of the Church will be closed punctually on the 30th of April: it is earnestly requested, therefore, that all contributions which are intended to be included in the reports of the General Assembly should be forwarded with as little delay as possible.

The receipts for the missionary funds of the western section of the Church up to the first of March are little if at all in advance of the sums for the corresponding month of last year, but it is hoped and expected that the contributions for March and April will bring up the amounts to a 'total' that will at least meet the expenditures of the year. The Church is increasing in numbers and in ability to give liberally; the work of the Church is expanding in a similar ratio: it is therefore evident that we must not rest satisfied with the attainments of past years, but that we should aim to make our efforts commensurate, financially and otherwise, with the growing importance of the work given us to do, as well at home as in the regions beyond.

EASTERN SECTION :—Rev. P. M. Morrison, intimates that \$4000 are required to meet the claims of the F. Mission committee up to May first. No less than the amount of \$10,000 is required this year for school buildings in Trinidad. Special liberality will be in order. The work is extending very rapidly, and expenses grow in proportion. The Home Mission Fund was \$500 behind on March first. About \$2000 ought to come in before the end of April. The Augmentation Fund promises fairly; but in order to success each Presbytery must make up the amount allocated by Synod. But little over a month now remains of the Assembly year. Send in your contributions without delay; and let them be as liberal as possible!

INDIA—REV. NORMAN RUSSELL, writes to say that he and his brother-missionary Mr. Jamieson and Miss Minnie Fraser, M.D.,

arrived in Central India early in January, and met with a very warm reception from the staff at Indore. Like all new missionaries, these young men feel lost without the language of the people among whom they are to labour, but they do not anticipate any peculiar difficulty in mastering it after a while. As an evidence that the tide of public opinion is turning favourably to the work of our mission, it is announced that the Maharaja Holkar has given seven hundred and fifty rupees to the College and a like sum to the Ladies' Medical work, besides a gift of $8\frac{1}{2}$ acres of land as a site for the College and medical buildings in the best locality for carrying on the work.

PERSONAL:—*Rev. J. H. Chase*, of Truro Presbytery has gone to Bermuda for three months to supply St. Andrew's Church, Hamilton, vacant by the resignation of *Rev. J. M. Sutherland*. We understand that Mr. Sutherland's pastorate in Bermuda has been very successful and his withdrawal is deeply regretted by the congregation. *Dr. Mungo Fraser* got a good "send off" from his congregation, Knox Church, Hamilton, Ont., and is bound to see with his own eyes Jerusalem, Jericho, Macpelah, and the rivers of Damascus. *Rev. D. J. Macdonnell*, of St. Andrew's Toronto, under the provocation of 'voice failure' has been recommended a long sea voyage, and sailed accordingly from New York on the fourteenth of last month, to join the new C.P.R. steamer at Liverpool and make the "round trip," via Suez, China and Japan to Vancouver. *Rev. R. S. Macleod*, late of Little Narrows, Cape Breton, is likely to return to Canada: the Scottish climate does not agree with him. Our venerable friend *Rev. John McTavish*, D.D., of Inverness Scotland, formerly of Eldon and also of Woodstock, Ont., has retired from the active duties of the ministry. The Doctor is now in his seventy-fifth year: arrangements had been made for the appointment of an assistant and successor, and a retiring allowance of about \$1000 a year. *Rev. Louis H. Jordan* and Mrs. Jordan (late of Montreal) when last heard from were in Calcutta. They expected to visit our missionaries at Indore en route to Bombay. *Rev. Dr. R. F. Burns*, of Fort Massey Church, Halifax, was reported to be rather seriously ill a short time ago, but, happily, he is out again in full force.

ORDINATIONS AND INDUCTIONS.

BELWOOD, Guelph:—Mr. Peter J. McLaren was ordained and inducted on the 17th of February.

WOODVILLE, Lindsay:—Rev. Alex. McAulay was inducted on March 10th.

CALLS:—*Rev. Alexander MacGillivray* of Brockville, to the new Bonar Church, Toronto; *Rev. Thomas Fowler* of the Free Church of Scotland, to St. Matthew's, Halifax. *Rev. John Anderson*, of East Williams, Ont, to St. Stephen, New Brunswick, accepted. *Rev. J. Leishman* of Chester, Toronto, is re-called to Angus and Lowell, Barrie. *Rev. A. K. Caswell* to Waterford and Windham, Hamilton, declined. *Rev. Hugh MacLean* of Laguerre, Que., to Richmond, Ottawa. *Rev. J. E. Duclos* of Litchfield, Ottawa, to Valleyfield, Montreal, accepted. *Rev. D. McGregor* of Amherst N. S., to St. Paul's Church, Fredericton N. B.

DEMISSIONS:—*Rev. W. S. Darragh* of Linden in the Presbytery of Wallace. *Rev. J. M. Sutherland* of Hamilton, Bermuda. *Rev. John W. McLintock* of Mandaumin (Black Creek & Wilkesport). *Rev. John B. Edmondson* of Almonte, Lan & Renfrew.

CONGREGATIONS.

GLACE BAY.—The Presbytery of Sydney recently visited this congregation and found it so extensive that the minister and people were advised to secure an assistant to *Rev. J. A. Forbes*, the pastor, who at present holds twenty one meetings weekly. It is expected that in the near future Mr. Forbes's charge will be formed into two congregations. The mining districts of Cape Breton are increasing in population and wealth. There is room for indefinite expansion.

AMHERST.—Only a few years ago this congregation was very weak and could not exist without a supplement to the pastor's salary. Last year the church was enlarged at an expense of \$1700. The amount of \$500 was contributed to the schemes of the church. The whole revenue amounted to \$2700. Amherst is growing. The prospects of Presbyterianism throughout the whole county of Cumberland are brighter than ever before.

SPRINGHILL.—The very dreadful calamity which occurred at Springhill mines, Nova Scotia, on Feb. 21, seriously affected our congregation in that locality. A considerable proportion of the men who were killed were Presbyterians. Our minister there, *Rev. David Wright*, acquitted himself heroically as was to be expected, in going down into the mine, and helping those who were engaged in rescuing the wounded and the dying. Deep sympathy with the bereaved has found fitting utterance in prompt and liberal contributions for the relief of distress.

QUODDY.—This is the name of a new congregation added to the Presbytery of Halifax.

The full name is Newdy Quoddy, but it is felt that the latter half is sufficiently distinctive, and the first half is accordingly allowed to drop. There are four preaching stations in this charge. Hitherto it has been a portion of the Sheet Harbor congregation. Last year the pastor of the joint congregation travelled over 3413 miles of rough—for the most part very rough—roads in the discharge of his ministerial duties.

ST. JOHN'S, *Newfoundland*:—Judging from the treasurer's annual financial statement, the affairs of St. Andrew's congregation are in a flourishing condition. After defraying all the expenses of the year, there is a cash balance of \$1813.44. The missionary association collected \$394.24. The Ladies Home & Foreign Missionary Association, raised \$1102.82—chiefly by means of a bazaar. \$3670.96 are credited the New West End building fund. So much for the finances. We are looking for the annual letter soon that will give us further details.

FORT MASSEY CHURCH, *Halifax*, Dr. Burns pastor, raised last year \$4653 for congregational purposes, \$1278 for the removal of debt on the building, and \$2.011 for the schemes of the church. There are only a hundred families.

KNOX CHURCH, *Hamilton*, under the pastoral care of Dr. Mungo Fraser has flourished exceedingly. There are now upwards of a thousand communicants on the roll.

NEW CHURCHES.

NEW ANNAN:—The congregation of New Annan in the Presbytery of *Wallace*, now worship in a new church which was dedicated on February 18th. Nearly all the ministers of the Presbytery were present. The dedication sermon was preached by Rev. Mr. Darragh the "father" of the Presbytery. In the evening the church was filled. A history of the congregation was read by Mr. Quinn, the pastor, and addresses were given by all the ministers present. It was a "red letter day" in the history of the church. The new building is handsomely finished, is 73 feet by 37: cost, \$2738.

ROTHESAY, *Ontario*:—The new church of which the Rev. H. Edmison is pastor, was dedicated on November 23rd, by the Rev. Principal Caven preaching morning and evening, and the Rev. J. Auld of Palmerston in the afternoon. The church has seating capacity for more than 400 people and is a model of neatness. It is probably the finest church of its size in the county of Wellington, and has but little debt on it.

ELGIN, *Que.* On the last Sabbath of last year an elegant and commodious church was dedicated to the worship of God. A former pastor, Rev. J. S. Lochead, of Parkhill, Ont., preached in the morning, Rev. John Nichols, of Montreal in afternoon, and Rev. John A. G.

Calder, of Lancaster, in the evening. Rev. A. Rowat, pastor of the congregation of Elgin and Athelstan, is to be congratulated on the success that has rewarded his labours.

MANITOBA ITEMS

Manitoba College will have ten graduates in all probability in Theology this year. The young College of the prairies is beginning to raise its head among its older sisters. The large number of not less than 120 students have been in attendance this year, and it is safe to say they are fully up to the standard of other years in scholarship, and will give a good account of themselves at the University. Over fifty students of Manitoba College will be willing to do mission work in the summer. Gretna, Keewatin, Morris, Dominion City, and Greenwood, & Schreiber in Winnipeg Presbytery, will all be calling out for ordained missionaries. The first & second Gretna, united with two stations in Dakota & Keewatin, will be self-sustaining; several of the others will soon call and go on the augmented list, and in the meantime congregation after congregation is being removed from that list to make room for others. In Winnipeg Presbytery, in the last three years, many new stations have been opened. There are no less than 30 points where service is kept up where no other service than the Presbyterian is held. Again and again it has happened that the united people at certain points, have agreed that the Presbyterian Church was most likely to give service and have applied to us. This lays a heavy responsibility on our church. To us is left almost entirely the difficult work of supplying the Railway Missions. These compose in each case a group of six or eight railway stations having four, ten, twenty or more families at each. They are glad to see the Missionary, and are really very liberal in their givings to his support. Such fields are Rat Portage & Fort William, Schreiber & Nepigon, Maple Creek & westward, Blackfoot crossing & locality, as well as the mountain stretches. Rev. Mr. Rochester passed through Manitoba to Prince Albert, but took the Northern Pacific Southern route, thus missing Winnipeg. Rev. A. J. McLeod of Medicine Hat has accepted the principalship of Regina Industrial Indian School. This is a capital appointment, and the Institution will likely be the chief Indian School of the Northwest. A great change has taken place among the Indians in the last three years with regard to sending their children to our Schools. Now, the children are anxious to come, and some schools are so overcrowded as to put the teachers to their wits ends. Great satisfaction is felt at the action of Chief Justice Taylor & Judge Bain in upholding the decision of Judge Kilham declaring the right of Manitoba to abolish separate schools. The case has been appealed to the Supreme Court at Ottawa.

G. B.

Obituary.

REV. A. DONALD. This venerable "father" of the St. John Presbytery passed peacefully away to his eternal rest, on Feb. 17th. His health had been failing some time and the close of life was expected. He bore the infirmities of age with meekness and patience. He had reached the great age of eighty-five years. He was a preacher of the gospel for about fifty-three years, and was ordained as pastor in 1842. Mr. Donald was one of the pioneers of Presbyterianism in New Brunswick. When in his prime he preached much, travelled much, and uncomplainingly endured not a little hardship. Campbell settlement was the principle scene of his ministry. He died at Hampton Village, New Brunswick. Mr. Donald was a Scotsman, a man of exceptionally stately form. He retired from the active duties of the ministry about fifteen years ago. He was at all times emphatically a man of peace; and his memory is affectionately cherished by those who enjoyed his ministrations.

REV. WM. HANCOCK who died on the 16th of January last was born on May 30th 1809, in London, Eng. His parents were Baptists and he for some years laboured as a minister of the Baptist Church. He was converted at the age of thirteen, and began his life work by taking an interest in Sunday-schools. At the age of fourteen, he was apprenticed to a tallow-chandler. Often when sent to deliver baskets of soap or candles he stored his memory with verse after verse from the Bible which he also carried with him. He thus acquired a knowledge of the Scriptures which was as remarkable for its accuracy as its extent. Through the assistance of kind friends he was enabled to take a Theological course of study at Stepney College, exercising his gifts in the meantime by street preaching. In the year 1852 with a wife and eight children he emigrated to America, and served the Baptist denomination in the State of New York until the year 1858, when he joined the Presbyterian Church. After some years he came to Ontario, through the influence of the Hon. John Charlton, and was pastor of the Welland and Pelham congregations for fifteen years. After his retirement from

the active duties of the ministry, he removed to Toronto, and was a member of the Parkdale church until called to worship in the upper sanctuary. His wife who has passed her eightieth year remains behind for a few days. She, too, will soon enter upon her reward. R. P. M.

REV. DAVID BICKELL of Mount Forest, Ont., died on the 3rd of February at the age of thirty-five. The son of an industrious and successful farmer, Mr. Bickell was born in Beverly, Wentworth Co., and from his youth up was of studious habits. He entered Knox College at the age of twenty-one, and graduated in 1882. In October of that year he was ordained and inducted into the pastoral charge of Molesworth, and was translated to Mount Forest in August, 1885. In both charges his record was that of an earnest and successful pastor, held in the highest esteem by his congregations and all with whom he came in contact. His love of souls was deep and constant. His ruling thought was that he might know the will of God and do it. His last illness overtook him while engaged in evangelistic work, and his last public testimony for Christ was a touching address to the congregation of his friend Mr. Nicol of Bolton, in which he spoke of the shortness and uncertainty of life and the importance of preparing to meet God in peace. He has left a widow and four children, an aged mother, two sisters and two brothers to mourn his early removal from them. Death had no terrors for him. When the hour of his departure came he bowed his head in loving submission and "he was not, for God took him."

MR. JAMES SCOTT HUTTON, of the Deaf and Dumb Institution, Halifax, died on the 25th of February, about fifty-seven years of age. He was a native of Perth, Scotland, and brother of Rev. Dr. Hutton of Paisley. For twenty years he was as an elder in Park Church and in all respects a true and loyal Presbyterian. His life-work was teaching the deaf and dumb. In this work he stood in the first rank, and his reputation extended far beyond the immediate sphere of his labours. He was appointed thirty-three years ago to take charge of the institution in Halifax which was then merely beginning. His zeal, devotion, tact and skill were abundantly manifested in the steady and rapid growth of the institution, which is now large, and well equipped, and firmly established in the confidence of the people of the Maritime Provinces. Mr. Hutton's work among

the children of silence was not merely educational; it has been religious, evangelistic. He was a true Christian and he led his pupils in the way of eternal life. He was careful to instruct them in the facts and principles of Christianity common to all denominations, and when they made a profession of their faith it was in connection with the Church of their parents, whatever that might be.—Of late years Mr. Hutton taught the children to articulate, and it was no unusual thing to hear classes, deaf and dumb, reciting aloud the Lord's Prayer. This loss will be deplored far beyond the Presbyterian fold.

ALEXANDER URQUHART, of Chatham, died Jan. 23rd aged eighty years. A native of Loch Broom, Scotland. He was a man of devoted spirit, whose delight was in the law of the Lord. He died as he lived commending himself to his heavenly Father. He left behind him two sons and three daughters to mourn their loss, Rev. A. Urquhart of Cowal, John, of Chatham township, and three sisters.

MR. JOHN HERON, elder in Burns Church, Ashdown, Ont., died at Whitby on the 13th of December, aged sixty-three years. In his removal the Church has lost a true friend, a zealous worker, and a liberal supporter. The Kirk-Session will miss his wise counsels, the Sabbath-school, his faithful services; every congregational agency indeed, for the advancement of the Kingdom of Christ will feel his removal; but of himself it may truly be said, "for me to live is Christ, and to die is gain."

MR. ALEX. MOORE, of Mechanic's Settlement, N. B., died on the 1st of February, in his seventy-ninth year. He was a native of Newton Ards, Co. Down, Ireland, and came to this country about 1836. Many years ago he was ordained to the eldership, and he has rendered valuable services to the cause of religion in the large and scattered mission field in which he latterly resided. He has left a widow, seven sons and six daughters. A sister of the deceased married Rev. W. J. Darragh, of Linden, in the Presbytery of Wallace.

MARY McNAUGHTON, widow of the late Rev. John Davidson, of North Williamsburg, died there on the 18th of February, after a brief illness in the sixty-sixth year of her age.

French Evangelization.

THE following extracts from a recent report of the Presbytery of Quebec in connection with the work of French Evangelization in the city of Quebec and suburbs will be of interest to the *Record* readers. The Rev. T. Z. Lefebvre, is missionary. "He has practically four fields of labour:—1st Quebec city, his regular congregation; 2nd Little River; 3rd Levis; 4th Lorette La Jeune. There are thirty-seven communicants. In Quebec and Little

River there are in addition seventy-five adherents, and at Levis twenty." . . . "When the question was put, how many had left the Church of Rome under Mr. Lefebvre's ministry, five stood up and a most interesting conversation took place between two of the most recent of these and the committee, which deeply impressed upon the committee a department of Mr. L's work which few are acquainted with. Mr. T——of Little River, strongly expressed his sense of the virtue of Mr. L's work in his case and told how his wife was being influenced, as also of the nature of the meetings for reading the Scriptures and discussing great Gospel principles and points of doctrine, held at his house and attended sometimes by as many as twenty-five to forty. The Huron Chief S. T.——also ascribed his renunciation of the errors of Rome to Mr. L——He stated that he, his wife, son and one brother had left the Roman Catholic Church and that other brothers were inclining in the same direction. As indicative of the interest awakened he said, the people often ask, "when is Mr. L. coming to hold a meeting?" The committee were much impressed with the intelligence and evident earnestness of both Mr. T——and the Chief. The former is manifestly a man of much character and possesses not a little influence from this and his social position." "Such men as these bring others to Mr. L's house. Much time is thus occupied and occupied to great advantage as the conversation with the converts shows, as also the fact of twenty Romanists having been brought out of the Church of Rome in connection with his ministry during the past fifteen months." "Some notes on a few of these will indicate the nature of the work as given by Mr. Lefebvre himself" "The first on the list is Mr. S. E. L——.I became acquainted with him three years ago. He had been drawn to the church by a placard containing the words: "Les pechés seront remis à ceux à qui vous les remettiez; et ils seront retenus à ceux à que vous les retiendrez." (John 20, 23.) The explanation given that evening encouraged him to come back. He was there the next Sabbath evening when I wanted him to come to my house and spend an hour or so with me and other members of the congregation who came with us. The ice being broken, he came repeatedly, sometimes to get explanations, sometimes merely on a visit. I met him frequently at other places, at the houses of members of the congregation, when we read constantly, explained our views and prayed with him. Still he was not satisfied until we faced the priest of St. Partrick's here in Quebec. Mr. Tanner accompanied us. That day his faith in Romanism was finally shaken. As soon as he received the light he became an untiring missionary among his own acquaintances. He was largely instrumental in bringing others to the gospel." "Mr. F. X. T——belongs to Petit Riviere. He is a man of considerable

influence in Quebec and surrounding district. His first steps towards the light originated in certain words of the priest, more particularly the mention of the word Bible. This led him to enquire for the Bible, but he could not in our French book-stores get what he wanted. Finally he heard that a certain man was going around selling the very book he wanted. He thereupon told his wife to send for him if any one selling the article in question should call. One of these called one day when he was away from home and his wife bought him a Bible. Shortly after this he met one of my elders and became acquainted with him. From this man he got my address and immediately paid me a visit. I never saw a man so thirsty for knowledge. He remained with me nearly a whole day questioning me as to our belief. Before he left he took with him a copy of every controversial book I had in my possession. He was not satisfied with this. The following day he came back to my house and made inquiry as to the shops where he could get the authorized copies of the New Testament and Bible. These one and all he read eagerly but did not feel satisfied. He wanted to know how a Protestant minister would face a priest. I offered to accompany him any time he pleased. It was early in January when he invited me to his house to meet the priest of his parish. Accompanied by Mr. T—— I went to his house. He then took the trouble of going to the village for the purpose of bringing the priest. This gentleman finding out what was in store for him refused to come and we had the field to ourselves. From 11 a.m. until 7 p.m. we remained in his house, conversing etc. with neighbours and friends whom he had brought in to the number of sixteen. In March he left Rome. Since that time he has done a remarkable work for the Master."

S. J. T.

Our New Hebrides Mission.

WE have received *Rev. J. W. Mackenzie's* Report, from Erakor Efaté, for 1890. The health of our missionaries has been good. Nothing occurred to retard the work. Efaté escaped the hurricane which visited the islands north and south. Much sickness prevailed among the people. Several church members and one most devoted and valued teacher died. The conduct of the converts has been exemplary. Three teachers and their wives have been given to other islands. One, on Santo, has died. A number of young men, all of whom are church members, are now attending the Friday Bible Class held especially for training those who hold Sabbath services at the several vil-

lages. The people keep their churches and schools in repair and supply the missionaries with a large quantity of native food, such as yams, bananas etc., and they have given twenty-seven pounds twelve shillings in money, and at least seventy-five pounds (£75) worth of arrow-root towards paying the expense of printing the New Testament in their own language.

The outlook of the mission on Efaté was never so hopeful. At Imtang, the seat of cannibalism on the island, sixteen men and women have renounced heathenism. At Melé, where heretofore the opposition was intensely bitter, one of the chief men has welcomed teachers to his house every Sabbath. He wishes to "receive the Word." Our missionaries are trying to care for the children of settlers on the island. All Mr. Mackenzie's children are now at Sydney, receiving their education. The youngest they sent away lately, "the second trial in our lot since coming here."

The following are the statistics of the stations:—

Communicants, 166; admitted during year, 17; baptized, 23; attending regular Sabbath services, 460; Candidates class, 20; Teachers, 10; marriages celebrated, 6; came in from heathenism, 23.

Roman Catholic Missions.

R. C. MISSIONS to the heathen commenced in the middle ages. In China, Japan, India, and Africa these missions were about three centuries in advance of Protestant missions. For, unfortunately, the Churches of the Reformation had to struggle for their own existence for more than two hundred years. In fact they had no good ground for feeling safe from the great power of the Church of Rome until the French Revolution shattered the fabric of the French monarchy and cleared the atmosphere of continental Europe. Then the great awakening came and the Reformed Churches have ever since prosecuted the glorious enterprise of missions, with ever-growing success.

The missionaries of the R. C. Church have gone to the uttermost parts of the earth in the prosecution of their work. They have penetrated the most remote and inaccessible regions of China, Thibet, and Japan. They have invaded all parts of Africa. They have made themselves felt in isles of the Pacific. All this zeal and devo-

tion Protestants gladly recognize and emulate. The weak features of their work have been that they accommodate themselves very largely to the ways of the heathen, and take no pains to awaken the heathen intellect, and place no Bible in the hands of their converts. There is little or nothing done to teach them to read or to enable them to become acquainted with the Word of God. The one grand aim is to bring the world into subjection to the Pope. Wherever it is possible, the aid of the civil power—"the sword"—is used to aid the missionaries. The Church of Rome has of late years availed herself, as far as possible, of the power of France, and of Spain and Portugal, to compel the "conversion" of various peoples. The experience of Tahiti, of Maré, of Madagascar, of Annam, of Goa and many other countries are to the point.

Great stress is laid by these missionaries on the administration of baptism. In China, for example, they have used, they still use, money to secure the privilege of baptizing children, "two-thirds of whom go almost immediately to heaven." Tens of thousands of converts of this class are reported and are exulted in. Far more pernicious than this practice is the system of adapting their religion to the tastes and habits of the heathen. R. C. rites and ceremonies closely resemble, in many respects, those of Buddhism.—The Buddhist has his rosary, his endless repetitions in prayer, his convents and monasteries, his doctrines of purgatory, his mass chanted for the living and the dead, his practice of celibacy, fasting, shaving the head, his asceticism, and gross externalisation of sanctity; his temples, idols, officiating priests, processions, &c.

According to the latest statistics the total number of R. C. missionaries to the heathen is under three thousand, and of converts less than three millions. Of these converts 1,180,000 are in India, and about one million in China and India-China, 210,000 in Africa, and about 100,000 in the Pacific islands and in America. Protestant converts from heathendom are nearly, if not quite, as numerous as those of the Church of Rome, and the numbers of Protestant missionaries is now in excess of those of the R. C. Church—largely in excess, and gaining every year. Protestant schools among the heathen number about 14,000; R. C. schools less than 5,000. Usually Protestant converts are taught to read the Scriptures. Schools are established and pains taken to train the young. In the R. C. Church there is

no attention paid to the education of converts beyond teaching them certain forms and observances; the only persons trained scholastically are converts intended for the priesthood or the religious orders. The result is that the missions of the Church of Rome in heathen lands, the churches established by her, have not lived and flourished. In the Congo region and also in East Africa the churches founded four hundred years ago perished. So with Japan, so, largely, in China. The Christianity planted in Mexico and the countries of South America is at least semi-paganized. The Church of Rome spends a great deal more money in trying to "convert" England and Canada and the United States than in trying to convert the heathen. M.

MISSIONARY OUTLOOK

JAPAN:—While the number of Christians in Japan is only about one in one thousand, and in no province do they amount to a majority, yet there have been eleven members of the House of Representatives chosen from their number. There are also three professed Christians in the House of Peers. Among the most prominent candidates for the president of the House of Representatives, two of them are Christians. One of the Representatives is an active elder of the Presbyterian congregation at Kochi, and he regards his office in the Church as more important than his seat in the Diet. With such men as leaders, it is safe to say that Christianity is sure to triumph over error and superstition in the "Kingdom of the Rising Sun". One hundred years ago the population of the world was estimated to be 731,000,000, of whom 174,000,000 were Christians. Now the population has doubled, and the number of Christians is trebled. The growth of the churches is encouraging to Protestants. In 1786 the number of Protestants in Europe was 37,000,000, of Roman Catholics 80,000,000, of the Greek Church 40,000,000. In 1886 the number of Protestants was 85,000,000, of Roman Catholics 154,000,000, of the Greeks 83,000,000, showing a Protestant increase in this century of 230 per cent, a Roman Catholic of 192, and Greek of 207. In 1786 the number of Protestants in North America was computed at 2,700,000; of Roman Catholics at 190,000. One hundred years later the former numbered 47,000,000, the latter about 19,930,000, an increase of 1,741 per cent. in the former case, of 1,049 in the latter.

INDIA:—In 1851 the Protestant missions had 222 stations; in 1881 their stations had increased to 601, or nearly three-fold. The number of congregations in the same period multiplied from 267 to 4,180, or nearly fifteen-fold. The number of native Protestant Christians increased from 91,091 in 1851 to 492,882 in 1881, or five-fold; the number of communicants increased from 14,661 to 138,254, or nearly ten-fold.

The Presbyterian Record.

MONTREAL, APRIL, 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

NEW SUBSCRIBERS or others wishing to add to the numbers now taken, will be supplied from April to December (9 mos) for 15 cents per copy. There are still a great many congregations that might with advantage to themselves increase the circulation of the *Record*—some of them largely.

OUR NEW SUNDAY-SCHOOL PAPER has made an excellent beginning. It is announced that the circulation of the "ILLUSTRATED MAGAZINE and CHILDRENS RECORD" is already upwards of 16,000 monthly, and that parcels of five copies and upwards to one address will be sent from April to December for the nominal sum of 10 cents a copy. The price at which this magazine is offered ought to secure the patronage of every Sunday-school in the Church. Similar periodicals published in the United States, with less reading matter and no better illustrations, sell for three times the price!

Literature.

QUEEN CHARITY AND OTHER SERMONS: by Rev. J. Edgar Hill, M.A., B.D., minister of St. Andrew's Church, Montreal: pp. 415: WILLIAM DRYSDALE & Co., Montreal; price \$1.50. The author modestly claims for these twenty-seven discourses that "they are simple, practical, and religious, and nothing more."

it may be safely said they are all that. They are remarkably free from conventionalism. The method of treatment is strikingly original, and the whole tone and spirit of the book excellent. Indeed there are gems of thought in almost every page, expressed in language so fresh and vigorous as to make it delightful reading. The questions discussed have reference to outcome of religious belief rather than to articles of faith, and are handled from a plain common-sense standpoint rather than a traditional point of view. The writer argues soundly when he says that "a religious man is not he who possesses a sacred treasure called religion; but who breathes the religious spirit." Simplicity and godly sincerity, unselfishness, kindly consideration for the opinions of those who differ from us in matters of detail, love to God and love to man are represented as the fruits of the spirit which distinguish between the true and the false—a living Christianity and the dead form. The volume is beautifully printed and deserves a wide circulation.

THE YOUNG CANADIAN, is the title of an attractive illustrated magazine published weekly by Mrs. M. P. Murray, of Montreal, in the interests of the youth of Canada. Price \$2.00 per annum. The initial numbers are bright and spicy.

THE CRITICAL REVIEW, edited by Professor S. D. F. Salmond, D.D., of Aberdeen; Quarterly, 1s. 6d. The distinct object of this new magazine is to supply reliable information respecting the contents of current theological and philosophical literature. The first two numbers give promise that it will be eminently successful.

THE THEOLOGUE, as the Journal of the Presbyterian College, Halifax, is called, appears this winter in very attractive form.

MEETINGS OF PRESBYTERIES.

Whitby, Oshawa, 21st April, 10.30 a.m.
Sydney, St. Andrew's ch., 14th April, 11 a.m.
Wallace, St. Matthew's ch., 5th May, 11 a.m.
Toronto, St. Andrew's ch., 7th April, 10 a.m.
Lan & Renfrew, Carleton Place, 26th May 10.30 a.m.
Stratford, Knox ch., 12th May, 10.30 a.m.
Truro, Presbyterian Hall, 5th May, 11 a.m.
Pictou, Stellarton, 31st Mar., 1.30 p.m.
Halifax, Chalmers Hall, 14 April, 10 a.m.
Lindsay, Woodville, 26th May, 11 a.m.

SYNOD MEETINGS

MONTREAL AND OTTAWA, in St Gabriel church, Montreal, 12th May, 8 p.m.
TORONTO AND KINGSTON, Lindsay, 12th May, 7.30 p.m. Conference meeting on 11th at 7.30 p.m.
HAMILTON AND LONDON, London, 20th April.
Manitoba and the North-West Territories, Regina, 5th May.

Page for the Young.

WHAT OF THAT.

"Tired?" well, what of that?

Didn't fancy life was made for beds of ease
To flit, like rose leaves, scattered by the
breeze?

Come, rouse thee? Work while it is called
to day.

Coward, arise, go forth upon thy way!

"Lonely!" And what of that?

Some will be lonely: 'tis not given to all
To find a heart responsive to its call,
Blending another life into its own.

Work may be done in loneliness! Work on!

"Dark!" well, and what of that?

Didn't fancy life one summer holiday,
With lessons none to learn, and naught but
play?

Go—get thee to thy task—conquer or die!
It must be learned; learn it then patiently.

"No help!" Nay, 'tis not so.

Though human help be far, thy God is nigh.
He feeds the ravens, and hears thy cry.

He's near thee always, where thy footsteps
roam,

And he will guide, and cheer and help thee
home!

T. E.

THE WOODEN HAT.

It was smooth, and hard, and heavy. No doubt it made the Scotch laddie's head ache; but a hat he must have. It would never do to wear his old cloth bonnet when he went to apply for a situation in the old Soho Foundry in Birmingham, England. There was no money to buy a hat with, and nothing to make a hat of, but wood; so wood it must be, and wood it was.

You may guess that the Scotch laddie was very, very poor, and there were loved ones in the humble home that he longed to help; then you can fancy how he felt when the great foundryman—the "iron king," as Boswell named him—said, almost without looking up, in answer to his application for work: "No vacancy, young man."

The disappointed applicant stood quite still, smoothing his hat. It was so hard to give up this hope.

Suddenly the "iron king" turned his head and his eyes fell upon the hat. "What is it?" he demanded, "Give it to me"; and, taking it in his hands, he looked it over and asked the history of the new-style head-gear.

The bashful lad told the story. The hat was his own work. He had turned it in a lathe, and, moreover, was obliged to make his own lathe.

It was a story of difficulties overcome by an honest determination to succeed. The wise manufacturer engaged the patient and ingenious youth on the spot, and the day came when the master could say, "We want more *Murdochs*."

The Scotch lad whose wooden hat opened the door for him to a place of honour and usefulness, was William Murdoch, the first it is said, to think of using the gas of coal for lighting purposes

A BEAUTIFUL LEGEND.

There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family, the other had none. On this spot was sown a field of wheat. On the evening succeeding harvest, the wheat having been gathered in separate shocks, the elder brother said to his wife:

"My younger brother is unable to bear the burden and heat of the day; I will arise, take my shocks, and place them with his without his knowledge."

The younger brother, being actuated by the same benevolent motives, said within himself:

"My elder brother has a family, and I have none; I will arise, take of my shocks, and place them with his without his knowledge."

Judge of their astonishment, when on the following morning, they found their respective shocks undiminished. This course of events transpired several nights, when they each resolved to stand guard and solve the mystery. They did so; when on the following night they met each other half-way between their respective shocks with arms full. Alas! in these days how many would sooner steal their brother's whole stock than add to it a single sheaf?

This is indeed a beautiful legend, but more beautiful still is the story of Abraham's proving his willingness to give up his only son at God's command; and many Bible students believe it was on Mount Moriah, where the Temple was afterwards built, that Abraham erected the altar upon which to sacrifice Isaac. What more fitting spot could there be for God's temple than that upon which such a sublime sacrifice had been made?

SAVE ALL THE BITS.

I remember a busy man who had very little time for reading or study, but whose mind was a perfect storehouse of information on almost every subject.

"How does it happen that you know so much more than the rest of us?" I asked him one day.

"Oh," said he, "I never had time to lay in a regular stock of learning, so I *save all the bits* that come in my way, and they count up a good deal in the course of a year."

Save up the "bits," boys and girls; don't let anything worth knowing escape your eyes and ears. The little floating seeds of thought that go sailing past you like thistles down may prove as valuable as the great fields that are more carefully sown.

Acknowledgments.

Received by Rev. Wm. Reid, D.D.
Agent of the Church at Toronto.
Office 15 Toronto street. Post Office
Drawer 2607.

ASSEMBLY FUND.

Received to 5th Feb., 1891, \$1591.89;
Dover, 2.00; Parkhill, 1.50; Chatham,
St. Andrew's, 10.00; Glenarm, 5.00;
Thames Road, 6.00; Kirkton, 5.00;
Blenheim, St. Andrew's, 2.00; Abing-
don, 1.00; East Ashfield, 2.00; Mid-
dleville and Dalhousie, 1.50; War-
wick, Knox, 2.80; Ripley, Knox, 5.00;
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mond, 4.00; Quebec, Chalmers's, 20.00;
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Thamesford, 8.00; Princeton, 4.00;
Antlers, 0.75; Smith's Falls, St. Paul's,
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5.00; Uxbridge, 6.00; Lindsay, 13.00;
Kilmartin, Yarmouth, 2.00. Total,
\$2,293.83.

HOME MISSION FUND.

Received to 5th Feb. \$21,647.16
Dover. 14.50
Campbellville 50.00

Parkhill	12.65	Cantley and Portland.....	3 23
Chatham, St. Andrew's.....	40.00	Ayr, Stanley st., (500.00 beq'st of late Walter Barrie, Ayr)	583.00
South Luther.....	8.00	Ramloops.....	15.00
Glenarm	40.00	Milton, Knox.....	14 00
Thedford SS.....	13.83	Quebec, Chalmers.....	200 00
Anon—Guelph.....	4.00	Scarboro, Melville.....	35.00
Anon—Guelph.....	3 00	Carp, Lowry and Kinburn...	10.00
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Abingdon.....	5.00	St Thomas, Knox.....	200.00
Blackheath.....	17.00	New Westminster, St. And's.	160 00
East Ashford.....	9.00	Toronto, Charles st.....	192.00
North Brant SS.....	6.00	Grimsby.....	23.00
Middleville and Dalhousie..	6.86	Muir Settlement.....	4.00
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Calgary.....	31.00	Pine River.....	7.00
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Teeswater, Zion ch.....	32.75	Orangeville.....	16.50
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East Williams, St. Andrew's	38.35	Cornwall, St. John's.....	31.30
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Bothwell.....	2 00	Petrolia.....	4.70
Ashton.....	15.00	Kingston, Cooke.....	50 00
Caledonia SS.....	55.00	East Oxford.....	5.25
Listowel.....	18.50	Bishops Mills.....	6.00
Toronto, St. Paul's.....	10.00	Londesborough.....	17.00
Galt, Central.....	150.00	Vancouver, St. Andrew's...	85.00
D.R.....	1.00	East Seneca.....	10.00
Motherwell.....	10.00	St Catharines, 1st.....	20.00
Avonbank.....	9.00	St Catharines, 1st ch S S....	55.00
Teeswater, Zion ch SS.....	11.73	Cayuga and Mount Healy...	12 00
Charleston, Knox.....	23.00	Kildonan.....	25.00
Bracebridge.....	20.00	Emerson.....	10.00
Binbrook.....	16.00	Aylmer.....	10.00
Saltfleet.....	22.00	Alexandria S S.....	6.00
West Adelaide.....	3.00	Keene SS.....	31.50
West Adelaide S S.....	1.50	North Westminster.....	175.00
Arkona.....	2.00	North Westminster SS.....	35.00
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Georgetown.....	30.00	Harrington.....	15.30
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Acton.....	66.70	Petrel.....	10.00
Acton S S.....	10.00	Brookdale.....	9.00
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Alnwick.....	11.00	Smith's Falls, St. Paul's....	1 0.00
Jumping Creek.....	5.00	Iroquois.....	20.00
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St Andrews.....	20.00	Hamilton, St. John's.....	82.00
Russell.....	12.00	Brighton.....	17.25
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Port Stanley.....	4.55	Jumping Creek.....	5.00
Pinkerton.....	1.00	Tiverton.....	17.00
Barrie.....	50.00	Stratford, St. Andrew's....	30.00
Perth, Knox.....	120.00	Fergus, Melville ch S S....	11.00
Newcastle.....	10 00	Hollin.....	15.60
Minnedosa.....	18 00	Simcoe, S S.....	5.00
Clanwilliam.....	10.00	West Toronto Junction.....	25.00
Castleford.....	9.50	West Toronto Junction S S..	10.00
Manotick & S Gloucester....	25.00	Dixie.....	12.00
Toronto, Cooke.....	153 00	London, St. Andrew's.....	381.00
Brussels, Knox.....	10.00	Tavistock.....	10.00
Toronto, Knox.....	1,520.00	Tavistock S S.....	6.75
Toronto, Knox S S.....	32.70	Creemore.....	14.00
Toronto, Duchess st S S....	50 00	Dunedin.....	10.00
Metcalfe.....	14.00	East Nottawasaga.....	8.00
Rosburn.....	3.00	Glenallan.....	20.00
Blue Lake S S.....	5.00	Comox.....	5.00
Picton.....	30.00	Tilbury East.....	75.00
Ridgetown S S.....	20.00	Burnside.....	13.00
Keene.....	20.00		

Colborne.....	16.50	Caradoc, Cooke.....	5.00	Kildonan.....	10.00
Morewood.....	15.00	Hibbert.....	16.00	Mosa, Burns.....	8.00
Alexandria.....	40.00	Balderson and Drummond...	25.00	Emerson.....	25.00
St Andrews.....	10.00	Calgary.....	10.00	Edmonton.....	11.25
Ridgetown.....	22.00	Regina.....	25.00	Aylmer.....	10.00
Strathroy.....	40.00	Smithville.....	8.00	North Westminster.....	160.00
Smith's Falls, St Andrew's..	100.00	Teeswater, Zion.....	5.60	Toronto, St Mark's.....	15.00
Oakville.....	25.00	Zorra, Burns.....	6.00	Princeton.....	4.17
Oakville SS, North West....	23.00	East Williams, St Andrew's.	11.50	Thamesford.....	60.00
Toronto, St. Andrew's.....	1,000.00	Avonton.....	1.00	Petrel.....	10.00
Toronto, Old St Andrew's....	302.00	Peterborough, St Paul's....	176.00	Antlers.....	6.00
Toronto, Old St A's, Muskoka	50.00	Lancaster, Knox.....	30.00	Smith's Falls, St Paul's....	100.00
Cantley.....	5.00	Toronto, College st.....	145.00	Iroquois.....	20.00
Cote St Antoine, Melville ch	25.00	Singhampton.....	5.00	Moore Line.....	3.00
Elmsley.....	11.00	Litchfield & Portage du Fort.	10.00	Brighton.....	31.00
Leeds.....	52.60	Hawkesville.....	4.00	Toronto, East.....	18.00
Beauharnois.....	50.00	Linwood.....	2.00	Tiverton.....	6.00
Chateauguay.....	16.00	Ashton.....	5.00	Stratford, St Andrew's.....	25.00
Montreal, Crescent st.....	400.00	Bothwell.....	2.00	Hollin.....	7.20
Montreal, Stanley st.....	40.00	Jane-Kincardine.....	50.00	Simcoe SS.....	5.00
Montreal, St Matthews.....	50.00	Listowel.....	15.00	West Toronto Junction.....	25.00
Montreal, St Matthew's SS..	15.00	Toronto, St Paul's.....	10.00	London, St Andrew's.....	75.00
Montreal, Knox.....	185.00	Galt, Central.....	29.00	Tavistock.....	7.50
Montreal, Knox ch SS.....	50.00	Charleston, Knox.....	14.00	Creemore.....	6.00
Montreal, Erskine.....	550.00	Bracebridge.....	10.00	Dunedin.....	5.00
Montreal, Wom Miss Society	25.00	West Adelaide.....	2.00	East Nottawasaga.....	4.00
Montreal, Calvin ch SS.....	20.00	Arkona.....	2.00	Glenallan.....	10.00
Arundel &c.....	5.00	Hamilton, Wentworth.....	35.00	Comox.....	5.00
Farnham Centre.....	3.50	Wingham.....	10.00	Tilbury East.....	13.00
Farnham West.....	5.23	Hamilton, McNab st.....	122.60	Burnside.....	7.40
Indian Lands.....	15.00	Fergus, Melville.....	73.85	Moorewood.....	15.00
Huntingdon, St Andrews....	38.52	Georgetown.....	15.00	Colborne.....	7.00
Toronto, St John's.....	42.73	Limehouse.....	5.00	Alexandria.....	21.00
Toronto, St John's SS.....	12.00	Acton.....	61.20	St Andrews.....	10.00
Parkdale.....	199.45	Hastings.....	6.95	Ridgetown.....	17.00
S Plympton Ladies H & F M S	30.00	Pinkerton.....	2.00	Smith's Falls, St Andrew's..	50.00
King, St Andrew's.....	40.00	Barrie.....	50.00	Oakville.....	15.00
Alberton.....	6.00	Perth, Knox.....	70.00	Toronto, St Andrew's.....	1,533.98
Victoria, St Andrews.....	125.00	Newcastle.....	12.00	Toronto, Old St Andrew's...	127.00
Meaford.....	22.00	Blythfield.....	20.00	Cote St Antoine, Melville...	20.00
Brussels, Melville.....	82.00	Minnedosa.....	18.00	Leeds.....	13.75
Brussels, Melville ch SS....	8.00	Clanwilliam.....	9.00	Beauharnois.....	8.00
Whitby.....	45.00	Castleford.....	18.00	Chateauguay.....	5.00
Whitby SS.....	15.00	Manotick and Gloucester..	20.00	Montreal, Crescent st.....	400.00
West Bentinck.....	8.10	Toronto, Cook.....	75.00	Montreal, St Matthew's....	15.00
Madoc, St Peter's.....	65.00	Toronto, Knox.....	1,000.00	Montreal, St Matthew's SS..	15.00
Russell.....	10.00	Black's Corners.....	5.00	Montreal, Knox.....	150.00
Tait's Corners.....	6.29	Rosburn.....	2.00	Montreal, Erskine.....	700.00
Toronto, St John's S S, Can-		Pictou.....	36.00	Montreal, Calvin SS.....	20.00
more Station.....	12.00	Kamloops.....	15.00	Arundel &c.....	4.00
Priceville.....	10.00	Milton, Knox.....	12.25	Indian Lands.....	10.00
Springville.....	4.95	Quebec, Chalmers.....	175.00	Toronto, St John's.....	25.00
North Smith.....	12.00	Scarboro, Melville.....	6.00	Parkdale.....	130.00
Durham Bible Class.....	3.00	Millbank.....	5.00	King, St Andrew's.....	35.00
Hamilton, St Paul's.....	300.00	Carp, Lowry and Kinburn...	10.00	Victoria, St Andrew's.....	45.00
Hamilton, St Paul's SS.....	100.00	Wyevalc.....	0.50	Meaford.....	6.00
Ottawa, St Andrew's SS.....	63.64	Heckston.....	5.00	Brussels, Melville.....	25.00
Port Dover.....	30.00	South Mountain.....	5.00	Whitby.....	50.00
Vittoria.....	10.00	St Thomas, Knox.....	114.03	West Bentinck.....	1.00
Campbellford.....	85.00	New Westminster, St And's.	35.00	Madoc, St Peter's.....	35.00
Uxbridge.....	25.47	Toronto, Charles st.....	220.00	Hamilton, St Paul's.....	160.00
Lindsay.....	194.00	Grimsby.....	6.00	Port Dover.....	10.00
Belmore.....	25.60	Welland.....	5.95	Vittoria.....	5.00
McIntosh.....	23.70	Port Elgin.....	20.05	Campbellford.....	42.00
Kilmartin, Yarmouth.....	10.00	Chiselhurst.....	2.50	Uxbridge.....	11.00
Minesing.....	15.00	Pine River.....	14.00	Lindsay.....	107.00
Moore, Burns ch SS.....	48.00	Orangeville.....	50.00	Belmore.....	12.26
Ottawa, St Andrew's.....	55.00	Pakenham.....	15.00	McIntosh.....	4.45
Caledonia.....	50.00	Lakeport.....	2.00	Minesing.....	5.00
		Durham SS.....	2.00		
		Enniskillen.....	4.00		
		Cartwright.....	2.00		
		Cartwright, Ist.....	2.00		
		Milverton.....	11.00		
		Wellesley.....	7.15		
		Melrose, Lonsdale & Shan'nv'e	13.00		
		Sydenham, Knox.....	20.00		
		Beaverton.....	5.24		
		Carp, Lowry and Kinburn...	15.56		
		Avonmore.....	3.00		
		Petrolea.....	5.00		
		Kingston, Cooke.....	50.00		
		East Oxford.....	11.75		
		Bishop's Mills.....	11.00		
		Vancouver, St Andrew's....	40.00		
		East Seneca.....	15.00		
		St Catherine's, Ist.....	70.00		
		Cayuga and Mount Healy...	11.00		

\$34,323.97

STIPEND AUGMENTATION FUND.

Received to 5th Feb.....	\$7,259.46
Dover.....	10.00
Campbellville.....	20.00
Parkhill.....	4.00
Waterdown.....	20.00
Chatham, St Andrew's.....	15.00
South Luther.....	4.00
Quebec Pres—money return'd	8.00
Thames Road.....	28.00
Kirkton.....	20.00
Abingdon.....	10.00
Blackheath.....	2.75
East Ashfield.....	1.00
Middleville and Dalhousie...	4.50
Guelph, Chalmers.....	105.00

\$15,369.35

FOREIGN MISSION FUND.

Received to 5th Feb.....	\$25,533.78
Dover.....	22.00
Campbellville.....	35.00
S Donaldson, Campbellville.	100.00
Parkhill.....	5.00
Waterdown.....	40.00
South Luther.....	3.00
Glenarm.....	40.00
Thedford SS.....	13.82
Anon—Guelph.....	4.00
Springville.....	15.00
Thames Road.....	35.00
Thames Road SS.....	39.00
Kirkton.....	30.00

Blenheim, St Andrew's.....	12.00	St Thomas, Knox	120.00	Kenmore SS.....	8.50
Abingdon.....	5.00	New Westminster.....	102.00	Toronto, St John's.....	39.13
Blackheath.....	13.50	Toronto, Charles st.....	106.00	Parkdale	69.20
Woodbridge SS.....	5.50	Grimsby.....	21.00	King, St Andrew's.....	40.00
L'te Mary McIntosh, Seaforth 1,312.96		Muir Settlement.....	3.00	Alberton.....	9.00
East Ashfield.....	4.00	Welland.....	16.50	Meaford.....	36.00
Middleville and Dalhousie..	7.25	New Edinburgh.....	10.00	Brussels, Melville.....	49.00
Vernon and O'Kanagan.....	8.00	Port Elgin.....	69.00	Brussels, Melville SS.....	7.00
Beachburg SS.....	22.20	Chiselhurst.....	15.00	Morris, 4th Con	3.12
Deer Park SS.....	30.00	Nassagaweya.....	25.00	Whitby	25.00
Hibbert.....	30.00	Orangeville.....	6.30	Whitby SS	5.00
Balderson and Drummond ..	30.00	Pakenham.....	5.00	West Bentinck.....	3.10
Lady friend, Balderson ..	50.00	Banff.....	20.00	Tait's Corners.....	6.00
Calgary.....	2.90	Lakeport.....	3.00	Priceville.....	30.00
Brockville, St Johns.....	40.00	Durham SS.....	2.00	Durham B Class.....	5.00
St Thomas, Knox ch King's		Enniskillen.....	6.00	Hamilton, St Paul's.....	36.89
Messengers.....	30.00	Cartwright.....	5.00	Hamilton, St Paul's SS	71.52
Teeswater, Zion.....	30.25	Cartwright, 1st.....	4.00	Port Dover.....	33.00
Zorra, Burns.....	11.00	Milverton.....	32.00	Vittoria	10.00
Norval SS	27.91	Wellesley.....	11.90	Campbellford.....	25.00
Avonton.....	29.00	A friend, Greenbank	5.00	Lindsay.....	223.00
Beulah (By Indians)....	10.00	Culloden.....	8.00	Belmore.....	25.65
Peterborough, St Paul's.....	237.77	Kingston, Cooke.....	23.00	McIntosh.....	26.50
Crosshill.....	5.00	East Oxford.....	1.00	Kilmartin, Yarmouth.....	10.00
Lancaster, Knox.....	20.00	Bishop's Mills.....	1.00	Mrs Wilson, per H P Wales.	5.50
Winnipeg, North	20.00	Vancouver, St Andrew's	90.00	Queen's Col'ge, Alumni Asso	
Toronto, College st.....	90.00	East Seneca.....	10.00	Rev Dr Smith's salary.....	600.00
Rat Portage Y P S C End'v'r	9.00	St Catharines, 1st	18.00	Miss M Forest, Hamil'n SS Cl	6.00
Litchfield & Portage du Fort.	10.00	St Catharines, 1st SS	45.00		
Esquimes, Union ch B Class.	31.00	Cayuga and Mount Healy....	12.00		
Listowel.....	15.00	Kildonan.....	25.00		
Toronto, St Paul's.....	10.00	Carp, Lowry and Kinburn....	6.44		
Galt, Central.....	90.00	Emerson.....	20.00		
D R.....	1.00	Don'd A McMillan, Alameda	1.00		
Skipness.....	2.00	Alexandria SS.....	3.00		
Teeswater, Zion ch S S	5.86	North Westminster	250.00		
Bracebridge.....	9.00	North Westminster SS	90.00		
Binbrook.....	11.00	Ailsa Craig SS	8.50		
Saltfleet.....	16.00	Harrington.....	15.30		
West Adelaide.....	3.00	Princeton.....	10.00		
West Adelaide SS	1.50	Thamesford.....	20.00		
Hamilton, Wentworth.....	50.00	Clinton, Willis ch, Boys H M			
Wingham.....	15.00	Band	10.00		
Georgetown.....	30.00	Smith's Falls, St Paul's.....	57.00		
Limehouse.....	20.00	Iroquois.....	15.00		
Toronto, St Andrew's SS.....	78.24	Hamilton, St John's.....	103.00		
Acton.....	82.24	Toronto, East ch.....	57.53		
Acton SS.....	5.23	Annan SS.....	14.00		
Wolfe Island.....	2.00	Tiverton.....	8.00		
Alnwick.....	11.00	Fergus, Melville ch SS.....	11.00		
Hastings.....	16.76	Hollin.....	15.00		
St Andrew's.....	19.30	Simcoe SS.....	4.00		
Russell.....	15.00	London, St Andrew's.....	75.00		
Port Stanley.....	5.00	Tavistock.....	12.50		
Barrie.....	25.00	Tavistock SS.....	5.00		
Perth, Knox ch.....	50.00	Creemore.....	8.00		
Lunenburg.....	1.00	Dunedin.....	6.00		
Newcastle.....	10.00	East Nottawasaga.....	4.00		
Mr and Mrs Peter Harper,		Glenallan.....	20.00		
Stonewall.....	5.00	Tilbury East.....	50.00		
Minnedosa.....	10.00	Colborne.....	16.00		
Clanwilliam.....	9.00	Moorewood.....	10.00		
Manotick and S Gloucester.	23.00	Montreal, Crescent st.....	100.00		
Manotick SS	7.00	Toronto, Old St Andrews.....	155.50		
Toronto, Cooke.....	134.00	Alexandria.....	6.00		
Brussels, Knox	28.00	Smith's Falls, St Andrew's	65.00		
Toronto, Knox.....	707.67	Oakville.....	20.00		
Toronto, Knox ch B Class...	25.00	Oakville SS	23.00		
Toronto, Duchess st SS	50.00	Toronto, St Andrew's.....	534.00		
Metcalfe.....	13.00	Toronto, Old St Andrew's....	50.00		
Bryson.....	2.00	Jessie—Ottawa, Formosa....	2.00		
Pictou.....	18.00	Cantley.....	2.50		
Pictou SS.....	5.00	S Plympton, Ladies H & FMS	20.00		
Sturgeon Bay SS.....	5.00	Cote St Antoine, Melville....	22.00		
A friend, Sturgeon Bay.....	9.00	Leeds.....	54.00		
Sydenham, 10th Line SS.....	10.00	Beauharnois.....	33.00		
Ayr, Stanley st ch, bequest of		Chateaugay.....	6.00		
late Walter Barrie, Ayr....	500.00	Montreal, Crescent st.....	340.00		
Milton, Knox.....	18.00	Montreal, Stanley st	5.00		
Ayr, Knox.....	40.00	Montreal, St Matthew's.....	50.00		
Strabane.....	20.00	Montreal, St Matthew's SS..	25.00		
Kilbride.....	11.70	Montreal, Knox.....	185.00		
Quebec, Chalmers.....	150.00	Montreal, Knox ch SS.....	110.00		
Scarboro, Melville.....	29.65	Montreal, Erskine ch	600.00		
Wyevalle.....	0.50	Montreal, Wom Miss Society	25.00		
Heckston.....	15.00	Montreal, Calvin SS.....	63.00		
South Mountain.....	20.00	Huntingdon, St Andrew's ..	30.00		
Samuel Sproul, Alameda ...	11.50	Hyndman.....	10.00		

\$36,296.07

INDORE COLLEGE.

Toronto, College st, \$29.00; Toronto, Knox ch SS, 40.00; Montreal, Knox B Class, 25.00; Montreal, Calvin SS, 30.00; Ottawa, St Andrew's SS, 25.00;

KNOX COLLEGE FUND.

Dover, \$4.00; Campbellville, 35.00; Waterdown, 6.00; South Luther, 3.00; Glenarm, 0.00; Thames Road, 15.00; Kirkton, 10.00; Blenheim, St And's, 2.00; Abingdon, 1.00; East Ashfield, 3.00; Guelph, Chalmers, 25.00; Deer Park SS, 10.00; Ripley, Knox, 9.00; Hibbert, 30.00; Zorra, Burns, 3.00; East Williams, St Andrew's, 5.00; Avonton, 4.00; Toronto, College st, 22.00; Hawkesville, 1.00; Linwood, 1.00; Listowel, 5.00; Toronto, St Paul's, 3.00; Galt, Central, 75.00; Binbrook, 2.00; Saltfleet, 3.00; Wingham, 7.00; Georgetown, 15.00; Limehouse, 10.00; Acton, 15.00; Alnwick, 4.00 Port Stanley, 2.00; Barrie, 20.00; Toronto, Cooke, 40.00; Toronto, Knox, 660.00; Brysons, 1.00; Milton, Knox, ch, 8.25; Scarboro, Melville, 5.00; St. Thomas, Knox, 3.00; Toronto, Charles st, 100.00; Grimsby, 12.00; Muir Settlement, 3.00; Port Elgin, 8.00; Pine River, 3.00; Nassagaweya, 12.00; Orangeville, 20.00; Lakeport, 2.00; Durham SS, 2.00; Enniskillen, 2.00; Cartwright, 2.00; Cartwright, 1st, 1.00; Milverton, 2.00; A friend, Greenbank, 5.00; Avonmore, 4.00; East Seneca, 5.00; St Catharines, 1st, 19.00; Cayuga, and Mount Healy, 5.00; North Westminster, 30.00; Toronto, St Mark's, 5.00; Harrington, 8.45 Thamesford, 36.00; Princeton, 5.00; Smith's Falls, St Paul's, 25.00; Hamilton, St John's, 22.00; Toronto, East, 20.00; Tiverton, 6.00; Hollin, 4.25; West Toronto June SS, 5.00; London, St Andrews, 50.00; Creemore, 3.00; Glenallan, 6.00; Tilbury East, 15.00; Colborne, 5.00; Alexandria, 5.00; Ridgetown, 10.00; Markham, St John's, 3.00; Oakville, 20.00; Toronto, St Andrews, 75.00; Toronto, St John's, 5.00; Parkdale, 40.00; Alberton, 1.00; Brussels, Melville, 15.00; Whitby, 10.00; Priceville, 3.00; Hamilton, St Pauls, 30.00; Port Dover, 8.00; Uxbridge, 4.00; Lindsay, 17.14

KNOX COLLEGE ENDOWMENT FUND.

Puslinch.....\$ 32.50
Tiverton..... 17.00

QUEEN'S COLLEGE FUND.

Waterdown, 0.00; Chatham, St A'w's, 10.00; Middleville, and Dalhousie, 3.50; Guelph, Chalmers, 21.00; Teeswater, Zion, 10.15; East Williams, St Andrew's, 5.00; Litchfield and Portage du Fort, 2.10; Binbrook, 2.00; Saltfleet, 3.00; Hamilton, Wentworth, 30.00; Wolfe Island, 2.00; Perth, Knox, 30.00; Newcastle, 7.00; Bryson, 1.00; Scarboro, Melville, 5.00; St Thomas, Knox, 30.00; Grimsby, 5.00; Orangeville, 20.00; Pakenham, 4.00; Milverton, 2.00; Avonmore, 5.00; East Oxford, 2.00; Bishop's Mills, 2.00; Toronto, St Marks, 5.00; Smith's Falls, St Paul's, 25.00; Ramsay, 4.00; Tiverton, 6.00; West Toronto Jct, 5.00; London, St Andrew's, 50.00; Dunedin, 3.00; Alexandria, 2.50; Smith's Falls, St Andrew's, 25.00; Parkdale, 15.00; King, St And's, 40.00; Whitby, 10.00; Priceville, 3.00; Hamilton, St Paul's, 125.00; Lindsay, 17.14; Kilmartin, Yarmouth, 10.00.

MONTREAL COLLEGE FUND.

Binbrook, 2.00; Saltfleet, 3.00; Galt, Central, 25.00; Milverton, 2.00; Cayuga and Mount Healy, 3.00; Iroquois, 12.00; Tiverton, 6.00; East Nottawasaga, 2.00; Alexandria, 2.50; Carp, Lowry & Kinburn, 1.00; Lindsay, 17.15.

KNOX COLLEGE BURSARY FUND.

Toronto, Charles st ch.....\$40.00

CHURCH AND MANSE BUILDING FUND

Toronto, Knox.....\$25.00

MANITOBA COLLEGE FUND.

Received to 5th February, \$1,528.63; Dover, 2.00; Campbellville, 10.00; Waterdown, 4.00; Chatham, St A'w's, 10.00; Thames Road, 8.50; Kirkton, 7.50; Blenheim, St Andrew's, 2.00; Abingdon, 1.00; Blackheath, 2.25; East Ashfield, 1.00; Guelph, Chalmers, 25.00; Hibbert, 10.00; Zorra, Burns, 3.00; East Williams, St A'w's, 5.00; Avonton, 1.65; Hawkesville, 1.00; Linwood, 1.00; Listowel, 5.00; Toronto, St Paul's, 2.00; Galt, Central, 40.00; Metherwell, 16.00; Avonbank, 8.00; Binbrook, 2.00; Saltfleet, 3.00; Hamilton, Wentworth, 9.00; Acton SS, 11.22; St Andrew's, 3.00; Hastings, 8.41; Port Stanley, 3.00; Perth, Knox, 10.00; Toronto, Cooke, 20.00; Toronto, Knox, 205.60; Bryson, 1.00; Picton, 7.00; Ayr, Stanley st, 25.00; Milton, Knox, 3.75; Quebec, Chalmers, 75.00; St Thomas, Knox, 15.50; Toronto, Charles st, 60.00; Port Elgin, 7.00; Pine River, 1.00; Orangeville, 20.00; Lakeport, 2.00; Enniskillen, 1.00; Cartwright, 1.00; Cartwright 1st, 1.00; A friend, Greenbank, 5.00; Avonmore, 3.00; Kingston, Cooke, 10.00; Grimsby, 2.00; Bishop's Mills, 1.00; St Catharines, 1st ch SS, 15.00; Carp, Lowry and Kinburn 0.50; Mosa, Burns, 5.00; North Westminster, 40.00; Toronto, St Mark's, 5.00; Thamesford, 14.50; Toronto, East, 20.00; Tiverton, 7.00; Hollin, 2.40; West Toronto Junction SS, 5.00; London, St Andrews, 50.00; Creemore, 2.00; Dunedin, 3.00; East Nottawasaga, 2.00; West Guilimbury, 1st, 2.57; Glena'an, 3.22; Tilbury E, 5.00;

Colborne, 2.00; Alexandria, 5.00; Smith's Falls, St Andrew's, 15.00; Toronto, St Andrew's, 75.00; Toronto, St John's, 4.21; Parkdale, 35.00; Brussels, Melville, 8.00; Whitby, 5.00; Hamilton, St Paul's, 25.00; Port Dover, 4.00; Campbellford, 12.00; Uxbridge, 2.00; Lindsay, 26.00; Kilmartin, Yarmouth, 3.00; Total, \$2,628.81.

MANITOBA COLLEGE DEBT.

Per Rev Dr King, Winnipeg,
Balance of Debt.....\$2,381.00

WIDOWS' AND ORPHANS' FUND.

Received to 6th February, \$2149.56; Dover, 3.65; Chatham, St. Andrew's 5.00; South Luther, 3.00; Glenarm, 5.00; Thames Road, 7.00; Kirkton, 5.00; Abingdon, 1.00; Blackheath, 3.00; East Ashfield, 1.00; Guelph, Chalmers, 22.00; Ripley, Knox, 8.84; Hibbert, 5.00; Balderson and Drummond, 5.00; Brockville, St. John's, 7.00; Regina, 10; Dunwich, Chalmers, 2.74; Teeswater, Zion, 8.85; Zorra, Burns, 4.00; East Williams, St. Andrew's, 8.25; Avonton, 2.00; Beulah, 5.00; Lancaster, Knox, 10.00; Toronto, College St. 4.00; Litchfield, and Portage du Fort, 4.00; Hawksville, 2.00; Linwood, 1.00; Bothwell, 5.00; Listowel, 10.00; Galt, Central, 20.00; Binbrook, 5.00; Saltfleet, 3.00; Hamilton, Wentworth, 8.00; Wingham, 5.00; Georgetown, 3.00; Limehouse, 2.00; Acton S.S. 9.18; Alnwick, 1.00; Hastings, 10.31; Port Stanley, 4.00; Perth, Knox, 20.00; Castleford, 1.50; Manotick and S. Gloucester, 4.00; Toronto, Cooke, 50.00; Toronto, Knox, 1.95; Bryson, 1.25; Picton, 10.00; Ayr, Stanley st. 20.00; Milton, Knox, 2.25; Strabane, 4.25; Kilbride, 3.25; Scarboro, Melville, 6.00; Wyevale, 0.50; Heckston, 2.00; South Mountain, 2.00; St. Thomas, Knox, 0.00; New Westminster, St Andrew's, 4.00; Toronto, Charles st. 19.00; Grimsby, 5.60; Muir Settlement, 1.00; New Edinburgh, 4.07; Port Elgin, 7.00; Exeter, 3.50; Pine River, 5.00; Orangeville, 20.00; Pakenham, 4.00; Lakeport, 2.00; Durham, S.S. 2.00; Enniskillen, 1.00; Cartwright, 1.00; Cartwright, 1st ch, 1.00; Milverton, 2.00; Wellesley, 6.00; A friend, Greenbank, 5.00; Avonmore, 6.00; Petrolea, 5.00; Kingston, Cooke, 5.00; Bishop's Mills, 1.00; Vancouver, St Andrew's, 42.00; East Simcoe, 5.00; Cayuga and Mount Healy, 3.00; Kildonan, 7.00; Carp, Lowry & Kinburn, 4.50; Mosa, Burns, 4.00; Aylmer, 0.50; North Westminster, 50.00; Toronto, St Marks, 5.00; Thamesford, 15.15; Smith's Falls, St Paul's, 15.00; Iroquois, 8.00; Toronto, East, 15.00; Tiverton, 6.00; Stratford, St Andw's, 10.00; Hollin, 2.00; West Guilimbury, 1st, 3.87; London, St Andrew's, 30.00; Tavistock, 5.00; Creemore, 2.00; Dunedin, 2.00; East Nottawasaga, 2.00; Glena'an, 4.00; Tilbury, 12.00; Colborne, 6.00; Morewood, 5.00; Alexandria, 5.00; Ridgetown, 8.00; Smith's Falls, St Andrews, 10.00; Oakville, 14.00; Cote St Antoine, Melville, 10.00; Leeds, 5.00; Beaucharnois, 8.00; Chateaugay, 2.00; Montreal, Crescent st, 50.00; Montreal, St Matthew's, 10.00; Montreal, Knox, 20.00; Montreal, Erskine, 25.00; Montreal, Calvin SS, 20.00; Indian Lands, 8.00; Toronto, St John's, 5.00;

Parkdale, 15.00; Meaford, 5.00; Brussels, Melville, 5.00; Whitby, 10.00; Priceville, 5.00; Hamilton, St Paul's, 25.00; Port Dover, 5.00; Campbellford, 12.00; Uxbridge, 2.00; Lindsay, 21.00; Kilmartin, Yarmouth, 5.70; Total, \$3,435.27.

WIDOWS' AND ORPHANS' FUND.*Ministers' Rates.*

Received to 5th Feb.....\$2401.00
Revs. G. W. Wallace, 53.00; Andrew Wilson 8.00; Colin Fletcher, 8.00; T. Fenwick, 8.00; J. E. Duclos, 18.00; W. P. Walker, 8.00; R. Hume, 8.00; J. R. S. Burnett, 8.00; J. Douglas, 10.00; D. Finlay, 8.00; D. G. Cameron, 8.00; J. G. Murray, 8.00; J. Gourlay, 8.00; W. S. Moore, 32.00; G. Fleet, 8.00; G. Cuthbertson, 8.00; G. Bremner, 8.00; John Anderson, 8.00; Alex. McFarlane, 8.00; Wm. Lochhead, 17.00; Joseph Whyte, 8.00; R Fowle, 8.00. Total \$2641.00.

AGED AND INFIRM MINISTERS FUND.

Received to 5th Feb.....\$ 4503.02
Dover, 4.00; Campbellville, 10.00; Parkhill, 11.00; Chatham, St. And's 15.00; South Luther, 3.00; Glenarm, 10.00; Blenheim, St. Andrew's 2.00; Thames Road, 12.50; Kirkton, 9.50; Abingdon, 1.00; Blackheath, 1.00; East Ashfield, 2.00; Middleville and Dalhousie, 4.00; Hibbert, 20.00; Balderson and Drummond, 10.00; Brockville, St. John's, 8.00; Rev. T. Fenwick, Woodbridge, 2.00; Quebec, Chalmers, 35.00; Regina, 10.00; Teeswater, Zion, 8.70; Zorra, Burns, 5.00; Norval, 50.00; East Williams, St. Andrew's, 18.55; Avonton, 3.00; Beulah, 4.00; Toronto, College st. 8.00; Litchfield and Portage du Fort, 10.00; Hawkesville, 1.00; Linwood, 1.00; Bothwell, 6.00; Jane-Kin-cardine 50.00; Listowel, 5.00; Galt, Central, 20.00; Charleston, Knox, 12.00; Binbrook, 0.00; Saltfleet, 14.00; West Adelaide, 1.00; Arkona, 1.00; Hamilton, Wentworth, 12.00; Wingham, 8.00; Hamilton, McNab st. 102.75; Georgetown, 10.00; Limehouse, 6.00; Acton, 23.46; Wolfe Island, 2.50; Alnwick, 1.00; Hastings, 9.51; Port Stanley, 4.00; Barrie, 7.00; Perth, Knox, 30.00; Newcastle, 7.00; Castleford, 1.50; Manotick and S Gloucester, 5.00; Toronto, Cooke, 50.00; Toronto, Knox, 162.50; Bryson, 2.00; Picton, 13.00; Keene, 20.00; Ayr, Stanley st, 20.00; Milton, Knox, 4.25; Strabane, 5.00; Kilbride, 2.90; Scarboro, Melville, 6.00; Millbank, 5.00; Wyevale, 0.50; Heckston, 5.00; South Mountain, 5.00; St Thomas, Knox ch, 45.00; New Westminster, St Andw's, 8.00; Toronto, Charles st, 51.00; Grimsby, 9.00; Muir Settlement, 1.58; Crowland, 1.50; New Edinburgh, 4.00; Port Elgin, 13.00; Exeter, 4.00; Pine River, 5.00; Orangeville, 25.00; Pakenham, 4.00; Lakeport, 2.00; Durham, SS 2.00; Enniskillen, 2.00; Cartwright, 1.00; Cartwright, 1st, 1.00; Milverton, 5.00; Wellesley, 2.50; A friend, Greenbank, 5.00; Beaverton, 7.00; North Arm, 7.50; Avonmore, 4.00; Petrolea, 5.00; Bishop's Mills, 2.00; Vancouver, St Andrew's, 20.00; East Seneca, 2.00; St Catharines, 1st, 30.50; Cayuga and Mount Healy, 5.00; Kildonan, 5.00; Carp, Lowry & Kinburn, 5.00; Mosa, Burns, 4.00; Emerson, 4.00; Aylmer, 1.25; North Westminster, 90.00; Toronto, St Marks, 10.00; Thames-

ford, 35.10; Smith's Falls, St Paul's, 36.00; Iroquois, 10.00; Moore Line, 6.00; Ripley Huron, 3.47; Tiverton, 7.00; Stratford, St. Andrew's 20.00; Hollin, 4.80; West Toronto Junction, 12.50; Monkton, 2.30; London, St. Andrew's, 120.0; Tavistock, 5.00; Creemore, 2.00; Dunedin, 2.00; East Nottawasaga, 2.00; Glenallan, 8.00; Eden Mills, 3.00; Tilbury East, 2.00; Colborne, 6.00; Morewood, 5.00; Toronto, Old St. Andrew's, 29.50; Alexandria, 10.00; Ridgetown, 8.00; Smith's Falls, St. Andrew's, 15.00; Oakville, 15.00; Caradoc, Cooke, 1.00; Toronto, St. Andrew's, 30.00; Toronto, Old St. Andrew's, 64.50; Cote St. Antoine, Melville, 10.00; Elmsley, 5.00; Leeds, 5.00; Beauharnois, 6.00; Chateauguay, 3.00; Montreal, Crescent st. 100.00; Montreal, Stanley st. 25.00; Montreal, St. Matthew's, 10.00; Montreal, Knox ch. 30.00; Montreal, Knox ch. S.S. 20.00; Montreal, Erskine, 50.00; Montreal, Calvin, S.S. 15.00; Indian Lands, 10.00; Toronto, St. John's, 10.00; Parkdale, 60.00; King, St. Andrew's, 20.00; Alberton, 2.00; Manitou, 13.00; Brussels, Melville, 15.00; Whitby, 10.00; Priceville, 5.00; Hamilton, St. Paul's, 100.00; Port Dover, 4.00; Campbellford, 10.00; Uxbridge, 5.00; Lindsay, 52.00; Kilmartin, Yarmouth, 5.00; Toronto, East 20.00 Total \$7146.74.

MINISTERS RATES.

Received to 5th Feb. \$ 1751.87
Revs. G. W. Wallace, 40.00; A. Wilson, 2.00; C. Fletcher, 4.50; A. Sutherland, 3.75; R. Fowle, 5.00; W. P. Walker, 3.50; R. Hume, 3.75; J. R. S. Burnett, 4.00; W. Robertson, (4 yrs.) 11.00; J. Douglas, 4.00; D. Finlay, 4.00; D. G. Cameron, 20.00; J. G. Murray, 2.50; J. Gourley, 4.50; G. Fleet, 4.00; G. Cuthbertson, 4.50; J. Anderson, 4.00; J. Ewing, 4.00; George Burson, (4 yrs.) 26.00; Alex. McFarlane, 3.50; Wm. Lochhead, 7.00; Joseph White, 5.00; Total \$1893.37.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

John Henderson, Toronto, \$25.00; R. W. Spence, Toronto, 17.00; J. A. Paterson, Toronto, 67.00; W. Ferguson, Toronto, 50.00; Alex. Gartshore, Hamilton, 2.00; Adam Clark, Hamilton, 15.00; J. Turnbull, Hamilton, 10.00; Samuel Briggs, Hamilton, 10.00; H. S. Stevens, Hamilton, 5.00; Wm. Lees, Hamilton, 5.00; H. H. Hind, Hamilton, 5.00; Mrs. Troup, Hamilton, 5.00; Sundries, Hamilton, 5.00; John Durie, Ottawa, 25.00; Hon. G. W. Ross, Toronto, 10.00; Robert Kilgour, Toronto, 500.00.

"DAYSPRING" AND TRINIDAD.

St Catharines, 1st SS, \$5.00; Toronto, Old St. Andrew's, 5.00; Ottawa, St. Andrew's S.S., 25.00; Hamilton, St. Paul's SS, 25.00.

JEWISH MISSION.

Brussels, Knox, \$20.00; Toronto, Knox, 225.25; Toronto, Duchess st, SS, 45.00; S.C., 1.00; A friend, 5.00; Toronto, Old St. Andrew's, 19.98; Montreal, St. Matthew's, 3.59; Dr. T. Christie, Lachute, 5.00; Uxbridge, 3.00.

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

East Williams, St. Andrew's, SS, 11.00;

Acton SS, 10.00; Toronto, Knox ch S.S., 25.00; Toronto, Duchess st S.S., 40.00; North Westminster, 40.00; N Westminster S.S., 35.00; Toronto, St. John's SS, 20.00.

HONAN SUFFERERS.

J. R. Guelph, \$ 5.00
Anon, Paisley, 5.00
Per Rev Q. B. Winchester, 125.00

HIGHER RELIGIOUS INSTRUCTION.

W. Guillimbury 1st, \$2.29

ONTARIO SABBATH-SCHOOL ASSOCIATION
Toronto, Old St. Andrew's, \$10.00

REV. D. MCGILLIVRAY AND DR. MCCLURE'S LOSSES.

W. T. Patterson, Caledonia, \$ 1.00
Mrs. Hurdon, Rev. D. McGillivray, 3.00
Mrs. Hurdon, Dr. McClure, 7.00
Friends in St. James sq ch Tor'to 51.00

MARITIME PROVINCES.

Received during February by Rev. P. M. Morrison, Agent at Halifax, 39 Duke street, Box 338.

FOREIGN MISSIONS.

Previously acknowledged, \$20,545.68
Souris, P. E. I., 5.00
Maggie H. Archibald, Water-vale, 4.00
Malpeque Juvenile Club, 15.00
St. Matthew's, Halifax, 22.90
Students' Miss. Association, 40.00
Georgetown, P. E. I., 10.00
Malagawatch, 15.00
River Dennis, 11.00
L. M. & B. Soc. Brookfield, 4.00
Great Village S.S., 21.00
Murray Harbor (P. E. I.), 15.25
Cavendish, P. E. I., 90.00
Mira, 8.00
St. Andrew's S.S. Halifax, 10.00
1st Church, Truro, 80.00
Legacy late Miss Robertson, St. Peter's Road, P. E. I., 100.00
M. MacGregor, 6.00
Moncton, N. B., 30.00
St. James, Newcastle, 15.00
Bass River S.S., 27.24
Portapique S.S., 8.00
Y. P. S. C. E., Bass River, 10.00
Miss Band, Coldstream, 25.00
Montague, P. E. I., 91.84
E. Cumming, 2.50
Kamloops, B. C., 30.00
Whycomoh, C. B., 41.00
Bloomfield, P. E. I., 20.00
Glassville, 5.00
Port Hastings, 3.00
B. C. of St. John's, Brockville, 9.00
Chalmers S.S., Halifax, 50.00
Middle Misquodoboit, 14.80
St. John's, Chatham, 20.00
Caledonia, P. E. I., 20.00
Falmouth st, Sydney, 20.00
Glenelg, 16.20
Upper Caledonia, 17.00
Lower Caledonia, 7.00
East River, St. Marys, 21.80
West Bay, 50.00
S. S. Points Section, West Bay, 3.09
St. Andrew's S.S., Campbellton, 23.00
St. Paul's S.S., Fredericton, 5.00
West River, Green Hill, 63.00
Red Bank S.S., 4.00
United Church, New Glasgow, 380.30
St. Stephens, N. B., 44.00
Thorburn & Sutherland's River, 71.00
St. Andrew's S.S., Bermuda, 10.00
From the West, per Dr. Reid, for New Hebrides, 235.00

From the West, per Dr. Reid, for Trinidad, 30.45
Lockeport and East Jordan, 5.00
Rev. S. Rosborough, 5.00
St. James, Dartmouth, 80.00
Salem Ch., River John, 61.92
Mrs. Gordon's S. S. Class, Salem, R. J., 2.50
Xmas Tree, Salem, R. J., 9.02
Estate late Rev. P. Clarke, 15.50
St. Andrew's S. S., Toronto, 57.71
Fort Massey Miss Assoc., 100.00
Bequest late Miss Robertson, St. Peter's Road, P. E. I., 50.00
A Lady of St. James, Dartmouth, 25.00
Little Narrows, 6.00
A. B. R. M., 5.00
Sussex & Union S. S., 23.24
Sussex & Union, 21.76
\$22,856.70

HOME MISSIONS.

Previously acknowledged, \$6,938.55
Souris, 11.00
St. Matthew's, Halifax, 10.00
Students' Missionary Assoc., 10.00
Georgetown, P. E. I., 8.00
Malagawatch, 9.00
River Dennis, 6.00
Murray Harbor, P. E. I., 18.00
Cavendish, P. E. I., 30.00
Bequest late Mrs. Charles, Cavendish, P. E. I., 16.50
Mira, 12.00
1st Church, Truro, 60.00
Legacy late Miss Robertson, St. Peter's Road, P. E. I., 100.00
M. MacGregor, 6.00
St. James, Newcastle, 40.00
Montague, P. E. I., 34.00
New London N. Kensington & C. Cumming, 2.50
Whycomoh, 20.00
Bloomfield, P. E. I., 10.00
St. Peter's Bay, P. E. I., 20.00
Woodside Sewing Circle, Upper Misquodoboit, 10.00
River Inhabitants, 2.00
St. Andrew's, Truro, 91.78
St. John's, Chatham, 15.00
Caledonia, P. E. I., 15.00
Falmouth st, Sydney, 20.00
Middle Misquodoboit, 8.30
Rev. A. P. Logan, 5.00
Glenelg, 9.30
Upper Caledonia, 7.32
Lower Caledonia, 3.00
East River, 13.75
West Bay, C. B., 33.00
Red Bank & Whitneyville, 15.00
Rev. J. D. Murray, 5.00
Div. M. B. of Halifax, 18.00
St. Stephen, N. B., 32.28
A Presbyterian, Halifax, 30.00
Free Church of Scotland, £100, 485.55
St. James, Dartmouth, 70.00
Salem, River John, 30.15
Estate late Rev. P. Clarke, 15.50
Lakeville repayment, 6.00
Fort Massey Miss Ass., 80.00
Little Narrows, 5.00
Salina, N. B., 3.00
Div. Union Bank of Halifax, 4.50
Sussex & Union, 21.76
Sussex & Union S. S., 13.24

FOR NORTH WEST.

Ladies M. & B. As., Brookfield, 10.00
St. Andrew's S. S., Halifax, 10.00
1st Church, Truro, 46.88
Ladies M. & B. Ass., Clifton, 6.34
Col. Co. N. S., 62.50
Mrs. Dickie, Truro, 40.00
Moncton, N. B., 40.00
Greenock, St. Andrews, 40.00
St. Peter's Bay, P. E. I., 20.00

Chalmer's S S, Halifax	35.00
St Stephens, N B	54.80
A Presbyterian, Halifax.....	10.00
St James, Dartmouth.....	10.00
Salem, River John	10.00
	\$8,794.50

AUGUMENTATION FUND.

Previously acknowledged...	\$2,675.02
Malagawatch.....	10.00
River Dennis.....	10.00
Cavendish, P.E.I.....	50.00
Mira.....	11.00
1st ch Truro.....	100.00
Brookfield, P.E.I.....	20.00
M. MacGregor.....	2.00
St. James, Newcastle	12.00
Montague, P.E.I.	40.00
Rockville.....	10.00
Bloomfield &c. P.E.I.....	20.00
St. Peter's Bay, P.E.I.....	15.00
South Gut & St. Ann's, C.B.	3.00
St. Andrew's Richibucto, N.B.	50.00
St. John's, Chatham.....	41.00
Hopewell.....	50.00
Coldstream.....	15.00
Falmouth, St. Sydney.....	25.00
Ebenezer ch, Salt Springs...	15.00
Glenelg.....	16.67
Up. Caledonia.....	8.34
L. Caledonia.....	8.34
East River.....	16.65
West Bay, C.B.....	30.00
West River & Green Hill ..	70.00
Red Bank & Whitneyville...	25.00
Scotsburn.....	25.00
Hermon.....	10.00
St. Stephen, N.B.....	33.00
Weldford.....	28.60
H. J. Hinson, M.D. Bermuda.	1.20
Lockeport & E Jordon.....	30.00
Rev S Rosborough.....	5.00
St James, Dartmouth.....	80.00
Salem River, John	50.00
Glassville	29.00
Estate of the late Rev P Clarke.....	15.50
Fort Massey, Miss Assoc.....	280.00
Georgetown, PEI.....	25.00
Port Hood	5.00
Little Narrows.....	8.00
New St And's New Glasgow.	50.00
Sussex & Union.....	40.00
	\$ 4,064.32

COLLEGE FUND.

Previously acknowledged	\$7,367.88 ;
Souris, P.E.I., 13.00 ; St Matthew's,	Halifax, 13.80 ; Georgetown, P.E.I.,
2.00 ; Malagawatch, 2.00 ; River Denis,	2.00 ; Murray Harbor, P.E.I., 2.41 ;
Cavendish, P.E.I., 23.07 ; Div Bank of	Nova Scotia, 210.00 ; Mira, C.B., 15.00 ;
1st ch Truro, 20.00 ; M MacGregor,	2.00 ; St James, Newcastle, 6.00 ;
Montague, P.E.I., 15.00 ; Bloomfield	&c. P.E.I., 19.00 ; Glassville, 8.00 ;
Middle Musquodoboit, 1.50 ; St John's,	Chatham, 10.00 ; Coldstream, 15.00 ;
Falmouth st, Sydney, 15.00 ; Glenelg,	1.50 ; U Caledonia, 2.50 ; L Caledonia,
1.00 ; East River, 0.80 ; West Bay,	C.B., 12.00 ; Red Bank and Whitney-
ville, 7.00 ; Div B of N S, 112.00 ; Div	M B of Halifax, 48.00 ; St Stephen,
N B, 15.23 ; St Stephen, Amherst,	20.00 ; Rev J M Sutherland, Bermuda,
3.00 ; From a Presbyterian, Halifax,	10.00 ; Int Miss Rogers, 50.40 ; St Jas,
Dartmouth, 30.00 ; Salem, River John	22.20 ; Estate of the late Rev P Clarke
15.50 ; Fort Massey, Miss Asso, 100.00 ;	Div Peoples Bank of Halifax, 90.00 ;
Div Union Bank of Halifax, 307.50 ;	Sussex and Union, 17.00 ; Int H L
Atkins, 80.83. Total,	\$8,709.12.

BURSARY FUND.

Previously acknowledged...	\$ 655.23
St Matthew's, Halifax, 43.00 ; A	Member of St James ch, N.G., (cont
for 2 yrs) 120.00 ; Div M B of Hfx.	15.00 ; Rev S Rosborough, 5.00 ; St
James, Dartmouth, 10.00 ; Estate late	Rev P Clarke, 15.50 ; Comon Provin'l
Debenture, 25.00 ; Div Union Bank	of Hfx. 4.50. Total \$ 894.13.

MANITOBA COLLEGE.

Previously acknowledged...	\$ 177.82
M MacGregor, 2.00 ; Bloomfield, PEI	5.00 ; Glassville, NB. 2.00 ; St James
Dartmouth, 5.00 ; Fort Massey, Miss	Assoc, 40.00 ; Sussex and Union, 5.00.
Total	236.82.

AGED MINISTERS' FUND.

Previously acknowledged...	\$ 2085.45
Souris PE Island, 5.00 ; St Matthew's,	Hfx 56.75 ; Georgetown, PEI. 2.00 ;
Malagawatch, 2.00 ; River Dennis,	2.00 ; Rev W P Archibald, (Rates)
7.50 Rev W Calder, (Rate) 4.00 ; Mira,	7.00 ; 1st ch Truro, 10.00 ; M Macgre-
gor, 2.00 ; Rev J A Cairns, (Rate) 4.0 ;	Montague, PEI. 10.00 ; Rev E A
McCurdy, (Rate) 5.50 ; Whycoco-	mah, C.B. 3.00 ; Bloomfield, P E I.
3.00 ; Upper Musquodiboit, 1.50 ;	Coldstream, 5.00 ; Falmouth, St
Sydney, 4.00 ; Glenelg, 1.00 ; Upper	Caledonia, 1.50 ; Lower Caledonia,
0.75 ; East River, 0.20 ; West Bay, C	B. 6.00 ; Red Bank and Whitneyville,
6.50 ; Rev J D Murray, 3.75 ; St	Stephen, N.B. 11.34 ; Rev D Mc-
Gregor, (Rate) 5.00 ; H J Hinson, M.D.	Bermuda, 1.20 ; Int C J Kelly, 135.00 ;
Rev S Rosborough, (Rate) 3.50 ; St	James, Dartmouth, 15.00 ; Salem
River John, 3.26 ; Fort Massey Miss	Assoc. 20.00 ; Estate of the late Rev
P Clarke, 15.50 ; Rev Wm Hamilton,	(Rate) 4.50 ; Rev. D McDougall,
(Rate) 4.00 ; Div Union Bank of Hfx	22.50 ; Sussex and Union 2.00 Total,
	\$ 2482.20.

FRENCH EVANGELIZATION.

Rev. Robt. H. Warden D.D. 198 St.	JAMES St Montreal, TREASURER, to
March 6th 1891.	

Ordinary Fund.

Already acknowledged...	\$12,484.66
Thames Road	30.30
Thames Road Sab Sch.....	18.00
Kirkton.....	25.00
Thornhill S.S.....	23.00
Guelph Chalmers.....	80.00
Balderson & Drummond.....	10.00
Lancaster Knox.....	10.00
Toronto St. Marks Y P S C E	2.18
Regina Knox.....	10.00
Litchfield & Portage du Fort	12.00
E. Williams, St. Andrew's..	26.50
A. R. F.....	5.00
Montreal Stanley st.....	25.00
Hawkesville.....	3.00
Linwood.....	2.00
Jas. Thompson, Perth.....	10.00
Bracebridge.....	9.00
Charleston, Knox	5.00
A & C Lamont, Caledon....	2.00
Beauharnois.....	30.00
Chateauguay.....	8.00
Hastings.....	3.21
Roseneath.....	7.00
Petrolea Sab Sch.....	13.16
Montreal, Knox.....	185.00
Mr & Mrs P Harper, Stonewall	5.00
Quebec, Chalmers	129.75

Spider Lake Que.....	3.00
South Mountain.....	10.00
Heckston.....	5.00
J. H. Fidler, Marmora.....	4.00
Jas. Campbell, Bristol.....	1.00
Ayr, Stanley St.....	20.00
New Westminster St. Aws.	20.00
Enniskillen.....	5.00
Cartwright.....	5.00
Cartwright First.....	5.00
Wales O Prayer meeting...	5.00
Avonmore.....	8.00
Arundel &c.....	4.00
John Leask, Greenback O...	10.00
Vancouver, St. Aws.....	11.00
Creemore, St. Aws.....	3.00
E. Nottawasaga.....	1.38
E. Nottawasaga S.S.....	0.83
Dunedin.....	2.00
Dunedin S.S.....	5.25
St. John N.B, St. David's S.S	10.00
E. Oxford.....	2.00
Bishop's Mills.....	2.00
Montreal, Knox S.S.....	50.00
Keene S. Sch.....	31.50
Cayuga & Mount Healy.....	10.00
Mosa Burns.....	10.00
Hamilton, St. John's.....	32.00
Emerson.....	5.00
Harrington Ont.....	9.29
A C Fulton, New Westm'ster	5.00
Kingston, Cooke's.....	15.00
Indian Lands, Free Gordon.	15.00
Tayside S Sch.....	6.00
Smith's Falls, St. Paul's.....	60.90
Huntingdon, St. Aws.....	30.00
Montreal, Erskine.....	420.00
Rev J K Henry, Creemore...	2.00
Oro, Esson.....	6.00
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N S, 1.00; Ottawa, St Andrews S S,	
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Montreal, 2.00.....	\$7099.77

Building Fund.

Already acknowledged.....	\$5404.23
Jas Allen, Marsh Hill, 6.00; Spider	
Lake, 2.59; Mrs Carrie Blake, Ont.,	

1.25; Ella M. McEwen, Stanley,	
1.00; R. Wallace, Boston, U S, 5.00;	
Binbrook, 2.00; Saltfleet, 2.00.	
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\$5424.07	

Endowment Fund.

Exeers of late A D Ferrier,	
Fergus.....	\$2000.00

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Already acknowledged.....	\$1113.32
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Balderson and Drummond, 11.00;	
Guelph, Chalmer's, 21.00; Montreal,	
Stanley St, 15.00; Beauharnois, 6.00;	
Chateauguay, 3.00; Montreal, Knox,	
160.00; South Mountain, 6.00; Heck-	
ston, 5.00; Avonmore, 3.00; Indian	
Lands, Free Gordon, 25.00; Hunting-	
don, St Andrews, 25.00; Montreal,	
Ersine, 470.00; Manotick and S.	
Gloucester, 15.00.....	\$1883.32

Exegetical Chair.

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Dr T A Rodger, Montreal....	20 00

Endowment Fund.

Already acknowledged.....	\$ 354 75
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Per Rev D L McC	

Georgetown, Que.....	23 00
Fort Covington.....	5 00
Valleyfield.....	23 00
Galt, Central.....	66 00
Galt, Knox.....	26 37
Beauharnois.....	12 00
Chateauguay.....	13 00
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\$ 528 12	

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do St M w's SS (Efate).....	25 00
do do (Eromanga).....	25 00

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do Erskine.....	10 00
Smiths Falls, St Andrews...	10 00

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St Andrew's Church, Kingston, 150.00	
Parkhill, 2.00; Knox, Church, Owen	
Sound, 40.00; Cooke's Church, King-	
ston, 10.00; St Andrew's Church,	
Lachine, per Rev Dr Warden, 43.50;	
St Andrew's Church, Toronto, 200.00,	
Total \$ 445.50.	

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For Ordinary Revenue.

Previously reported.....\$ 2661.04
Congregational contributions
per Rev P M Morrison. ... 177.82
Blenheim, Ontario. 8.00
Congregational contributions
per Rev Dr Reid..... 880.00
Congregational contributions
per Dr Warden..... 161.00

\$ 3890.86

For Debt and Repairs.

Previously reported.....\$3942.45
G. F. Stephen, Winnipeg, 10.00;
Adam Laidlaw, Hamilton, 10.00;
Wm. McNider, Hamilton, 1.00; Ken-
neth Urquhart, Chatham, 50.00; Wm.
Yuile, Montreal, 50.00; David Yuile,
Montreal, 50.00; George Burn, Otta-
wa, 25.00; Paul Campbell, Toronto,
50.00. Total \$4188.45.

For Scholarship Fund.

Previously reported..... 274.00

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Miss Perrie, Waterloo,..... 15.00
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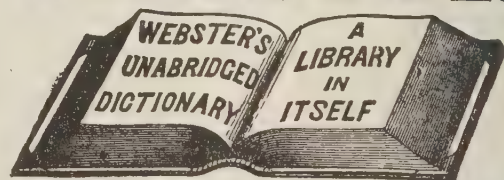
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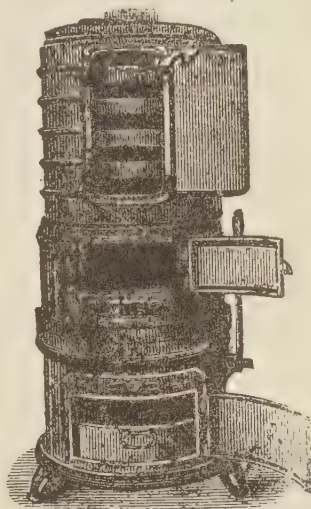
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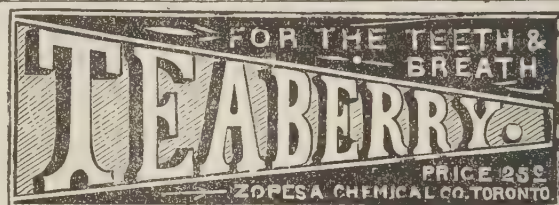
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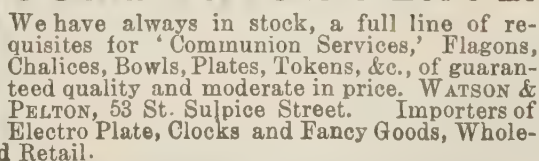
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VOL. XVI.

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The Missionary Outlook.

A KEEN conflict is going on in Africa, between the Arab slave-hunters and the native races. In Nyassaland, where British missions of great influence and importance have been established, the British Consul has sided with the Arabs. This led the churches in Scotland and England to send a strong deputation to Lord Salisbury, to protest against the Consul's policy. The Arabs have been the ruin of many of the fairest portions of Africa. Thirteen missionaries recently left Edinburgh for East Central Africa. Nyassaland is the scene of wonderful progress and deepening interest.

A very sad and hurtful scandal to the Hindoos, Chinese, and others, has been the opium traffic forced upon China by Great Britain. Missionaries have often been made to feel the evil and the shame of the traffic and of the fearful habit which it fosters. An influential conference aiming at the suppression of this traffic was held in London on the 9th-11th of March. Leading Christian men and philanthropists took part in it; and it seems to us the beginning of a great movement whose result is not hard to predict—the total suppression of the traffic in so far as a Christian people are implicated in it.

At Port Moresby, New Guinea, lately a

meeting was held by the venerable missionary, Mr. Lawes of the L. M. S., for the purpose of making a missionary collection. It is but a few years since the Gospel was introduced in New Guinea; but the experiment of Mr. Lawes shows that the new faith has taken hold of many hearts and influenced many lives. Over 500 people attended the meeting, and the collection amounted to £30.1.6. There were in the contribution *ten pounds'* worth of spears, armlets, bows, arrows, shields, drums &c. The wealth of a people emerging from the lowest heathenism does not mean much gold or silver.

On the 26th and 27th February, the census of the Indian Empire was taken, by over a million enumerators. It is not yet officially known how many people are in that great empire, but the number is not likely to be less than two hundred and eighty millions! This vast multitude are our fellow subjects and their claim upon our Christian interest is strong indeed.

The fact is always worthy of being borne in mind—the awfully impressive fact—that a thousand millions of our race are still without the light and the morality of the Gospel. The vast majority of mankind do not “know the joyful sound.” It will be useful to bear this in mind when we have opportunities of contributing to missions.

There are 48 societies designed to carry the Gospel to the Jews. These employ 377

missionaries. We cannot say that very signal success attends the operations of these societies ; but they certainly are not fruitless.

One of the most hopeful features of mission work is the large number of schools, in which heathen children are taught to read the Bible and also trained to lives of usefulness. 12,000 such schools are to-day diffusing Christian knowledge in the "high places" and low places of heathendom ; and about 600,000 pupils are under instruction.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

V. THE DEAD SEA AND NEIGHBOURHOOD.

EARLY one morning in the first week of March, in company with a few tourists I set out from Jerusalem to visit the Dead Sea and its neighbourhood. We rode on sure-footed Syrian ponies : the best mode of travel over the steep and stoney hills and dales of Palestine. We had with us a dragoman, a muleteer, and a military escort. The dragoman, or interpreter, was an intelligent native Christian, intimately acquainted with the geography, natural history and Biblical associations of the land of his fathers. He supplemented our limited knowledge of Arabic, pointed out to us the scenes of interesting events recorded in the Bible, and in general gave us all the necessary information to make the journey as profitable as possible. The muleteer had charge of the patient animal that carried the requisite provision for the journey. The military escort was a very consequential personage. He rode on a gaily caparisoned steed, and had on himself a flashy-outer garment of many colours. His presence at the head of our company said to all comers "These gentlemen are under the protection of the Turkish Government that I represent. If you touch them you will suffer for your temerity."

Our route was over the beautiful Mount of Olives which I have already tried to describe, and then down, down, down, towards the Jordan Valley by the historic pathway indicated in the parable of the traveller who fell among thieves. True to the

representations of the parable, as we rode along "the red or bloody way," we saw several suspicious looking characters armed with deadly weapons, on the lookout for plunder. But in the presence of our military man they were mute as mice when the cat is near. By noon we reached the so-called Inn of the Good Samaritan, and there, with appetites sharpened by our morning's ride we partook of a bountiful repast as near as possible in the very spot where the Gospel narrative locates the Inn to which the Samaritan brought the wounded traveller. Further on we met a large company of Russian pilgrims, poor, poor, who had come all the way from their native land in the far north to see Jerusalem, and bathe in the Jordan, and then go home and die happy. As the sun began to sink behind the bleak hills of Judea, the lower part of the Jordan Valley burst full on our view. In another half-hour we arrived at the little village of Eriha, the modern Jericho, and there in a small but clean house of a Greek we were comfortably entertained for the night. Our road all day, with rare intervals, was rough and rugged, frequently a mere bridle path creeping along the edge of a dangerous precipice, and anon winding its course over deep torrent beds and through wild gorges which at first sight seemed well nigh impassable.

The Plain of Jericho, which spread out before us, is a magnificent expanse stretching away north and south as far as you can see with the unassisted eye, and about seven miles, as the crow flies, from its western margin at the base of the Judean hills to the river Jordan. Eriha is now the most prominent place in the plain. But it is only a poor looking Arab village inhabited by about sixty families who live in low dingy hovels. Yet it marks the site of the populous and prosperous city of Jericho in one of the crowded thoroughfares of which Zacchaeus welcomed Jesus to his heart and home, and in or near which Bartimeus and another blind man were restored to sight. About one mile eastward is the place now called Jibjulieh, the Gilgal of the Bible history, at which the Israelites had their first encampment after crossing the Jordan. A short distance south, we crossed and re-crossed the torrent bed of the Wady Kelt, the ancient valley of Achor, in which

Achan and his family suffered the death penalty by stoning as we read in the Book of Joshua.

After early breakfast a smart hour's ride brought us to the DEAD SEA, the greatest marvel in nature, I think. Much of the mystery in which the Dead Sea seems to be shrouded, arises from its proximity to the miraculously destroyed cities of the plain mentioned in the 19th chapter of Genesis. There is no warrant for the popular belief that the site of these overthrown cities is now covered by the Dead Sea. Genesis agrees with geology in proving that the "salt sea" existed ages anterior to the catastrophe by which the guilty cities were destroyed in the time of Abraham. The Dead Sea is forty-six miles in length and between nine and ten miles at its greatest breadth. It occupies a deep basin well-nigh four thousand feet lower than Jerusalem. Steep, precipitous, limestone cliffs rise up 1500 feet high from its western shore, while those on its eastern side attain the still greater height of from 2000 to 2500 feet. The water near the shore is almost transparent, and shades off to a greenish hue at greater depths, but it is exceedingly bitter and nauseous to the taste. In consequence of the large quantity of mineral salts which it holds in solution, its buoyancy is so great that I found on experiment that I could not sink in it. Though the Jordan and the Amon, and many less known torrents pour into it from all sides, so great is the evaporation that they are seldom able to make any perceptible difference in the elevation of the water. Turning away from its shores and shaping our course northward we next rode five miles over mounds and hillocks encrusted with salt, and reached the far-famed Pilgrim's Bathing Place in the Jordan. This is believed to be the place at which the Israelites crossed over from the Plains of Moab under the leadership of Joshua, and at which again early Christian art represents John the Baptist pouring the baptismal water on the head of our Saviour. The water I must confess had a dingy clay colour, not by any means inviting, but we all bathed in it, and then partook of a hearty repast that was spread for us by our attendants under the shade of the oleanders and tamarisks, and tall reeds that grow luxuriantly on the margin of the sacred river. Away we then

rode full seven miles to the Fountain of Elisha which is situated on the western margin of the plain, nearly two miles north of Eriha. This was by far the most trying part of the journey. The heat was very oppressive, overpowering. The thirsty air seemed to extract every drop of moisture from my system until my tongue began, literally, to cleave to the roof of my mouth. But I was soon able to slack my thirst by a copious supply of pure, refreshing water from the actual fountain which Elisha healed in the days of old by casting a cruse of salt into it. The Jericho of Old Testament times was in the near neighbourhood of this never failing fountain. Situated thus at the base of the Judean hills, favoured with a beautiful supply of water, and surrounded with its beautiful palm groves, no wonder the citizens said to Elisha, "the situation of this city is pleasant, as my lord seeth." But a huge mound of ruins in which I saw broken pieces of pottery, now marks the site of the once celebrated city. The palm trees have all disappeared and in their place I saw thickets of the *Spina Christi*, the thorn tree of Palestine, of which it is said the crown of thorns which pierced our Saviour's brow was made. I also saw a few specimens of the tree which bears the so-called apples of Sodom to which the bard of Erin refers in the familiar lines—

"Like Dead Sea fruits that tempt the eye,
But turn to ashes on the lip."

But with loyalty to Christ, and under a righteous government this great plain of the Jordan, now comparatively a desert, would soon again become what it was in the old time—"as the garden of the Lord, like the land of Egypt as thou comest unto Zoar." As it is, on the day after we took this brief survey of the wonderful region, we retraced our steps to the city of the Great King, bearing away with us life-long memories of *the Dead Sea and its neighbourhood*.

Christ is rich in Mercy! He is the riches of the glory of the gospel, and with Him are durable riches and righteousness. Every child in His family shall have a rich, a glorious, an incorruptible and eternal inheritance among the saints.

Missionary Cabinet.

HON. ION KEITH-FALCONER.*

SPEAKING generally, "not many mighty, not many noble" are called to be active agents in the evangelization of the world; but there are not a few conspicuous exceptions to the rule, among whom must be classed the subject of this brief sketch. He belonged to an illustrious family whose lineage is traced back to Sir William Keith, created Earl-Marischal of Scotland by James II in the year 1458. Sir John Keith, the third son of the sixth Earl-Marischal, was elevated to the peerage in 1677, as Baron Keith of Inverurie and Keith Hall and EARL of KINTORE in consideration of his services in preventing the regalia of Scotland from falling into the hands of Cromwell—he having had these emblems concealed beneath the church of Kinneff; and immediately sailing for France, it was supposed that he had carried them away with him, in consequence of which all further search was abandoned.

Ion was the third son of the eighth Earl of Kintore—a man distinguished for piety and the furtherance of every good work, for many years an elder in the Free Church of Scotland, who passed to his rest in 1880 in the 53rd year of his age. Nursed in the lap of luxury, young Keith's early years were uneventful, characterized chiefly by "innate love for truthfulness and his unvarying thoughtfulness for others." At the age of nine he studied under a tutor, and spent a year with the family in Naples and neighborhood. At thirteen he was sent to the famous grammar-school at Harrow, England, and, finally, to Cambridge University. By this time he had grown to be a tall, handsome young fellow, full of life and chivalry. As a student he was remarkable for application, and carried off a number of prizes. He showed a special aptitude for Hebrew and, later, for Syriac and other Semitic languages, which naturally imparted a taste for theology; and though he never graduated in that course, he was nevertheless thoroughly furnished for doing the work of an evangelist, and during his

residence in Cambridge devoted much of his spare time to missionary work in the town and neighborhood. Along with some of his friends he joined in the purchase of one of the theatres in Cambridge which became an active centre of evangelistic work. He also interested himself deeply in a similar work carried on in the east end of London by Mr. Charrington, and when he came to have the control of money he spent large sums in behalf of both these enterprises, besides giving much personal service. From home missions, he soon came to take an interest in foreign mission work and it was not long before he made up his mind to devote his life, his talents, his all to it. The reading of the life of Dr. John Wilson, the great Scotch missionary at Bombay, so graphically sketched by Dr. George Smith, confirmed him in his choice, and the resolution once taken, he never for a moment faltered as to carrying it out.

While faithfully pursuing his studies, he was one of the sprightliest and most companionable of young men—up to all sorts of fun and frolic. He became an enthusiastic bicyclist and attained such proficiency in the management of the wheel that he was for some years accounted the best bicyclist in England, and crowned his feats in that line by a journey from Land's End to John o' Groat's house—a distance of 994 miles which he accomplished in thirteen days. Another accomplishment, which he turned to good account, was that of shorthand-writing. He was passionately fond of it, and became very expert. But these were merely his recreations, and were never allowed to interfere with his *work*.

After spending some months at Leipzig, where he made friends with Dr. Delitzsch and other celebrated German scholars, young Keith paid a visit to Egypt with a view to familiarizing himself with the use of the modern Arabic language, but an attack of fever made it necessary for him to return speedily to Europe. In 1884 he was married to Miss Bevan of Hertfordshire. Next year he seemed to hear a call inviting him to Aden, in Arabia, where the waters of the Red Sea meet those of the Indian Ocean;—"a place than which there is probably no more utterly arid and dreary on the whole surface of the habitable globe." When the question was asked in "The

* Memorials of the Hon. ION KEITH-FALCONER, M.A., by Rev. Robert Sinker, D.D., Cambridge; 1890; 6th ed. pp. 246; W. DRYSDALE & Co., Montreal, price 90 cents.

Christian," "Who will go for us?" he answered calmly, but resolutely, "Here am I, send me."

Having first visited the locality, he applied to the Foreign Mission Committee of the Free Church of Scotland for recognition as a missionary under their auspices. This having been readily granted, he proceeded to mature his plans for establishing a mission at Aden. "Not only did he go out entirely at his own expense, as regarded himself and his wife, but he also assumed the whole cost of the building of a mission-house and hospital, and became responsible for the salary of the medical missionary whom he selected to accompany him. For a time all went well. Lodged meanwhile in temporary quarters, he watched with interest the erection of the mission buildings. The rest is soon told. Both he and his wife were prostrated with remitting fever very soon after their arrival at Aden, and though every thing was done that human skill could devise, it became evident that each attack was bringing the noble young missionary nearer and nearer to the close of his brief but heroic career. On the 10th of May, 1887, he quietly passed away. The next day he was reverently laid to rest at the Aden cemetery, far from home and loved ones, just six months after leaving England. The news of his death reached Edinburgh on the eve of the meeting of the General Assembly and excited profound sorrow. Dr. Rainy in his opening address said, "Whatever becomes of the mission of Ion Keith-Falconer we have now the memory only. But it is a very profitable and admonitory memory. He gave to the cause and kingdom of our Lord Jesus all he had. Who comes next?"

By the generosity of his mother and widow it was arranged that Keith-Falconer's work at Aden should not be stayed by his death. Provision was made for the salaries of two missionaries; the mission premises were completed, and now the staff consists of Rev. W. Gardner, Dr. Patterson, medical missionary, Mr. Lochead, evangelist, with three native Abyssinian teachers. The great heat and unhealthfulness of the climate are very serious hindrances to the prosecution of the work, which, nevertheless, is making satisfactory progress.

In British Columbia.

PIONEER WORK, MOUNT LEHMAN.

A LITTLE over two months ago the writer came over the Rockies. Since then somewhat has been experienced of pioneer work in the West. It is fraught with hardship and difficulties, but it is full of promise for the future. Along the Fraser River is being built up the best part of this great province of the Dominion, and it is all-important that the structure be reared upon the *true foundation*. Many of those that are flocking over the mountains "like doves to their windows" have left Christian homes. Are these to be left by the Church of Christ to drift away from the true faith of their fathers? They *must* at least have the *opportunity* of hearing "the old, old story of Jesus and His Love." Away from the restraining influences of home and friends there is a terrible temptation to cast off all *religious* restraint. They are prone to forget the soul in their zealous efforts to make their way in this new world, and hew out of the forest primeval homes of comfort and wealth. The seductive influences of the world become still more powerful because of the example of those who have been long in the country without the regular Gospel ordinances, and because among those who come from every nation there are many who have no regard for what is holy and who do not believe the Gospel truths.

Just down the Fraser River I have two fellow-Presbyters. Rev. Alex. Tait holds the fort at Langley, ably preaching three times every Sabbath and holding many prayer meetings during the week. North of the river for forty miles is under the charge of Rev. Alex. Dunn who for sixteen years has rendered most acceptable service in the new province. The first of the year I landed at Mount Lehman from Nova Scotia. In this field at present there are three main stations, besides a number of small outlying settlements. There is no church, but three school-houses. This is the most southern part of the Fraser River, being only eight miles from the boundary line. Below this it runs a little north of west. The congregation of Mt. Lehman, Aldergrove and Sumas has not yet been organized but some progress has been made. Hitherto prayer-meetings were unknown except in the second named place where a Methodist minister tried in vain to sustain one. For nearly two months now we have

held well-attended prayer-meetings; every week in Mt. Lehman, every fortnight in Aldergrove. There has also been singing practice every week in these two places. Last summer W. D. T. Moss of Montreal College occupied this field with great acceptance. Since then a Methodist brother has given a fortnightly service. There was also an *occasional* service by the Presbyterian minister of Fort Langley and Warnock. Now, besides the Methodist services there is "meeting" every Sabbath in Mt. Lehman and once a fortnight at the other two stations and an outlying settlement.

Families have been found who had not seen a minister since they settled, over a year ago. In one of these homes there is now fortnightly service. There are many drawbacks to the work. The roads are almost impassable in winter and the settlers are far apart. Canadians, Americans, Scotch, English, Irish, Dutch, Swedes, Half-breeds and Indians present a heterogeneity of race and belief. However as a rule they are far less bigoted than in older countries, and nearly all Protestants combine to support Methodist and Presbyterian ministers, who receive a warm welcome in the homes.

A. WM. LEWIS.

What about the Chinese in B. Columbia?

THE following, from a good member of the church in Nova Scotia, is doubtless intended to meet the eye of the Foreign Mission Committee of the Western section, who we believe are anxiously considering not what they *should* do so much as what they are able to do in the direction indicated:—"It is a glad thing to observe the anxiety of the Church to extend the Kingdom of Christ among the heathen in foreign lands, but, oh! where is the consistency of *laboring* to carry the banner of the cross into the dark recesses of heathendom—to the neglect of the crying need of heathen at home. I do not refer just now to the destitute places in our own church and home field, nor do I refer to those among ourselves who may refuse and are refusing to hearken to the word of life, but I refer to the poor Chinese in our own Dominion who are allowed to grope in worse than heathen darkness. In the city of Victoria alone there are, I believe, some four or five thousand of these poor people who, I assure you, have not improved by their association with their more civilized (?) and en-

lightened neighbors. There is the most urgent need that a missionary should be sent to poor "Chinatown" in the city of Victoria. Here we find the opium dens frequented not by their own people merely but by young men and women of the city still in their teens, many of whom almost before attaining manhood and womanhood, sink into dishonored graves. No doubt a missionary would have more difficult work here (where vice and immorality abound, brought about largely by their contact with the more refined (?) "white" man) than in the heart of China itself; but are we to stand aloof from these people, practising their heathen rites at our doors and spending their lives in much worse than heathen darkness? I bring this matter before the attention of the Church with the prayer that the Great Head will raise up some one heroic enough to take up this work—not insurmountable—through the help of the Holy Spirit.

CHURCHMAN.

Our Home Missions.

THE Assembly's Committee of the Western section met in Toronto, March 24th, 25th, a large number of members being in attendance. Dr. Cochrane, *convener*, Dr. Warden, secretary. Sympathy was expressed for Dr. Laing and Rev. D. J. Macdonnell, both of whom were absent on account of illness. The claims of Presbyteries for services rendered in Mission fields and augmented congregations during the past six months were considered and payments ordered to be made for the former, \$20,993.26, and for the latter, \$12,589.57. The receipts of the Board up to 23rd March were, for Home Missions, \$41,611.12, and for augmentation, \$19,636.79. There will probably be a deficiency of some \$4,000 or \$5,000 to meet the expenses of the year. Application from Presbyteries for the ensuing year having been considered, the Committee resolved to notify Presbyteries and Missionaries that while the grants made are the amounts which, in the judgment of the Committee, are necessary for the efficient working of the fields, this Committee can only disburse the money placed at its disposal by the Church, and earnestly appeals to Presbyteries to adopt means to secure largely increased contributions on behalf of the fund from the congregations within their bounds.

The Committee appointed to visit Prince Albert, to enquire into the affairs of the academy, and the work of the church generally in that district, reported their diligence. The completion of the railway to Prince Albert has greatly increased the importance of the town and district, and efforts are being put forth by the people to induce immigration.

Arrangements are in progress for the erection of a new church. Mr. W. M. Rochester,

for two years assistant in Erskine Church, Montreal, has accepted the appointment as ordained missionary and entered upon his work with good prospects of success.

Appointments were given to 175 applicants for work during the ensuing summer. Messrs. Gilray, Fletcher, Ratcliffe and Farries were appointed a sub-committee to prepare a new scheme for the distribution of Probationers and to report to next meeting to be held at Kingston on the day of the opening of the General Assembly.

Household Words.

ONE MORE AT HOME

One more at home !

This is not home, where, cramped in earthly mold,
Our sight of Christ is dim, our love is cold ;
But there, where face to face we shall behold,
Is home and heaven.

One more in heaven !

Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven !

One more at home !

That home where separation cannot be,
That home where none are missed eternally.
Lord Jesus, grant us all a place with Thee,
At home in heaven !

—Little's "Living Age."

"WHEN I AM WEAK, THEN AM I STRONG."

One of the most impressive spectacles that I ever saw is many a time present to my mind. I was a young student at college. On a week-day one of the largest churches in the city where the college was placed was crowded with people. A platform was filled with ministers of the Presbytery and of the neighborhood. They were to do something that had never been done there before. They were to designate a group of young men to go from the Irish General Assembly as missionaries to Gujarat, in India. I sat, as it were, upon the end of that gallery and as I saw those young men kneel down upon the platform, and saw the presbyters lay their hands together upon their heads, and then invoke the blessing of God Almighty upon them as they went into heathendom to preach the Gospel—as a boy I thought they were entering upon the most brilliant and noble career of which I could well conceive. And they went to India.

I suppose it was about twenty years after when I was a minister myself in the capital of the country. I had a Bible-class in the lecture-room of the church every Saturday. I remember on one rainy Saturday, as I was conducting the class, the sexton came to me and apologized for disturbing me, and said.

"There is a man here, sir, that I don't know. He looks as if he had been a gentleman once, but he is very poor now, and I can't get rid of him. He says he must see you, and I was afraid to make any disturbance, and so I have come to you." I arranged for the class as well as I could for the little while that I was to be absent, and went out into the passage. There was a man with clothing that had once been respectable, speaking in such a way as to show that he had been well educated: he had no overcoat, and he had that look of misery that you see upon a man dripping all over with rain. His shoes, I could see, had no stockings within them; they were broken in places, so clearly that one could see the naked feet. And he began to tell me that he had come to get a little money. "You don't know me," he said; and then he proceeded to tell me who he was—one of the young men on whom I had seen the hands of the Presbytery laid as he was sent forth to do the work of missions in India. He had been led into temptation; he had yielded to the temptation, and he had become a pitiable, helpless drunkard.

Lead me not into temptation. O, young man, thinking within yourself, "I am so strong, there is no fear for me," I tell you, you make the most dreadful mistake! The very fact that you think yourself so strong opens the way for the devil and his insidious attacks. Fling the temptation aside! Come to the Lord's side, and pledge yourself to Him and be His; and when you say, "Lead me not into temptation," move in the direction of your prayer, and God will give you the strength in which alone you shall be able to conquer the tempter.—*Dr John Hall.*

AN OBJECT LESSON

We give in another column a report of the post mortem gifts of a wealthy man to several colleges and hospitals. The ink is hardly dry on the first announcement of this that is printed, before steps are taken to contest the will by the man's widow. One can but wonder that a man with such benevolent intentions did not give this money to these institutions while he was alive. He had an abundance left after the \$2,000,000 or more that he specified should go to these objects was given. He might have had the joy of giving his money, and would have put it beyond the power, or greed or the cunning of lawyers to thwart his purpose. Now it may be feared, at the very least, that the will will be broken. The man is dead, and the living are quite likely to prefer their way of doing to carrying out the purposes of one who is not coming back to face them and appoint a day of reckoning. It is urged by some editors that bequeathing money is not giving at all, for a man holds on to his money just as long as there is life in his grip. After that it is not his any way. He cannot take any of it with him, nor can he use it on

earth. He is practically separated from it forever and has nothing more to do with it; hence, having held on to it all his life long not willing to give it to God while he could do it, and thereby surrender it wholly as much as if he were dead, he gets no credit in heaven for the bequest. The money will do good if it finds its way to the objects for which it was given, but the soul that gave it will not, it is claimed, get credit for having done that for Christ and humanity.

This certainly is worthy of the thought of those who have the Lord's money in their hands to dispose of. Souls are worth just as much to-day as they ever have been, and a soul is worth just as much in America as it is in China or Japan. There are plenty of opportunities for men of wealth to use their money while they live for the benefit of the race, and in places where they can see what is accomplished. Money given in that way will certainly be sure to go where it was intended, and the giver will get the blessing on his own soul now—*Selected*.

COME TO JESUS.

"Call upon me in the day of trouble: I will deliver thee"—that is your part. But, "Thou shalt glorify me"—that is God's part. He must have all the honour from first to last.

Go out henceforth, you saved ones and tell of what the Lord has done for you. An aged woman once said that if the Lord Jesus Christ really did save her, he should never hear the last of it. Join with her in that resolve. Truly my soul vows that my delivering Lord shall never hear the last of my salvation.

"I'll praise him in life, and praise him in death,
And praise as long as he lendeth me breath;
'And say when the death-dew lies cold on my brow,
'If ever I loved thee, my Jesus, 'tis now.'"

Come, poor soul! you that came in here to-night in the deepest of trouble, God means to glorify himself by you! The day shall yet come when you shall comfort other mourners by the rehearsal of your happy experience. The day may yet come when you that were a castaway shall preach the Gospel to castaways. The day shall yet come, poor fallen woman, when you shall lead other sinners to the Saviour's feet, where now you stand weeping! Thou abandoned of the devil, whom even Satan is tired of, whom the world rejects because thou art worn out and stale—the day shall yet come when, renewed in heart, and washed in the blood of the Lamb, thou shalt shine like a star in the firmament, to the praise of the glory of his grace who hath made thee to be accepted in the beloved! O desponding sinner, come to Jesus! Do call upon him, I entreat you! Be persuaded to call upon your God and Father. If you can do no more than

groan, groan unto God. Drop a tear, heave a sigh, and let your heart say to the Lord, "O God, deliver me, for Christ's sake! Save me from my sin and the consequences of it." As surely as you thus pray, he will hear you, and say, "Thy sins be forgiven thee. Go in peace."
—*Spurgeon*

YOUR INFLUENCE.

Whatever your work, your most important contribution to the world will be that unconscious influence which is an emanation from character, reaching farther and penetrating deeper than any influence you intentionally exert. Its extent you cannot determine: its general nature is within your control. What you are, in your inmost self, that will your unconscious influence be. This influence is a talent that you cannot lay up in a napkin or bury in the earth. It is a light that cannot be hid. It will for some, perhaps, illumine the path to highest joy or deepest woe. It has been said that one never goes out of a room exactly the same person he came into it. Certainly, one cannot live with another and not receive some tint from his character. To the question, "Am I my brother's keeper?" God thunders, "Yes."

Would you be faithful to this trust? Would you have this silent, involuntary influence work for good? Develop your noblest possibilities. Govern your conduct by the decisions of your quiet hours. Anchor your souls to everlasting truths. Live for the things that endure. Then you will come to other lives with a beneficent influence that will call their latent nobleness and beauty into life—*Exchange*.

WHO IS SHE?

At Peking there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the whole story of the Gospel of Jesus who died for a world of sinners. The young lady bent forward to catch every word; and, when the Christian visitor had concluded, she said; "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God and hear this Gospel preached." This young lady is now the Empress of China.

If I ever reach heaven I expect to find three wonders there. First, to meet some I had not thought to see there. Second, to miss some I had expected to see there, and third, the greatest wonder of all, to find myself there—*John Newton*.

Israel's Overthrow Foretold.

MAY 10. B.C. 787. Amos 8 : 1-14.
Golden Text, Luke 8 : 18.

JEROBOAM had expelled Amos from his kingdom, ch. 7 : 12, but from Judah, the prophet sends another message, that of Israel's final overthrow. A fourth symbolical vision, is sent to him. See, ch. 7 : 1 ; 4 : 7. V. 2. *Summer fruit*—Ripe, fit to be carried away. Israel was ripe for God's judgments. They shall now fall, and never rise again. *The end*—God will no longer strive with them, Gen. 16 : 3, but woe to them when His Spirit departs, Hos. 9 : 12. V. 3. *that day*—when his ten tribes were carried captive to Assyria, 2. Kings 17 : 6. V. 4. *Hear this*—the sins of Israel—oppression of the poor, Jas. 5 : 4, Sabbath breaking, Mal. 1 : 13. dishonesty, Deut. 25 : 13. false weights, Prov. 20 : 10. V. 6. *buy the poor*—get them into debt, by charging exorbitant prices, and when they could not pay, sell them for slaves, Lev. 25 : 39. *refuse*—the destitute could buy nothing better. V. 7. the *Excellency*—God Himself. No God like Jacob's God. *not forget*—Let the wicked remember this, Ps. 10 : 11-14. V. 8. The threatened ruin will be complete, as when the Nile covers the lands of Egypt. V. 9. *at noon*—in the midst of apparent prosperity, 1. Thess. 5 : 3. Joy will be changed to grief, Jer. 6 : 26. V. 11. *a famine*—of God's word. When they had it, they did not prize it, it will be taken away from them, 2. Chron. 36 : 16, Prov. 1 : 28. They shall call upon God, but He will not answer. They shall reap as they have sowed, Gal. 6 : 7, 8. V. 12. *wander*—to no purpose. God would have gathered them, but they would not; Luke 19 : 41, 44. What more could have been done to God's vineyard? Js. 5 : 4. and yet it brought forth only wild grapes. And now that God has sent His only Son, to us, with a message of peace and pardon, to all who repent and believe, how shall we escape, if we neglect so great salvation, Heb. 2 : 3. Let us take heed, Heb. 3 : 12, and if today, we hear his voice, let us not harden our hearts, Heb. 3 : 15. The same judgment fell upon those Jews who rejected Christ, John. 8 : 21. Seek ye the Lord while he may be found, Is. 55 : 6. V. 13. *fair virgins*—*young men*—They also had refused the living waters of God's grace, now they faint for thirst. The Evil days have come, Eccl. 12 : 1. Let the prayer of youth be,—“Satisfy us *early* with thy mercy,” then they will be glad all their days, Ps. 90 : 40. V. 14. *The sin of Samaria*—The golden calf of Bethel, near Samaria, and that of Dan. *Beer-Sheba*—the form of worship used at that shrine of idols. The ten tribes, because of their idolatry and rebellion, never returned from their captivity, and perished even from history.

Sin, the Cause of Sorrow.

MAY 17. B.C. 760. HOSEA 10 : 1-15.
Golden Text, Is. 59 : 2.

HOSEA prophesied shortly after Amos. He belonged to Israel, ch. 7 : 5, and it is to Ephraim (or Israel) that all his words are addressed. He lived in troubled times. The Assyrians had invaded the land, four times, 2. Kings 15 : 17. Four Kings had been murdered. The moral and religious state of the nation, could not be lower. King, nobles and priests were equally corrupt, ch. 7 : 1-7. God's warnings were scorned, his prophets were counted fools, ch. 9 : 7. V. 1. Israel had been the Lord's vine. He brought it out from Egypt, Ps. 80 : 8. All that could be done for it, he did, Is. 5 : 4. But the more Israel was blessed, the more they sinned. God increased their families, they increased their idols. V. 2. They thought to divide their heart between Jehovah and their false gods, 2 Kings. 17 : 33. Punishment will follow now. *He*—the Assyrian, shall break down their altars, and spoil their images, V. 3. *No King*—They feared not the Lord, their King, and the one they chose against the orders of God, can do nothing for them, ch. 8 : 4. V. 4. *words*—empty and wicked words—perjuring themselves—allying themselves to heathen. Therefore “judgment” will come upon them. Their fertile land will bring them a plentiful harvest of bitter herbs. *Hemlock*—a poisonous plant. V. 5. *Beth-Aven*—The house of Vanity—no longer *Bethel*, the house of God, for there, the golden calf was set up, 1. Kings 12 : 28, 29. They mourn, now that the calves are carried off to Assyria. V. 6. *Jareb*—ch. 5 : 13. Ashamed, yet not repentant. In that day, their King will be like the foam carried away by a torrent. The high places of *Aven*—vanity Bethel, Gilgal etc., will be utterly destroyed, Comp. Rev. 6 : 16. V. 9. *Gibeah*—corrupt city of Benjamin, Judg. 19. Israel's sin is greater than that of Gibeah. V. 10. They shall be punished, *when they bind themselves*, i.e., obstinately cling to their “*two furrows*”, the ruts of immorality and idolatry, Amos. 2 : 4. V. 11. Ephraim has had a good time, like a heifer treading corn, unmuzzled, and helping herself at will. Henceforth, all this will be changed. *to ride*—draw the plow, hard work instead of easy times. V. 12. Yet, if they seek the Lord, repent, cease to do evil, Is. 1 : 16, God will *rain righteousness*, plenteous grace for contrite sinners, Is. 45 : 8. V. 13. As a man sows he reaps, Gal. 6 : 7, 8. V. 14. *Shalman*—2. Kings. 17 : 4, 6. God's pleading with Israel, may be condensed in Micah's words, Mic. 6 : 8, 9, or Christ's in Luke 13 : 3. Except ye repent, ye shall all likewise perish. God wants men to be happy, but there can be no real happiness in a life of sin. Sin always brings sorrow. If we repent we grieve over past sins. If like Ephraim, we harden our hearts, sure punishment awaits us.

Captivity of Israel.

MAY 24 B.C. 725. 2 KINGS 17 : 6-18.
Golden Text, 2. Chron. 24 : 20.

HOSEA, King of Israel, although better than some of his predecessors, also "did evil in the sight of the Lord," v. 2. For some years, he paid tribute to Shalmaneser, King of Assyria, but having rebelled, he was imprisoned, his Kingdom invaded and after a three year's siege, Samaria was taken. The people were carried away, and scattered through Assyria. V. 6. *Halah*—a country beyond Euphrates. *Habor* or *Chebar*, Ezek. 1 : 1, a river of Mesopotamia, falls into Euphrates *Gozan*—2. Kings, 19 : 12, supposed to be near the sources of the Tigris. *Medes*—people of Media, a state N. of Assyria, Dan, 5 : 28. The reasons of the captivity of Israel are stated in vs. 7-17. They were ungrateful to God. They repaid His love with indifference. They broke His covenant and disobeyed his commands. V. 8. *Statutes*—laws and customs of the heathen, cruel idolatrous rites and absurd superstitions, Lev. 18 : 3, Deut, 18 : 9-12. *of the Kings*—1 Kings 12 : 32. V. 9. *secretly*—as if God could not see them! Ezek. 8 : 12-16. *things*—to be ashamed of, Eph. 5 : 12. *the tower*—from the frontier, to the heart of the land, ch. 18 : 8. *Groves*—as a screen for their impurities and crimes, Is. 57 : 15, Deut, 12 : 2. V. 12. *served idols*—Exod. 20 : 3. These sins were not done in ignorance. The Lord had not ceased to warn them. Prophets and Seers, *testified*, i.e. bore witness in God's name, against their wicked ways, 2 Chron. 36 : 14. V. 14. *hardened their necks*—would not submit to God's yoke, Acts 7 : 51. *Did not believe*—the result of an evil heart, Heb. 3 : 12-18, and turned away from God's laws, to follow *Vanity*—things that profited not, Rom. 1 : 21, 22. worshipping creatures, instead of the Creator, *the host of Heaven*, moon and stars—*Baal*—the Sun, 1 Kings, 13 : 31. V. 17. *through fire*—Human victims were offered to Baal, children to Moloch, a god of the Ammonites, Ezek. 16 : 20, 21, Lev. 18 : 21. *Divination*—fortune telling, Deut. 18 : 9, 10, 15, *enchantments*—magic by which false prophets deceived the people. *They sold themselves*—as bondsmen to Satan, 1. Kings 21 : 28, to do his will, John 8 : 34, instead of serving God. In Num. 32 : 23, God told Israel, that if they sinned against Him, their sin would find them out. They now found out the truth of this, too late. Let every one who believeth not, and who makes a practise of disobeying God, even in secret, take warning. Safety is found only in Christ, through faith in His name, and obedience to His commands, John 3 : 18 ; 15 : 14. God does not wish for the death of the sinner, but that he should repent and live, Ezek. 18 : 23. And therefore he ceases not to warn men, by His word, by the preaching, of the Gospel, and by his judgments. If to-day, we hear his voice, let us not harden our hearts Heb. 3 : 7, 8.

The Temple Repaired.

MAY 31. B.C. 856. 2. CHRON. 24 : 4-14.
Golden Text, 2. Cor. 9 : 7.

THE early life of Joash, was an eventful one. His aunt, in his infancy, saved him from death, by hiding him from the wicked Athaliah, ch. 22 : 10, 11. Jehoiada, a priest of the Lord, took care of him, and when he was seven years old, had him proclaimed King, ch. 23 : 11. By his orders, Athaliah was slain, ch 23 : 15. He acted as regent, for the young King, and under his wise guidance, Baal's alters were destroyed and the Lord's worship, reestablished in the land. When Joash came of age, he resolved to repair the temple. One hundred and forty-nine years, had passed since its dedication, by Solomon, 1 Kings. 8 : 63. When idolatry prevailed in the kingdom, the Lord's House, had been much neglected. Its treasures had been used for secular and idolatrous purposes, 1. Kings. 15 : 18. Orders were now given to collect money, in all the cities of Judah, to pay for the repairs. From some unexplained cause, the Levites who should have been diligent in this matter "*hastened it not*" Comp. Hag. 1 : 2, 4. Christians, not less than Jews, should devise liberal things in their worship of God, Is. 32 : 8, Gal. 6 : 6. The money for the temple was to be raised, by Temple dues, redemption fees, Exod. 30 : 13. estimation money, Lev. 27 : 2, 3, and free will offerings. 2 Kings. 12 : 14. Some money was received, enough in Joash's estimation to do the work. Collections were stopped, but the priests agreed to do nothing, in the mean time, 2. Kings. 12 : 8. They either thought there was not enough money, or that the temple, might do well enough as it was. The King reproved Jehoiada, their chief, v. 6. V. 8. *a chest*—with a hole in the lid, was set beside the altar, at the entrance of the temple, 2. Kings. 12 : 9. The priests had charge of it, and put in the money the people brought. V. 10. *rejoiced*—This made the offerings agreeable to God, 1. Cor. 9 : 7. A large sum was obtained, and the work completed. The men whose duty it was to pay the workmen, were not "reckoned with," for they dealt faithfully, 2. Kings. 12 : 15. A wise economy directed the expenditure. Whilst necessary repairs, were done thoroughly, nothing was spent for superfluities, 2. Kings. 12 : 13. As a natural consequence, when all was finished, there was no debt on the building, but a surplus. With it, vessels and utensils, were procured to replace those, that had been lost. V. 14. *Burnt-offerings*—according to the law of Moses, Exod. 29 : 38-42. Joash and his people had now a right to expect a blessing, Hag. 1 : 7-11. It speaks badly for the piety of a congregation, if its members live in beautiful houses, surrounded with every comfort, and allow their church building, to remain in a ruinous condition. At the same time the other extreme should be avoided.

Ecclesiastical News.

SCOTLAND: Professor Thomas Smith, of the Chair of Evangelistic Theology, Edinburgh, has been nominated moderator for next General Assembly of the Free Church....Rev. George Milligan, B.D., son of Professor Milligan, Aberdeen, has been presented by the Presbytery to St. Stephen's Church, Edinburgh. Mr. Milligan has charge at present of St. Matthew's Mission in that city....Sad news have arrived from the Church's Mission in Blantyre, Africa. Only a few weeks previously, Mr. Clelland was cut down in youthful vigour. Then the Rev. Mr. Henderson, the pioneer missionary there, fell. And still more recently a telegram received tells of the death of Mrs. Henderson and child, as well as of Dr. Bowie, medical missionary, and brother of Mrs. Henderson—a young man who surrendered an income of \$7,500 a year in London to do work for his Master in the Foreign field. To fill the gap, however, a mission party of six is expected to leave Scotland in May. Such is the missionary spirit in the Church at the present....St. Andrew's University confers the degree of D.D. on the Rev. Wm. Winter, of Dyke, F.C., and the Rev. W. W. Tulloch, son of the late Principal; while in Aberdeen, the Rev. Prof. Iverach, F.C., and Thos. Gentles, of the Abbey, Paisley, the Rev. Robert Laws, Livingstonia, and the Rev. R. A. Watson, Butterburn, U. P. Church, attain to the same honour....Our obituary this month contains the death of J. Dick Peddie, R.S.A., well known from his connexion with proposed disestablishment legislation; William Forbes, of Medwyn, father of the Scottish Bar, and T. G. Murray, W.S., of Edinburgh, for the last fifteen years convener of the Church of Scotland's Endowment Committee, who has passed away in his 74th year. He was a man of marked ability, zealous of good works, and will be greatly missed. D.

ENGLAND:—A large and influential convention was held in London in the month of March to consider what steps should be taken to put an end to the opium traffic which is carried on under the authority and approval of the British Government, to the moral and physical ruin of millions of people in India and China, and other places as well. Strong speeches were made by men who were conversant with the traffic, and had seen with their own eyes the sad results of it. It was denounced by one and all as even worse than the drink traffic. Mr. Dadgson, of Pekin, said he felt ashamed that our government had anything to do with this accursed business, and that its action in forcing opium upon China had earned for every Englishman in that country the opprobrious epithet of "Foreign Devil." A number of resolutions were passed pleading for the immediate settlement of the opium

question by the abolition of the devastating traffic. It was also agreed to place at the disposal of the committee a sum of not less than \$100,000 to defray the expenses connected with the anti-opium movement. Two anonymous friends, on the spur of the moment, gave \$5,000 each—a pretty good indication of public sentiment in this behalf. Another resolution adopted, authorized the despatch of a sympathetic letter to the Emperor of China, informing him of the sentiments of the Convention, and the desire of Christians in England for the entire abolition of the opium traffic....The revision of the directory for public worship is now being discussed by Presbyteries. Many agree in thinking that the old is better....Principal Rainy, of Edinburgh, took part in the Methodist Centennial in the City Road chapel. Dr. Cairns would have come, too, but for failing health. However, he wrote a letter of apology which pleased the Methodists vastly. S.

IRELAND.—The annual meeting of the Presbyterian Orphan Society was held lately, and the report shews that there is no abatement in the prosperity of the institution. Rev. Dr. W. Johnston and Mrs. Johnston are at the head of it, and have been from the beginning, 25 years ago. During the past year 2,800 orphans were aided, and since the Society was organized, over 8,700. Altogether, there has been raised for the orphans during these years almost one million dollars....The Rev. John Irwin, formerly of First Strabane, has been installed in second Holywood as assistant and successor of the Rev. H. Osborne. First Strabane was long identified with Dr. A. P. Gowdy, who in his day was one of the first men of the church. Since his death, over 30 years since, there have been three ministers in that charge, first, James Gibson, only surviving son of the late Professor Gibson, of Belfast; second, John MacDermott who is now in Belmont, Belfast. The third, as we have seen, has just gone to Holywood to be nearest neighbor on that side to Mr. MacDermott. They are but a little over two miles apart. First Coleraine which has been for some time without a pastor, has called Mr. Donaldson, of Hillsborough, Co. Down. A licentiate by name Robert Moore, has just been settled over two congregations, First and Second Anaghlone, which have been united into one charge....William Dobbin was ordained 52 years ago last January and is still able to fulfil the duties of clerk of the Synod of Belfast. H.

UNITED STATES.—The General Assembly of Southern Presbyterian Church meets at Birmingham, Ala., on the 21st inst....Rev. James Stalker, D.D., of St. Matthew's Church, Glasgow, one of the brightest of the Free Church luminaries, has come among us to make our better acquaintance and to deliver the Lyman Beecher course of lectures in Yale

Seminary....Rev. Howard Crosby, D. D., L. L. D., the beloved minister of 4th Avenue Presbyterian Church, New York, died from an attack of pneumonia on Sunday, 29th March, at the age of sixty-five. He came of a grand ancestry and proved himself one of the grandest men of his day. His father was a wealthy merchant and one of the founders of the University of New York. Howard was for four years professor of Greek; first in that University and afterwards at Rutgers College. He was pastor of the 4th Avenue Church, for the last twenty-eight years. A more thoroughly independent and honest man could not be found. As a theologian he was sound to the core, and though he differed from many of his brethren in regard to temperance and other subjects of popular discussion, he enjoyed the esteem and respect of all who knew him. He died as he lived, in the peace of God. Drs. Rainsford and Newton, of the Episcopal Church, New York, have been taken to task for inviting ministers of other denominations to preach from their pulpits.... When we hear of a Canadian firm buying out one of our large steamship lines, and a Canadian R. R. Co. actually running its trains into Central Station, New York, we naturally ask the question:—
“What next?” Z.

Our Own Church.

AS already announced the GENERAL ASSEMBLY meets in St. Andrew's church, Kingston, on the 10th of June at 7.30 p.m. The official announcement will be found on another page. Conveners of committees are requested to bear in mind that all reports should be *in print* at the opening of the Assembly.

PERSONAL:—*The very Rev., the Moderator* of the General Assembly has returned from his exile in the sunny south in greatly improved health and spirits. A portion of his time he spent in Kansas—a land of rich prairies and “a glorious future.” What seems to have caused Dr. Laing most regret in this connection was his inability to accept the invitations he had to preach and attend meetings during the year in his official capacity. Even the college and Home Mission work with which he had been so closely connected for thirty-five years had to be left undone. *Rev. Samuel Houston* of Cooke's Church, Kingston, was to sail on the 30th of April from Portland, with a view to spend two or three months in his native Green Isle, it being expressly stipulated that his monthly

contribution to the columns of the *Record* shall not thereby be compromised. *Mr. F. W. Thompson* of the Halifax Presbyterian College, has been re-appointed to missionary work in Labrador, during this summer. The following have been nominated by Presbyteries for the moderatorship of the General Assembly; Rev. Dr. Wardrope of Guelph, Rev. D. J. Macdonnell of Toronto, Rev. Dr. Thompson of Sarnia, Rev. Thomas Sedgwick of Tatamagouche, N.S., Rev. D. M. Gordon of Halifax, Rev. Ephraim Scott of New Glasgow, N.S., and Rev. Dr. Campbell of Renfrew.

BOARD OF FRENCH EVANGELIZATION.—The Regular meeting of the board was held on the 18th March. The state of the funds is far from satisfactory as the following amounts are required before 30th April in order to close this year, as preceding years, free from debt:

Ord. French evangelization fund..	\$9,628.00
Pte Aux Trembles, ord. fund	1,835.00
“ bldg. fund (including boy's bldg, furnishing, &c., girl's bldg.)	3,443.00
Coligny College, Ord. fund	
“ “ bldg. fund	3,808.00

\$18,714.00

It was resolved to make a special appeal for contributions to meet the indebtedness. Unless this is provided for at the end of April the board will be reluctantly forced to limit its work by withdrawing missionaries from some fields already occupied.

Twenty-five missionaries have been appointed for the summer, making in all about 80 labourers under the supervision of the board. Coligny College is prosperous and has an attendance of 115 pupils. The session at Pte Aux Trembles has been most encouraging notwithstanding the severe illness of the Principal who was laid aside for over two months. Excellent work has been done. Eighteen young persons upon profession of faith in Christ, as the Saviour, three of whom were baptized at the same time, were admitted to the Lord's table at the last communion service.

ORDINATIONS AND INDUCTIONS.

VALLEYFIELD, *Montreal*:—Rev. J. E. Duclos of Litchfield, *Ottawa*, was inducted on the 3rd of April.

PRINCE ALBERT, *Regina*:—Mr. W. M. Rochester, graduate of the Presbyterian College Montreal and some time assistant in Erskine Church there, was ordained and appointed as pastor of St. Paul's Church on the 11th of March.

TRENTON, *Pictou*:—Rev. Hugh R. Grant was inducted on the 13th of April.

TIGNISH, MONTROSE AND ELMSDALE, P. E.

Island:—Rev. James Murray was inducted on the 6th of April.

RICHMOND, *Ottawa*:—Rev. H. Maclean of Laguerre was inducted on the 2nd of April.

TORONTO, *Bonar Street*:—Rev. Alexander McGillivray of St. John's Church, Brockville, was to be inducted on the 1st of May.

KIRK HILL, *Glengarry*:—Rev. Malcolm MacLennan was inducted on the 7th of April.

CALLS:—Rev. J. Gillis to Paisley, *Bruce*, accepted. Rev. N. Paterson to Hanover, and North Normandy, *Bruce*, accepted. Rev. A. Tolmie to West Arran, portion of charge, accepted. Rev. J. Moore of Allenford, &c., to Holstein and Fairbairn (*Saugeen*) declined. Rev. D. Hyland of Bishop's Mill's, *Brockville*, to Fitzroy Harbour and Tarbolton, *Ottawa*. Rev. G. G. McRobbie to Millbrook and Garden Hill. Rev. Andrew McWilliams to St. Andrew's Church, *Peterboro*.

DEMISSIONS:—Rev. Adam Gunn of Kennetcook, and Rev. J. L. George of Dartmouth, *Halifax*. Rev. D. Corbett of Richmond Bay, West, P.E.I. Rev. A. B. Macleod has withdrawn his resignation of Mt. Stewart, and W. St. Peters, P. E. I. Rev. James Stewart of Arundel, *Montreal*. Rev. Jacob Steele of Seymour, and Rev. Thomas S. Chambers of Wolfe Island, *Kingston*. Rev. W. A. Stewart of Hornings mills and Primrose, *Orangeville*.

CONGREGATIONS:—Erskine Church, Montreal has been granted leave to sell the church property with a view to moving west. Cooke's church, Toronto, has attained a membership of 860 and an annual revenue of \$8,801. It is said that 72 new members were added to the communion roll of the Presbyterian Church in Winchester, Ont., last communion. At the laying of the corner stone of St. Enoch's Church Toronto, a few weeks since, Archdeacon Boddy of the Church of England made a happy fraternal address, speaking of the two denominations as being regiments in the same great army—"the only point of contention being as to which shall accomplish most for the extension of Christ's Kingdom." Rev. H. MacLean of Richmond, *Ottawa*, upon his induction last month entered a new manse and will have the privilege of preaching in three churches.

NEW CHURCHES:—A handsome church was dedicated at North Bedeque P. E. I. on the 8th of March. Rev. D. Sutherland conducted the morning service and Rev. A. Raulston that of the evening. The main building is 52 x 36 feet. The school-room is 26 x 24 and is part of the church. Total cost about \$4000: pastor, Rev. W. F. Taffits. The old Cooke's Church, Toronto, is to be replaced with a new edifice to cost some \$40,000. The corner stone of new St. Enoch's, Toronto, was laid on Good Friday with impressive ceremonies. This congrega-

tion began as a mission of old St. Andrew's Church in 1885, and has made steady progress. The new church will cost about \$18,000 and will have seating capacity for 750 without the galleries. The pastor is Rev. G. C. Patterson.

THE COLLEGES.

KNOX COLLEGE, TORONTO:—A large audience assembled in the Convocation Hall on the afternoon of the 2nd of April to witness the closing exercises of the session. After the distribution of prizes and scholarships the following received their diplomas as graduates in theology:—Messrs. Hugh Brown, D. M. Buchanan, A. Carrick, W. W. Craw, J. S. Conning, J. D. Edgar, Joseph Elliott, H. C. Foster, W. N. Haig, R. J. Hunter, D. B. Marsh, J. N. Miller, W. Morin, James McMillan, J. W. McMillan, P. M. McEachern, Murdock McKay, A. McIntyre, F. O. Nichol, P. E. Nichol, H. A. Percival, T. H. Rodgers. Rev. W. H. Ness, of Nova Scotia received the degree of B. D. Dr. Armstrong, on behalf of the alumni of the college presented Principal Caven with an address complimenting him on having completed the twenty-fifth year of his professorial connection with the college, and testifying to the eminent services rendered by the Principal not only in the cause of theological education but in the general educational work of the Province and in the promoting of higher ideals in the conduct of public affairs. At a meeting held in the evening in Bloor street church excellent addresses were delivered by the Principal, Professor Maclaren, Dr. Armstrong of Ottawa, Rev. R. P. McKay of Parkdale. It was stated that 130 young men were attending the college, or art classes with the ministry in view, and that the outlook from every point of view is very satisfactory.

PRESBYTERIAN COLLEGE, MONTREAL:—The annual convocation took place in the College Hall on the evening of the 2nd of April with a large attendance as usual. The distribution of the prizes and scholarships was a prominent feature of the programme. Mr. J. K. B. Fraser, B.A., was awarded the gold medal—the highest prize of the year for all work. The valedictory address was delivered by Mr. C. H. Vessot and was well received. Rev. T. Snyder received the degree of B.D. The graduating class in Theology received their diplomas, viz.,—Messrs. J. A. Morison, B.A., R. Frew, B.A., G. Charles, B.A., B.Sc., J. K. B. Fraser, B.A., and C. H. Vessot. Rev. A. J. Mowatt of Erskine Church addressed the graduates in an earnest and practical tone, setting before them the duty of maintaining the dignity of the sacred office upon which they were soon to enter, and reminding them that the lives they lead would influence people quite as much as what they would preach from the pulpit. Many things even which were thought because of their antiquity to be established, would go in the great rush that was coming, and the

church depended upon them to preserve her in her great need during the next fifty years. Principal MacVicar briefly referred to the continued success of the college and the efforts being made to increase its efficiency. Sir Donald A. Smith, chancellor of McGill University, gave the concluding address which was highly complimentary to the college and its teaching staff.

PRESBYTERIAL ITEMS.

The Miramichi Presbytery's six Home Missionary fields occupied by catechists last summer contributed \$934. The Home Mission Committee added \$203. These stations are expected to do still better this season. Winter work in this Presbytery is exceptionally difficult owing to the great distance to be travelled and the immense fall of snow. Some of the stations have had no service since October. Many lumber camps are within the bounds of this Presbytery, the lumber men numbering about 4000. A missionary has been labouring in the camps this year. Miramichi will draw less from the Augmentation Fund this year by \$225; and \$575 less than in 1889.

MONTREAL:—There is a desire on the part of the presbytery for closer relations with the Sabbath-school association of Montreal city, which has hitherto been conducted chiefly under lay auspices, and if possible to unite the associations with the Presbyterian Sabbath-school organization. KINGSTON:—The movement to divide this Presbytery has been abandoned for the present. LONDON:—A Presbyterial council has been organized for mutual consultation in regard to all matters of common interest to Presbyterians, such as the extension of Home and city missions, co-operation in missionary and Evangelistic work &c.

MANITOBA ITEMS.

The Synodical Committee on Home Missions met in Knox Church, Winnipeg, in March. Its deliberations covered three days, and the claims of the whole country from Lake Superior of the Rocky Mountains were canvassed. Large grants were given to the Regina and Calgary fields where living is exceptionally high. Rev. R. Chambers, formerly missionary to Turkey, was appointed to Birtle, Manitoba. Eleven graduating students of Manitoba College were distributed to the following Presbyteries:—Winnipeg, 3; Minnedosa, 3; Brandon, 1; Rock Lake, 2; Calgary, 1. Between thirty and forty students were allocated to mission stations, there being a few students willing to go out for whom there are no appointments. Rev. R. Whiteman, who a year ago laboured for a summer in Fort William, goes to Calgary Presbytery. The organization of the Regina Indian Industrial School is

going on apace under the principalship of Rev. A. J. McLeod, lately of Medicine Hat. Mr. Mackenzie, late principal of the Elkhorn Indian School, is to be assistant principal, and Miss White, formerly of Pilot Mound, head teacher. The matron is not yet appointed. There will also be a farm instructor, and instructors in several trades. The government is anxious to make this school, being at the capital of the Territories, a model school for Indians. The summer session for theological students willing to lie over a winter and take a mission field is well spoken of in Manitoba. Should Winnipeg be selected as its location, it would be appropriate as being in the mission field, and the cool summers of Manitoba would make study a pleasure. G. B.

Obituary.

REV. ANDREW P. MILLAR of Merigomish, N.S., died on the 8th March. He was 78 years of age, and had for several years been failing in health. Mr. Millar was a Scotsman, a student of Drs. Dick, Brown and Balmer, an excellent scholar, a sound theologian, and an able exegete. He was extremely modest, diffident even; and his voice was never heard in our Church courts except when answering to his name. In 1843 he came to Nova Scotia and was called to Merigomish where he continued to labour till 1861. His charge for a time embraced French River only. He was industrious in calling; but the congregation was weak and scattered and he never was in receipt of an adequate stipend. For a large part of his ministerial life his own hands had to minister to his temporal necessities. Mr. Millar was a licentiate of the Presbytery of Stirling and Falkirk of the Secession Church, and was ordained by the Presbytery of Pictou, Nova Scotia.

REV. JOHN MACKAY, whose name was mentioned last month in connection with our mission to the Indians in the North-West, died at Prince Albert on 22nd of March in the 60th year of his age. His father was a famous guide and explorer, who knew the whole of the North-West from the American boundary to the Arctic circle. John was born at Edmonton and brought up in the Red River Settlement. He joined the mission begun by Rev. James Nesbit in 1866 as interpreter; after rendering admi-

able service in that capacity, he was ordained as a missionary by the Presbytery of Winnipeg in 1876, and soon after settled in the Mis-ta-wasis Reserve, about seventy-five miles north-west of Prince Albert, where he laboured among the Indians faithfully and successfully until his death. He preached his last sermon on the last Sabbath of 1890. He has left a widow and a large family. He was an excellent man and highly respected in the North-West.

REV. GEORGE MILLAR JOHNSON, B.A., died on Sabbath, March 29th, at Stewiacke, Nova Scotia. He was but 30 years of age. He was educated in Pictou Academy, Dalhousie College, and the Presbyterian College, Halifax. Graduated at Dalhousie in 1888, and completed his theological course in 1890. He engaged earnestly in Home mission work. In May of last year he was ordained over the congregation of Little Harbor and Fisher's Grant, Pictou County. Here he laboured faithfully and won the confidence and affection of his people. Failing health compelled him to resign his charge after a ministry of very few months.

MR. JAMES MURRAY.—The congregation of Nicholas River, in the Presbytery of Miramichi, lost one of its most useful and influential members by the death of Mr. Murray on the 26th of March. In the Eldership he exercised himself diligently in the duties of that office. He was a liberal giver to the cause of Christ, a lover of the Word and God's house, and one who rejoiced in the prosperity of Zion.

MR. PETER MCSWEYN, elder in Chalmers' Church, Toronto, died on the 18th Feb. last in his 49th year. He was a native of Canada, being born in Glengarry. He was a devoted servant of Christ, and will be very much missed by the congregation to which he belonged.

THOMAS PATTERSON, a pious and efficient elder of St. Andrew's Church, Thamesford, departed this life on the morning of the 30th of March last, surrounded by a large and kind family, and in the 85th year of his life. Mr. Patterson came from Scotland some 38 years ago, and settled upon a farm in North Dorchester, where he remained to his dying day. In the year 1860 he was ordained as an elder of the Thamesford congregation, and from first to last took a lively interest in the temporal and spiritual prosperity of that congregation and the cause of God generally.

Our Trinidad Mission.

THE MISSION COUNCIL met at San Fernando, March 4th. Mr. J. B. Cropper of St. Lucia being present was welcomed by the Council. After discussing the work there and agreeing to the estimate for the year's expenses, Mr. Cropper stated that he had a strong desire to study for the ministry with a view to work in the mission field. The Council encouraged Mr. Cropper earnestly to seek the direction of the Holy Spirit in the matter, assuring him of every encouragement and moral support should he decide to study for the ministry. It was agreed Dr. Morton should go to St. Lucia, April 7th. Rev. Mr. Rae of Grenada intimated through Rev. K. J. Grant that St. Andrew's church, Pictou, agreed to support a catechist in Grenada. Mr. Rae asked if Trinidad could supply a catechist-teacher. The Council left the matter in the hands of Messrs. Grant and Lal-bihari. The Council ask permission to use \$300 voted by the W. F. M. Society to Diamond Village, for the purpose of securing a dwelling for Mr. Ragbir.

At a meeting of the Council at Couva, Feb. 10th, Rev. A. W. Thompson was cordially welcomed to the field. An application from six representative men of Oropouche to Mr. Grant asking that Rev. Lal-bihari be appointed their pastor was laid before the Council. As indicating the progress of the work the application was highly appreciated, but in view of all the circumstances of the mission the Council could not grant it. Furlough was granted to Rev. W. L. Macrae so far as it lay with the Council. A letter was read from Mr. Angus Murray, Halifax, intimating that 20 scholarships of \$50 each, annually, would be secured for Trinidad. The Christian Endeavour Societies will undertake this work. All in all, the Trinidad mission is prospering—enjoying the favour of men and the blessing of God.

ST. LUCIA.—Our missionaries in Trinidad are extending the work in St. Lucia. Two teachers are to be employed. A horse has been bought to enable Mr. Cropper to supply the stations under his care. Dr. Morton was to spend the time from April 7, to April 23 in St. Lucia. The expenditure, connected with this part of the mission last year amounted to £89 16s. 6d. The estimate for 1891 is £125 0 0. The baptisms number 120. There were six couples married. "This makes a very important advance in the work of the mission."

MISS FISHER, writing from Couva, says:—When I came to Couva in November, this school was taught by a young East Indian who has since taken charge of a school recently opened by Mr. Coffin in Calcutta Village. I have two assistants: a Creole girl who teaches the infants, and a young East Indian who gives lessons in Hindostani, and helps in teaching the little ones. Besides these, I have two boys, the largest in school, to help in gathering the children in the mornings. After the children are dismissed, I teach all the monitors for an hour. This done, I often take one or two of them and go looking for new scholars, and any who may have been absent during the day. These need constant looking after or we would not get them to school at all. Sometimes they resort to all kinds of tricks to escape school. For instance, one boy goes into the house and locks the door when he sees the monitor coming, others hide in the cane fields, some always have very sore feet. But I have known children, even in Nova Scotia, making just such excuses to escape going to school. Thursday afternoon I have a sewing class for all my girls and any others who will come in. In our Sabbath-school we have six classes, two taught in Hindostani, and the others in English. The children must be hunted up for Sabbath-school just as for day-school, and often it is hard enough to get them out. I take for a Scripture lesson in day-school during the week the lesson we are to have in Sabbath-school on the coming Sabbath, and in that way the children get the lesson prepared. I like the work among the Indians very much, and I think the little bright brown-faced children with whom I daily work are most intelligent and interesting.

NEW HEBRIDES MISSION.

LETTERS FROM MR. ANNAND.

TONGOA SANTO, Jan. 23rd, 1891.

We cannot yet gratify the church by telling of crowds embracing the gospel and casting away their fetiches. It would doubtless be exceedingly pleasant for us to have such a report to make. However, we must speak of the work as we see it. When the Lord gives us great success we shall not be slow in making it known; but while we are engaged in sowing the seed I can only report a few indications of progress towards the end in view. It would be very easy to write of the difficulties and discouragements in bringing these people to the truth, and perhaps I give you too much of that side. The power and devices of Satan in hindering the gospel are neither new nor peculiar to the New Hebrides. But thanks to our Lord to whom all power belongs, we are on the winning side. Never for a moment do we doubt the final issue;

so we go confidently forward. Six weeks ago we had an experience somewhat new to us, but common enough to some of our brethren in this group, namely the stealing away in the night of some of our servants and pupils by a labour vessel. However, even out of that apparent evil, good has come. In the loss of one from our premises we gained five others. There are now six young lads living with us on the station attending school twice a day. One of these we were very glad to get, as his father has always kept aloof from the services and prevented his son coming to school. He used to come and whip his boy away from our place when he found him here. Now the lad is not only living with us with his father's consent but the old man himself comes regularly to church and visits his son daily here. The Sabbath is now an established day of rest among our people on Tongoa and also with a few on the mainland. In order to get a better hold upon the young people we purpose getting a number of them to reside on our premises, especially those from a distance we hope to gain. Sabbath services are fairly well attended and instruction is daily given to some individuals. The reaping time will come by and by. In the mean time we plead a deeper interest in the churches' prayers that the spirit may enter the heart of this people and draw them to the Saviour. Both our own health and that of the natives has been fairly good. We have a healthy locality for our home receiving the ocean breezes most of the time. In order to secure land for any natives who may by and by wish to reside near the missionary, and also to increase the value of the church's property here, I have lately purchased thirty or forty acres more land on Tongoa. By this last purchase we hold control over the islet against the enemies of the mission. The natives now have full confidence in our desire to aid and benefit them. I am also glad to be able to report that six young Englishmen of respectable character have opened a coffee plantation about six miles from us. We trust we may be able to benefit them somewhat; as well as to be benefited by them in helping on the civilization of the people. We watch with deep interest the work of our church in her home enterprises as well as that in the other foreign fields. May the blessing of heaven rest largely upon her efforts. But even yet how little is being done for him who did, and does so much for us. How greatly we need the power from on high to make us give ourselves to him as living sacrifices.

DR. FRASER AT WORK.

RUTLAM, January 14, 1891.

DR. WILHELMINA GRANT FRASER,—Here I am at last in my new home in distant India. We had a very long voyage, both as to distance

and to time: but with all its roughness and its sea-sickness it was a very happy journey. After we left England every morning unfolded new beauties fraught with historic interest. Then as eastern life slowly dawned upon us it seemed as our God had opened anew the glory of His revelations and page by page was showing us the Scriptures as he walked with us by the way. Now it was a group of Palms that carried us back to an elysium of delight. Then a Sinai, touched with the fire of a setting sun, lifting its grand summit far into the blue, speaking to us of the voice that made the mountain of rock tremble and quake, while from the flame and darkness He spake with His servant. There was a loving welcome awaiting me at Rutlam, and I feel as if I was with old friends. God has been so good to me in *all* the way by which he has led me, dear Mrs. Harvie, His *loving kindness* and His tender mercy. He seems so near to us here—in this foreign land. You feel so much more your utter dependence on him. What joy at the beginning of this new year to hear his voice saying, "The Lord will send his Angel with thee and prosper thy way," and if he prospers our way the ultimate end must be the glory of that name which is above every name.

I cannot tell you, dear Mrs. Harvie, how many great reasons I have to be thankful that I and dear Miss Ross were together on our voyage. Her kindness, her unselfishness was a living epistle. And then we had such blessed communion together. It was a strength and a stay every step of the way.

Of my work here I will as yet say nothing, although already my hands are full. I have some very critical and interesting cases. I am also hard at work acquiring the language, longing with all my heart to point my poor, dying patients to the Great Physician who will heal both soul and body. Others seem so glad, so full of gratitude, when relieved or restored to health, that I cannot but feel that the time is ripe for sowing the seed. I will write and give you a full description of my work here, and also of the people and their religion and manner of life, as far as I am able. At this early stage it would be folly to attempt such a thing, but this I will say, that if the men and women whom I addressed last summer fully realized the *awful* need and the claim of a risen Christ for their full service, then we would not want for friends, and the men and women of our church would be pleading, "Here am I; send me."

THE REFORMED CHURCH of Belgium now numbers 28 congregations with numerous stations. One of the congregations has as its centre Cheleroi, famous in the story of the Battle of Waterloo. Two sons of Merle d'Aubigné, the brilliant Church historian, are in the Belgian minority.

Missionary Intelligence.

TESTED.

Adoniram Judson, the apostle of Burmah, graduated from Brown University an avowed infidel; his most intimate friend, a brilliant student, was also a sceptic. The two friends often talked over the question—momentous to one on the eve of graduation—"What shall we do to make for ourselves a career?" Both were fond of the drama and delighted in the presentation of plays, each wrote with ease and skill, and so, after many discussions, they almost determined to become dramatists.

Judson graduated in 1807 with the highest honors. A few weeks later he went to New York to study the "business" of the stage, so that he might be familiar with its requirements in case he should become a play-writer. His dramatic project did not, however, retain him long in the city, and prompted by a love of adventure, he started on horseback to make a tour of two or three of the New England States. One evening he put up at a country tavern and was assigned a room adjoining one occupied by a young man sick unto death. The dying man's moans were distinctly heard by Judson, whose scepticism was not strong enough to keep him from musing on the question, "Is that young man prepared to die?"

During the night the groans ceased, and early next morning Judson arose, sought the landlord and asked:

"How is the young man?"

"He is dead."

"Who was he?"

"He had recently graduated from Brown, and his name was _____."

Judson was stunned, for the name was that of his sceptical friend. Abandoning his journey, he returned to his father's house a dazed, stricken man. The shock unsettled scepticism. He determined to make a thorough examination of the claims of Christianity upon his faith and conduct. He entered Andover Theological Seminary, not as a student for the ministry, not even as a Christian, but simply as a truth-seeker. What he sought for he found in Him who is the truth. He found more—the life and the way. He submitted to the truth, received the life and walked in the way with a martyr's spirit, and nigh often to the martyr's crown, until he heard the call, "Come up higher!" Then he departed from his earthly apostolate. He wrote no drama, but his life was a sublime spectacle. No crowds laughed at his wit or were thrilled at his delineation of human passion, but hundreds of men blessed him as their father in God.—*Youth's Companion*.

UNION IN THE FOREIGN FIELD.

There is no other place where the evils of sectarianism are so evident or the need for

Christian duty so pressing as on the foreign mission field. It is a long step towards union to secure a recognition of these evils and this crying need. The subject is having a very earnest and thorough discussion among the missionaries of China. One of the veterans of the Scotch Presbyterian Society, Dr. Williamson, has lately published a stirring paper in the January and February numbers of the Chinese Recorder. Among the reasons urging the missionaries in China to co-operate he mentions the magnitude of the work and the difficulties attending it. He calls it, with good reason, "the most stupendous task the church has ever faced." He regards the Chinese as the ablest and most unscrupulous of all the non-Christian nations. Nobody probably will dispute this estimate. It is startling to reflect that every year 4,500,000 people are born in China, while all the converts of Protestant missions do not number 4,500 per annum. How inexpressibly sad, then, how criminal is the waste of power which results from division! Dr. Williamson declares that the Chinese will not be bound by the creeds of the missionaries nor submit to foreign control in their churches. But he states the argument very pithily when he says:

"Were these creeds and formularies to be placed before ourselves to day, we would not accept of them as they stand. Why should we seek to place a yoke on China that we would not ourselves submit to?"

There are three branches of the Episcopal Church in China, eight kinds of Presbyterians, six of Methodists, two of Congregationalists—in all thirty-nine different societies represented, besides independent workers. Well does he exclaim, "What a spectacle to thoughtful Chinamen! No wonder they say to us, 'Agree among yourselves, and then we may listen to you.'"

How humiliated he must have felt when told by a Christian Chinaman: "We have considered the question of union, and we are prepared for it. It is you foreign missionaries who keep us apart."

A DAY IN JOPPA.

Landing at Joppa, Dr. Geikie begins his observations at once. Joppa is one of the oldest cities in the world, and the first possible landing place as one sails northward from Egypt. Yet there is difficulty in landing. Reefs of rocks defend the shore, the bay is shallow, sharks are not unknown, and the coast is much exposed. Your vessel anchors half a mile out at sea, and a throng of flatish-bottomed cobbles soon surround the ship to carry passengers through the opening in the reefs to land. A babel of cries, unintelligible to Western ears, fills the air; but by degrees the motley crowd of deck-passengers, of the most varied nationalities, veiled women, shawl

covered Arabs, black Nubians with their red fezes, brown Levantines, turbaned Syrians, or Egyptians with their flowing robes of all shades, all drift by degrees into the boats, and for a time at least, you see the last of their red or yellow slippers, and hear their noisy jargon no more. Then you, who have shrunk possibly from this crushing crowd of Orientals, have your turn, and the skillful and strong armed oarsmen whisk you through the opening in the reefs across the shallow harbor, and then suddenly when you are twenty or thirty yards of shore, you are seized, and carried in the bare arms or on the back of a boatman through the shallow water to the tumbled-down old quay built of stone from the ruins of Cæsarea, and at last you find yourself treading on the soil of the Holy Land.

Not a very dignified entrance, perhaps; but the boats could not approach closer and you have fared no worse than the bead eyed Greeks or the hooked nosed Romans did thousands of years ago! At one period Venice organized a spring and autumn packet-service (how strangely modern that sounds!) to Joppa and built a mole to protect the shipping; but since the reign of the "unspeakable Turk," everything has relapsed into a state of nature. And so from the earliest times Phœnician and Egyptians, Romans, and Crusader, English and American, all have to acknowledge the power of the treacherous waters.

BISHOP HANNINGTON'S FELLOW-MARTYRS.

English speaking people everywhere have heard the story of Bishop Hannington's work and martyrdom; but the story of his fellow-laborers and converts and friends is not so well known. It was a grand thing and a brave one for the Bishop to face without flinching the almost certainty of death; but it was at least, an equally grand thing for those thirty men, women and children, who clung to him in his last trial, to endure without shrinking the martyrdom they did endure. Just think of it! thirty souls gathered from a people whose law for ages has been utterly selfish and brutal, found at a few moments' notice willing to die for Christ. Hannington, as you know, fell by the spear of the executioner; for these was reserved a more bitter and painful death. Liberty was offered them if they gave up Christ; if they stood by him and His servant, they had no hope but the flame; and to that fiery death went those thirty—not one man women or child drew back. This is what Christ could do for the brutalized African. This is the heroic example which unknown soldiers from the dusky ranks of Uganda have given to the Church of Christ on earth to-day. Now go home and say you do not believe in Foreign missions. To say so, is to contradict the teachings of Christ's Church, even from her earliest days.—*Rev. Wm. S. Rainsford.*

The Presbyterian Record.

MONTREAL, MAY, 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

THE GENERAL ASSEMBLY meets in St. Andrew's Church, Kingston, on the 10th of June at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, eight days in advance. The conveners of standing committees should have their reports printed and ready to hand to the committee on Bills and Overtures at the second sederunt of the Assembly. The Committee on Business meets in St. Andrew's Church, on the 10th of June at 4 p.m. Certificates will be sent to clerks of Presbyteries for Commissioners; if more are required, application should be made at once to Dr. Reid.

WM. REID, DD., } Joint Clerks.
WM. FRASER, DD. }

Messrs. W. G. Craig and Donald Fraser, Kingston, are the Secretaries of the Committee to arrange for the accommodation of commissioners.

Literature.

THE SOUL OF MAN by DR. PAUL CARUS. OPEN COURT PUBLISHING COMPANY, CHICAGO. Mr. E. C. Hegeler of La Salle, Illinois, is a wealthy man, able to subsidize a philosopher and a publisher in setting forth his peculiar views of a refined pantheistic nature,

which though moderate in tone, utterly ignore revelation and profess to reconcile religion and science. Mr. Hegeler's philosopher is Dr. Paul Carus, a very able and scholarly man, devout even in his own way, and his book of physiological psychology, apart from his peculiar religious views, is worthy the attention of every student of philosophy,

MAY BLOSSOMS, by *Lilian*. A dainty collection of poems for the young. G. P. PUTNAM'S SONS, New York. Price \$1.00. Montreal: WM. FOSTER BROWN & Co.

ECCLESIASTIC REPORTS, &c. We acknowledge with thanks the receipt of the following valuable books of reference:—REPORTS OF THE SCHEMES OF THE CHURCH OF SCOTLAND, cloth, 1,150 pp., from Mr. J. B. Wilson, Edinburgh. ACTS AND PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, UNITED STATES, cloth, 714 pp., and REPORTS OF THE BOARDS OF SAME CHURCH, cloth, 1,000 pp., from Rev. Dr. W. H. Roberts, Cincinnati. ACTS AND PROCEEDINGS OF THE SYNOD OF THE REFORMED CHURCH IN AMERICA, pp. 450, from Rev. H. N. Cobb, D.D., New York. FOREIGN AND COLONIAL MISSIONARY REPORTS OF THE FREE CHURCH OF SCOTLAND, from Rev. Dr. George Smith, Edinburgh. REPORT OF BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, from Rev. Dr. J. B. Dales, Phila. PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST, pp. 324, from the C. M. Mission House, London.

MEETINGS OF PRESBYTERIES.

Barrie, 5th May, 11 a.m.
Wallace, St. Matthew's ch, 5th May, 11 a.m.
Lan and Renfrew, Carleton Place, 26th May, 10.30 a.m.
Stratford, Knox Ch., 12th May, 10.30 a.m.
Truro, 1st Presbyterian Hall, 5th May, 11 a.m.
Lindsay, Woodville, 26th May, 11 a.m.
Calgary, Banff, 9th Sept.
Maitland, Wingham, 12th May, 11.15 a.m.
Paris, Ingersoll, 7 July.
Quebec, Richmond, 13th May, 4 p.m.
Glenarry, Alexandria, 14th July 11 a.m.
Peterboro, St. Andrew's Ch., 7 July, 9.30 a.m.
Montreal, Convocation Hall, 23rd June, 10 a.m.
Brockville, Westport, 6th July, 8 p.m.
Guelph, Guelph, 19th May.
Huron, Exeter, 12th May, 10.30 a.m.
Minnedosa, Rapid City, 14th July, 7.30 p.m.
Regina, Whitewood, 8th July, 10 a.m.
Ottawa, St. Paul's Ch., 5th May, 10 a.m.
Kingston, Belleville, 7th July, 7.30 p.m.
Bruce, Southampton, 14th July 5, p.m.
London, St. Thomas, 14th July, 11 a.m.

SYNOD MEETINGS.

MONTREAL AND OTTAWA, in St Gabriel church, Montreal, 12th May, 8 p.m.

TORONTO AND KINGSTON, Lindsay, 12th May, 7.30 p.m. Conferance meeting on 11th at 7.30 p.m

Manitoba and the North-West Territories, Regina, 5th May.

Page for the Young.

LITTLE BY LITTLE.

Little by little all things grow,
Plants and trees from the seed we sow :
The beginning of life is under the ground,
In darkness and silence all profound ;
Then a tiny shoot comes up to the light
And the plant increases in beauty and might.

Little by little bad habits grow ;
How they began we scarcely know ;
A little wrong act, just one false word,
One pleasant drink in the wine-cup stirred,
Repeated once in a while and again,
And lo ! we are fast in a cruel chain.

Little by little good principles grow,
Steady and sure, though sometimes slow ;
A little act done because it is right
Soon comes to be choice—a real delight—
Till our second nature it grows to be,
And we walk in its light and liberty.

Little by little our life wears on ;
Days, weeks, and years, and the whole has gone ;
The days are made up of minutes so small,
To do our true work we have need of all.
Then carefully fill each tiny space
If you would have joy at the end of the race.

A NOBLE BOY.

Little James was one day sent with a pitcher for some water. He accidentally dropped the pitcher and broke it, and as it was a very valuable one, he felt very bad about it. As he stood looking sadly at the broken pieces, another boy came along and inquired what was the matter. James told him, and he said : " Well, go home and tell your mother that a boy threw a stone at you, and broke the pitcher."

" No, I shall go home and tell mother that I dropped it and broke it."

" But you will surely get whipped if you do. She will think that you were careless."

" I don't care if I do get whipped. I shall tell the truth. I would rather take a thousand whippings than tell a lie to my mother."

That was the right spirit, boys. No matter what wrong thing you have done, confess it, even if you are sure of being punished. As James said, it is better to be punished a thousand times than to tell one lie.

Never tell a lie, nor even part of a lie. Many boys (and girls too) will twist the truth, or tell a " white lie," as they call it ; but that is about as bad, and a great deal more cowardly, than to tell a plump, round lie. Liars are not believed, when they speak the truth. They are

shunned by the good, and despised by everybody.

A SAFE BANK

" Auntie," said little Alice, " when people put their money into a bank, do they worry about it because they're afraid it isn't safe?" Her aunt replied :

" That depends upon the character of the bank. If the officers who manage it are reliable men, those who place money there have no reason to fear for its safety."

" I thought so," said Alice, " And, auntie, I was thinking about my soul whether it is safe ; and I've given it to Jesus, and I feel as if it must be safe there, and I needn't worry about it. He will take care of it, won't he?"

" Yes, dear, it is perfectly safe in the hands of Jesus," replied her aunt.

BEST THINGS.

Children are very apt to like to possess the things that are the best, and we say to you, " Get the very best things that are to be had."

The best book is the Bible, because it is filled with the sayings of the wisest men and the sermons of the Saviour who loved us so much that he died for our redemption.

The best lessons that we can learn are those that we learn when Christ is our teacher, and the best hopes and aims that we can have are those that spring up in our souls when we give ourselves to Jesus and make up our minds to live to please him and for his glory.

The best love, and the strongest the world has ever known is the love of God to men and all this wonderful love merits your love in return. The Saviour is pleased when children seek after the best gifts and give the best things they have to Christ in return for them.

FOR THE GIRLS.—One is the kind that appears best abroad—the girls that are for parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining room, and all the precincts of home. They differ widely in character. One is often a torment at home ; and the other a blessing ; one is a moth consuming everything about her ; the other is a sunbeam, inspiring light and gladness all around her pathway. To which of these classes do you belong ?

Acknowledgements.

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Agent of the Church at Toronto.
Office 15 Toronto Street. Post Office
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ASSEMBLY FUND.

Received to 5th March, 1891, \$2293.83:
Lyn Caintown & Mallorytown, 6.00;
Dalhousie Mill, 1.00; Souris, 1.40;
Halifax, St Matthew's, 20.00; George-
town, 2.00; Malagawatch, 2.00; River
Dennis, 2.00; Mira, 5.00; Newcastle,
St James, 8.00; Montague, 6.00;
Bloomfield, 5.00; Glassville, 3.00; Cold-
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0.60; Upper Caledonia, 1.00; Lower
Caledonia, 0.50; East River, 20.00;
West River, 3.00; Amherst, St Steph's,
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Baltimore, 5.00; Waterloo, 2.10; Wil-
liamstown, St Andrew's, 4.00; Cedar-
ville and Esplin, 5.00; New Glasgow
& Rodney, 1.00; Clifford, 5.65; Brock-
ville, 1st ch, 13.36; West William,
3.00; East Hawkesbury, 3.00; Grafton,
5.00; Penetanguishene, 2.30; Kin-
cardine, Knox ch, 12.00; Alma, 2.75;
Nichol, 1.50; Vankleek Hill, 6.00;
Oshawa, 10.00; Belgrave, 2.00; St
George, 3.00; Cardinal, 4.00; Mains-
ville, 1.00; Fenelon Falls, 2.00; Somer-
ville, 2.00; Ottawa, Knox ch, 14.00;
Laskay, 2.00; West King, 11th Line,
2.00; Richmond Hill, 3.00; Thornhill,
3.00; Toronto, Erskine ch, 18.00;
Southampton, 9.00; North Gower and
Wellington, 5.00; Almonte, St John's,
10.00; Dunbarton, 2.00; Amherst Is'd,
2.00; Cornwall, Knox ch, 12.00; Wood-
stock, Knox ch, 12.00; Glen Sanfield,
2.00; Brantford, 1st ch, 5.00; Camden
8th & Tamworth, 1.00; Owen Sound,
Knox, 10.00; Rothsay, 2.00; North
Dawn, 2.00; Storrington &c., 5.00;
Montreal, St Paul's, 32.50; Langside,
1.00; East Gloucester, 4.00; Leslie-
ville, 6.00; Winnipeg, Knox ch, 20.00;
West Flamboro, 11.00; Toledo, 2.00;
Athens, 1.00; Woodstock, Chalmers
ch, 8.00; Montreal, Taylor ch, 5.00;
Russeltown, 3.00; English River and
Howick, 5.00; Cote des Neiges, 4.00;
Thorold, 2.50; Brandon, 5.00; Win-
chester, 5.00; Napanee, 4.00; Peter-
borough, St. Paul's, 3.00; Esquesing,
Boston, ch, 4.00; Ephrasia, 2.00;
Holland, 2.00; Palmerston, 5.00;
Woodbridge, 3.00; Ayr, Stanley st
ch, 2.00; Erin, 8.00; Alliston, 4.50;
Carluke, 3.40; Shelburne, 3.00; Gan-
annogue, 6.00; Bethesda, 1.00; Toron-
to, Chalmers ch, 12.00; Merrickville,
4.00; Belleville, St Andrew's, 10.00;
Mount Forest, 8.00; Wiarton, 2.00;
Keady, 4.00; Kingston, Cooke ch, 6.00;
Trenton, 5.00; McIntosh, 2.00; Bel-
more, 1.00; Strathroy, 6.00; Almonte,
St Andrew's, 12.00; Guelph, Chalm-
ers ch, 11.58; Teeswater, Zion ch, 0.50;
Garden Hill, 2.00; Aldborough, 8.50;
Ashfield, 3.00; Vaughan, St Andrew's,
5.00; Eglinton, 1.00; Mount Pleasant,
2.00; Burford, 2.00; Port Perry and
Prince Albert, 4.00; Hull, 1.75; Win-
nipeg, North ch, 5.00; Belleville,
John st ch, 13.00; Ospringe, 4.00;
Seaforth, 1st ch, 12.00; Toronto, St
Paul's, 2.00; Crambray, 2.00; Prim-
rose, 1.80; Osgoode Line, 3.00;
Vaughan, Knox ch, 5.00; Bolton,

Caven ch, 5.00; English Settlement,
7.00; Ottawa, St Paul's, 10.00; Brad-
ford, 2.16; W Guillimbury, 1st ch,
1.84; Ora, Esson ch, 2.00; Stayner,
4.24; Oro, Knox ch, 1.44; Kintore,
3.60; Chingouacousy, 1st ch, 5.00;
Feversham, 1.00; Elora, Chalmers ch,
6.00; Toronto, Knox ch, 36.00; Black-
heath, 2.68; E Seneca, 2.20; Hamil-
ton, McNab st ch, 19.23; Dundas,
10.80; Port Dover, 6.36; Vittoria, 2.96;
Thorold, 4.50; Burlington, 6.32; West
Flamboro, 7.52; Lynden, 1.00; Lyn-
doch, 1.96; Silver Hill, 3.08; Nelson,
1.80; Hamilton, St John's, 9.16; Ham-
ilton, Central ch, 32.04; Abingdon,
2.68; Amherstburg, 4.00; Tignish,
Montrose, Elmsdale, 3.00; Stewiacke,
5.00; Middle River, 3.00; Bridgetown &
Annapolis, 2.25; Scotchburn, 2.00;
Halifax, St John's, 12.00; St John's,
St Andrew's ch, 10.00; Mt Stewart &
W St Peter's, 3.00; West and Clyde
River, 3.00; Windsor, St John's, 7.50;
Leitch's Creek, 3.40; Prince William,
5.00; Loch Lomond, Framboise, 2.00;
Greenock, St Andrew's, 3.00; She-
mogue, Port Elgin, 2.00; Belfast, 4.00;
Alberton, 3.00; Clifton, 6.00; Boular-
derie, 3.00; Acadia, 5.00; Wallace, St
Matthews, 5.00; Nashwaak, Stanley,
2.00; Campbellton, 4.00; Lake Ains-
lie, 3.00; Galt, Central ch, 15.00;
Blythe, St Andrew's, 7.00; Wallace-
burg and Calvin ch, 7.00; Total,
\$3,378.89

HOME MISSION FUND.

Received to 5th March .. \$34,323.97
Lyn Caintown & Mallorytown 38.00
Lindsay SS .. 15.00
Hamilton, Knox .. 300.00
Dalhousie Mills .. 16.00
Norwich .. 25.30
Victoria and Dundas .. 13.15
N. Dickie, Truro, (N West) .. 62.50
Truro, 1st ch, (North West) .. 46.88
Several others (North West) .. 246.14
Rev J Goforth, Honan .. 10.00
Cobourg .. 135.60
Lingwick .. 8.00
North Easthope .. 50.00
Hampstead .. 14.00
Selkirk .. 6.50
Appleton .. 5.10
Craighurst .. 32.00
Shanks .. 23.45
Coldsprings .. 70.00
Baltimore .. 70.90
Waterloo .. 20.00
Hull .. 10.00
Late Wm Brunton, Ottawa .. 100.00
Cedarville and Espelin .. 10.00
Dunwich, Duffs .. 36.00
London, 1st ch SS .. 81.92
New Glasgow and Rodney .. 10.00
Clifford .. 40.00
Toronto, College st B Class .. 20.00
Chelsea and Cantley .. 5.00
Dunannon .. 5.00
Dunwich, Chalmers .. 25.00
Port Colborne .. 10.00
New Westminster, St Aw's SS .. 8.00
Brockville, 1st ch .. 140.00
Inwood .. 8.00
Wilton .. 2.00
Vernonville .. 34.00
West Williams .. 24.00
Ottawa, St Andrew's .. 654.94
East Hawkesbury .. 10.00
Whitewater Field .. 17.00
Amicus .. 10.00
Wick .. 52.00
Grafton .. 4.00
Merrickton .. 3.76
Penetanguishene SS .. 3.00
Wyebridge .. 3.00
Drayton SS .. 3.00

Balaklava .. 14.75
Port Colborne SS .. 2.00
Caledon East .. 8.00
Maple Valley .. 5.00
Port Arthur .. 69.00
Kincardine, Knox ch .. 135.00
Alma .. 12.00
Nichol .. 4.00
Oro, Willis ch .. 8.25
Vankleek Hill .. 34.00
Dutton .. 19.00
Oshawa .. 8.00
Hamilton, Central .. 146.73
Hamilton, Central SS .. 100.00
Ottawa, Bank st .. 107.00
Annan .. 31.69
Ayr, Home Mission Auxiliary .. 17.09
Belgrave .. 10.69
Hamilton, Erskine .. 24.00
Oro, Guthrie .. 5.00
Chilliwhack .. 14.00
St George .. 10.37
Fingal .. 80.00
Alice and Pettewawa .. 15.09
Cardinal .. 35.00
Mainsville .. 5.00
Fenelon Falls .. 4.00
Somerville .. 6.00
Dawn, Centre .. 2.00
Martintown, St Andrew's .. 3.00
Moosomin .. 10.00
Ottawa, Knox .. 13.00
Laskay .. 10.00
West King, 11th Line .. 10.00
West King, 9th Line .. 10.00
Richmond Hill .. 30.00
Thornhill .. 15.00
Toronto, Erskine .. 18.09
Ospringe .. 7.00
Southampton .. 80.00
Parkhill SS .. 10.00
St Mary's, 1st ch .. 54.66
Hillsburg .. 5.00
North Gower and Wellington .. 20.00
Almonte, St John's .. 80.00
Dunbarton .. 34.00
Dunbarton SS .. 19.00
Kincardine, Knox SS .. 15.00
Amherst Island .. 14.00
Port Perry and Prince Albert .. 30.00
Annprior .. 140.00
Greenbank .. 30.50
Carluke, St Paul's .. 44.00
Cornwall, Knox .. 90.00
Woodstock, Knox .. 205.00
Woodstock, Knox SS .. 50.00
Woodstock, Knox B Class .. 16.00
Woodstock, Knox ch Morning
Star Mission Band .. 27.50
Glen Sandfield .. 10.00
Brantford, 1st ch .. 90.00
Chesley .. 114.30
Berlin .. 25.00
D Stewart, Hampstead .. 25.00
Summerstown .. 10.00
Camden 8th and Tamworth .. 5.00
Owen Sound, Knox .. 60.00
Ramsay .. 8.00
Rothsay .. 11.00
Alton .. 2.40
North Dawn .. 2.00
Ratho .. 12.00
South Delaware .. 4.50
Montreal, St Paul's .. 850.00
Alliston .. 26.00
Manilla .. 2.00
North Delaware .. 2.50
Carlisle .. 25.00
Carlisle SS .. 5.00
Langside .. 4.00
Sault Ste Marie .. 32.00
East Templeton .. 10.00
L'Auge Gardien .. 5.00
West Flamboro .. 15.00
Leslieville .. 103.00
Manitou SS .. 30.00
Aldborough .. 30.00
Spencerville .. 50.00

Spencerville SS.....	10.00	Friend.....	7.00	Coldspring.....	32.00
Athens.....	15.00	Powassan.....	25.30	Baltimore.....	20.00
Woodstock, Chalmers.....	90.00	Orange Valley.....	8.13	Waterloo.....	10.00
Melbourne, Guthrie.....	4.00	Small sums.....	13.25	Hull.....	15.00
Russeltown.....	20.00	Gore Bay.....	20.75	London, 1st ch SS.....	30.00
English River and Howick.....	12.00	Mills.....	5.75	Cedarville and Esplin.....	25.00
St Sylvestre and L Leeds.....	6.00	I Lake.....	2.50	New Glasgow and Rodney... ..	11.00
Thorold.....	5.00	St Joseph's Island.....	25.00	Clifford.....	25.00
Brandon.....	80.00	Kagawong.....	5.50	Toronto College st ch B Class	20.00
Sturgeon Bay S.S.....	8.00	Blind River.....	22.00	Dungannon.....	18.00
Hyde Park.....	9.45	Thessalon.....	35.00	Brockville, 1st ch.....	79.00
Sutton.....	11.00	Ravenswood.....	4.50	Vernonville.....	10.00
Orms town.....	100.00	Woodland.....	12.00	Ottawa, St Andrew's.....	572.00
Mt Albert, L's B of Workers	5.00	Teeswater, Zion ch.....	0.75	East Hawkesbury.....	8.00
Winchester.....	60.00	Garden Hill.....	5.00	Dunwich, Chalmers.....	13.00
Stayner.....	35.00	Beamsville.....	30.00	Port Colborne.....	15.00
Lynden.....	10.00	Clinton.....	10.00	Wilton.....	5.00
Napanee.....	10.00	Ashfield.....	40.00	Chelsea and Cantley.....	2.50
Victoria, 1st ch.....	120.00	Vaughan, St Andrew's.....	50.00	Grafton.....	36.00
Gravenhurst.....	70.00	Hagersville.....	16.25	Merriton.....	3.50
Tottenham.....	17.00	Eganville and Scotch Bush..	20.00	Penetanguishene SS.....	2.00
Esquesing, Borton.....	40.00	Eglington.....	20.00	Wyebridge.....	3.00
Mrs. Nickles, Enniskillin... ..	1.00	Massey.....	13.50	Balaklava.....	7.08
Wallaceburg.....	25.60	Mount Pleasant.....	35.00	Port Colborne SS.....	2.00
Euphrasia.....	8.00	Lefroy.....	8.00	Maple Valley.....	5.00
Holland.....	6.00	Morrison.....	14.00	Port Arthur.....	40.00
Woodbridge.....	25.00	McDonald.....	10.00	Kincardine, Knox.....	34.00
Craigvale.....	9.00	Murray.....	17.00	Alma.....	5.00
Unionville.....	10.00	Orange Hall.....	8.00	Nichol.....	2.00
Fordwich.....	27.00	Dunnis.....	8.00	Dutton.....	7.00
Gorrie.....	5.60	Rydal Bank.....	10.00	Oshawa.....	50.00
Merrickville.....	7.00	Black River & Pt Alexander	5.00	Hamilton, Central ch.....	300.00
Rounthwaite.....	5.00	Peabody SS.....	2.80	Hamilton, Central ch SS....	100.00
Sunnidale.....	7.00	Dundas st ch.....	6.00	Ottawa, Bank st.....	103.00
Lake Road.....	10.25	Kamloops.....	8.90	Belgrave.....	14.00
Alisa Craig.....	20.00	Roxborough, Knox.....	8.00	Hamilton, Erskine.....	10.00
Toronto, St James Sq ch Boys		Cambray.....	3.00	St George.....	2.00
Miss Society.....	22.84	Warwick, Knox.....	14.25	Fingal.....	65.00
Carluke.....	5.00	Carlingford SS.....	6.50	Alice and Pettewawa.....	5.00
Shelbourne.....	95.00	Cookstown.....	15.00	Madoc, St Peter's.....	5.00
Erin.....	23.00	Primrose.....	12.00	Cardinal.....	33.00
Erin, S.S.....	3.00	Jasper.....	5.00	Mainsville.....	5.00
Guelph, St. Andrew's S.S.....	20.00	Mont'l, Calvin, St Henry's SS	10.00	Fenelon Falls.....	12.00
Guelph, St Aw's Home Miss B	5.00	Osgoode Line.....	12.00	Dawn, Centre.....	14.00
Gananogue.....	70.00	Vaughan, Knox.....	75.00	Martintown, St Andrews....	14.00
Hamilton, McNab.....	325.00	Bolton, Caven ch.....	100.00	Ottawa, Knox.....	183.00
Nepean.....	2.00	Clinton, Willis ch.....	110.10	Laskay.....	5.00
Lady Melville ch Brussels..	2.00	St. Thomas, Knox SS.....	20.00	W King, 11th Line.....	5.00
Bird's Hill, Union SS.....	2.00	Kintore.....	13.50	Richmond Hill.....	10.00
Bathesda.....	15.00	Belleville, John st.....	100.00	Thornhill.....	7.00
Belleville, St Andrew's.....	100.00	Doon.....	4.40	Toronto, Erskine.....	150.00
Ventnor.....	15.00	Chinguaeousy 1st ch.....	40.00	Osprings.....	6.00
Toronto, Chalmers.....	140.00	Nelson.....	6.00	Southampton.....	30.00
Stitsville.....	10.00	Mont'l Wom Miss Soc (N W)	44.00	North Gower and Wellington	30.00
Mount Forest.....	75.00	Montreal Crescent st SS....	50.00	Almonte, St John's.....	20.00
Kingston, St Andrew's.....	150.00	Feversham.....	10.00	Dunbarton.....	5.00
Ingersoll, St Paul's.....	9.50	East Normanby.....	2.00	Amherst Island.....	14.00
Keady.....	20.25	Churchill.....	40.00	Port Perry & Prince Albert	10.00
Indian Head.....	3.00	Elora Chalmers ch.....	38.00	Arnprior.....	120.00
Moosejaw.....	3.00	Parry Sound SS.....	4.00	Cornwall, Knox.....	48.00
Riversdale.....	10.00	Bervie.....	6.00	Woodstock, Knox.....	100.00
St Mary's Knox.....	41.00	Proof Line.....	31.00	Glen Sandfield.....	8.00
Trenton.....	20.00	St Vincent.....	5.00	Brantford 1st ch.....	25.00
London, King St.....	13.00	Sundry contributions per Rev		Chesley.....	23.31
Rev A G McLachlin.....	5.00	P M Morrison.....	137.49	Berlin.....	10.00
Port Albert.....	2.00	Blythe, St Andrew's.....	97.25	Summerstown.....	20.00
Gladstone.....	30.00	Blythe, St Andrew's SS.....	15.00	Camden 8th and Tamworth..	30.00
Westwood.....	25.00	Puslinch, Duff ch, No. 10 SS.	5.00	Owen Sound, Knox.....	50.00
Burk's Falls.....	18.12	Madoc, St Peter's.....	5.00	Storrington &c.....	10.00
Katrine.....	10.96	Bradford.....	25.00	North Dawn.....	12.00
Dwight.....	8.68	Mimosa.....	8.00	Ratho.....	4.00
Raymond.....	8.37			South Delaware.....	13.50
Strong.....	6.14		\$44,848.93	North Street.....	9.00
Sundridge.....	24.33			Pittsburg, St Johns.....	10.00
Emsdale.....	30.73			South Casselman.....	2.00
Cardwell.....	7.96			Somerville.....	7.00
Dunchurch.....	20.47			Montreal, St Paul's.....	850.00
Warren.....	13.00			Alliston.....	4.00
Ely.....	18.09			Manilla.....	1.00
Rosseau.....	10.67			North Delaware.....	5.00
Christie Roads.....	6.94			Langside.....	5.00
Parry Sound Road.....	16.51			Winnipeg, Knox.....	80.00
Rye.....	9.43			East Templeton.....	5.00
Coriger.....	7.94			L'Ange Gardien.....	3.00
Oakley.....	11.98			West Flamboro.....	15.00
Eagle Lake.....	10.20			Leslieville.....	45.00
Craft.....	14.35			Hyde Park.....	11.80
Commander.....	34.15			Spencerville.....	30.00

STIPEND AUGMENTATION FUND.

Received to 5th March.....	\$15,369.35
Lyn, Caintown & Malleryt'wn	34.00
Norwich.....	20.00
Hamilton, Knox.....	100.00
Dalhousie Mills.....	8.00
Camden and Newburgh.....	14.00
Victoria and Dundas.....	2.60
Cobourg.....	67.00
Lingwick.....	10.00
North Easthope.....	19.00
Hampstead.....	6.00
Appleton.....	15.00
Shanks.....	10.00

Spencerville SS	10.00	Victoria & Dundas	6.15	Ratho.....	8.00
Athens.....	10.00	River John, Christmas Tree..	9.02	South Delaware	1.00
Sutton.....	11.00	Rev. J. Goforth, Honan.....	15.00	South Casselman	5.00
Woodstock, Chalmers.....	10.00	Cobourg	85.60	North Street.....	2.00
St Silvestre & L Leeds.....	25.00	North Easthope.....	45.00	Montreal, St Paul's	400.00
Ormstown.....	80.00	Hampstead	16.75	Alliston	15.00
Russeltown.....	9.00	Oakville seed sowers, Miss. B.	5.00	Manilla.....	2.00
Laguerre.....	25.00	A Family, Minnedosa	20.00	North Delaware.....	2.50
New Glasgow	10.00	Craighurst	12.00	Carlisle	18.00
Thorold.....	5.00	Shanks	5.00	Carlisle SS	3.00
Brandon.....	45.00	Coldsprings.....	88.00	Rocky Saugeen	3.00
Winchester.....	10.00	Baltimore	32.00	Langside.....	3.00
Stayner.....	16.00	Waterloo.....	30.00	Leslieville	55.00
Lynden.....	5.00	Hull	7.00	Sturgeon Bay SS.....	8.00
Victoria 1st ch.....	35.00	Keady S.S.....	10.00	Hyde Park.....	7.70
Gravenhurst.....	15.00	Cedarville & Esplan.....	7.00	Sutton	10.00
Tottenham.....	8.00	Dunwich Duff.....	13.00	St Sylvestre and L Leeds...	5.00
Esquesing, Boston.....	15.90	Clifford	20.00	Montreal, Taylor	5.00
Wallaceburg.....	25.00	Toronto College st B. class..	10.00	Rockland SS.....	5.00
Euphrasia.....	15.00	Dunganannon.....	5.00	Ormstown.....	70.00
Holland.....	8.00	Dunwich, Chalmers	20.00	Russeltown.....	20.00
Woodbridge.....	20.00	New Westminster St Aw's SS	14.00	Friend, Ormstown.....	100.00
Craigvale.....	9.00	Brockville 1st ch.....	242.00	English River and Howick..	12.00
Unionville.....	8.25	Wilton	2.00	Montreal Wom Miss Society.	167.00
Merrickville.....	5.00	West Williams.....	20.00	Ormstown Village SS	2.88
Rounthwaite.....	10.00	Ottawa, St Andrews.....	300.00	Thorold	5.00
Sunnidale.....	5.00	Amicus	10.00	Mount Albert.....	5.75
Lake Road.....	2.53	Merritton	2.77	Winchester.....	40.00
Ailsa Craig	20.00	Wyebridge.....	3.00	Lynden	10.00
Carluke.....	5.00	Maple Valley.....	5.00	Napanee	10.00
Shelburne	7.00	Toronto St James sq ch, Boys		Victoria 1st ch.....	20.00
Erin.....	14.00	Miss. Band.....	10.00	Tottenham.....	17.00
Gananoque.....	45.00	Kincardine, Knox.....	5.90	Esquesing, Boston	46.00
Nepean.....	15.00	Alma	9.00	Mrs Nickle, Enniskillen....	1.00
Bethesda.....	10.00	Nichol.....	2.00	Euphrasia.....	8.00
Belleville, St Andrew's.....	10.00	Esquesing, Union ch	10.00	Holland.....	5.00
Ventnor.....	15.00	Oro Willis.....	8.25	Woodbridge.....	26.00
Toronto, Chalmers ch.....	100.00	Dutton	10.00	Craigvale.....	9.00
Mount Forest.....	45.00	Oshawa	30.00	Fordwich.....	19.00
Kingston, St Andrew's.....	150.00	Hamilton, Central	110.00	Gorrie	3.40
Warton.....	10.00	Hamilton, Central S.S.....	90.00	Pine Grove SS.....	12.00
Keady.....	3.50	Ottawa Bank.....	76.00	Rounthwaite.....	5.00
Riversdale.....	10.00	Annan.....	43.40	Alisa Craig.....	15.31
Trenton.....	25.00	Belgrave.....	2.00	Toronto, St James sq Boys	
London, King st.....	35.00	Hamilton, Erskine.....	24.00	Mission Society.....	40.00
Rev A G McLachlin.....	5.00	Avoca.....	1.15	Carluke.....	5.00
Port Albert.....	5.00	St. George.....	10.00	Shelburne.....	10.00
Strathroy	15.00	Fingal	55.00	Erin.....	15.00
Gladstone.....	20.00	Alice & Pettewawa.....	3.00	Gananoque.....	21.00
Westwood.....	25.00	Madoc, St Peter's.....	20.00	Lady Melville ch, Brussels..	2.00
North Luther.....	4.85	Mainsville.....	3.00	Hamilton, McNab st.....	155.00
Woodland.....	8.00	Fenelon Falls.....	5.00	Bethesda.....	15.00
Teeswater, Zion.....	0.25	Aldborough	24.00	Toronto, Chalmers.....	500.00
Garden Hill.....	5.00	Dawn Centre.....	3.00	Mount Forest	75.00
Beamsville.....	17.00	Lethbridge.....	21.73	Edin Mills	10.00
Clinton.....	4.00	Ottawa, Knox.....	87.00	Eva Cameron, Renfrew.....	9.00
Vaughan, St Andrew's.....	15.00	Laskay	10.00	E.A.....	1.00
Eganville and Scotch Bush..	15.00	West King 11th line.....	10.00	Keady.....	11.25
Eglington.....	5.00	West King 9th line.....	10.00	Riversdale.....	5.00
Chalk River & Pt Alexander	10.00	Richmond Hill	24.00	Trenton.....	10.00
Hamilton, St John's.....	20.00	Thornhill.....	20.00	Appin.....	3.00
Winnipeg, North.....	15.00	Toronto, Erskine.....	346.02	Bear Creek.....	16.00
Dundas st ch.....	7.00	Osprings	5.00	Brigden.....	14.00
Cambray	3.00	Southampton	24.00	Gladstone.....	10.00
Warwick, Knox.....	4.95	St Mary's 1st ch.....	33.99	Westwood	43.00
Manchester	9.00	Hillsburg SS.....	5.00	Longford.....	20.00
Cookstown.....	3.00	North Gower & Wellington..	5.00	Teeswater, Zion.....	0.75
Primrose.....	4.00	Dunbarton.....	20.00	Apple & Gravel Hill	8.00
Jasper	5.00	Dunbarton SS.....	10.00	Montreal, Crescent st ch....	100.00
Ottawa, St Paul's.....	25.00	Kincardine, Knox SS.....	15.00	Beamsville.....	20.00
Clinton, Willis.....	100.00	Amherst Island.....	4.00	Clinton.....	10.00
Belleville, John.....	100.00	Bradford SS.....	75.00	Ashfield.....	25.00
Chinguacousy 1st ch.....	20.00	Cornwall, Knox.....	50.00	Vaughan St Andw's.....	50.00
Nelson.....	4.00	Woodstock, Knox.....	40.00	Eglington.....	15.00
Prescott.....	32.00	Woodstock, Knox SS.....	34.00	Winnipeg, Knox ch. S.S.....	50.00
Churchill.....	17.00	Woodstock, Knox Morning		Dundas st ch.....	3.00
Elora, Chalmers.....	30.00	Star Miss Band.....	27.50	Roxborough, Knox.....	23.00
Blyth, St Andrew's.....	24.00	Glen Sandfield.....	2.00	Carlingford S.S.....	6.50
Bradford.....	15.00	Brantford 1st ch.....	89.43	Cookstown	7.00
		Montreal, Stanley St Miss B.	25.00	Mont'l, Calvin, St Henry's S.S	10.00
		Chesley.....	71.75	Vaughan, Knox.....	61.00
		Berlin.....	30.00	Bolton, Caven.....	25.00
		D Stewart, Hampstead.....	25.00	Knox College Alumina Ass'n	602.00
		Camden 8th and Tamworth ..	2.00	Ottawa, St Paul's S.S.....	10.00
		Owen Sound, Knox.....	30.00	Hurdman Budge S.S.....	14.00
		Rothsay.....	10.00	Lady—Nassagaweya.....	5.00
		Alton.....	4.90	Millbank.....	15.00
		North Dawn	2.00	Kintore.....	10.00

Belleville, John st.	35.00
Williamstown, St Andw's ...	71.00
Chinguacousy 1st ch.	40.00
Rockland.	6.00
St Louis de Gonzague.	6.00
Montreal, Crescent st ch, S.S.	50.00
Montreal, Wom, Miss, Society	6.00
Feversham.	7.00
Prescott.	30.00
Churchill.	20.00
Sydenham Union S.S.	4.30
Elora, Chalmers.	30.00
Elora, Chalmers S.S (China).	21.00
Bervie.	6.00
Port, Elgin Y. P. S. C. E.	3.00
Toronto, Bloor st S.S.	10.00
Blyth, St Andrew's.	80.00
Blyth, St Andrew's S.S.	15.00
Puslinch Duff, No 10, S.S.	7.00
Bradford.	15.00
Mimosa.	8.26
Caradoc, Cooke.	2.00
Wallaceburg & Calvin ch ...	20.00

INDORE COLLEGE

London 1st ch, S.S.	40.00
London Un. Meet'g Collect'n.	16.00
New Westminster, St Aw's S.S.	8.00
Mount Forest, S.S.	29.78
Kingston, Cooke ch. S.S.	8.30

KNOX COLLEGE FUND.

Hamilton, Knox, 50.00; Perth, St Andrew's 10.00; Cobourg, 20.00; North Easthope, 8.00; Hampstead, 1.50; Coldsprings, 23.00; Baltimore, 12.00; Waterloo, 3.00; Hull, 3.00; Cedarville and Esplin, 7.00; New Glasgow and Rodney, 3.00; Clifford, 15.00; Toronto, College st, B Class, 5.00; Dungannon, 2.30; Vernonville, 7.00; West Williams, 8.00; Grafton, 20.00; Penetanguishene, 6.00; Kincardine, Knox, 10.00; Alma, 5.35; Nichol, 2.00; Dutton, 6.00; Oshawa, 20.00; Ottawa, Bank st, 25.00; Oro, Guthrie, 4.00; Fenlon Falls, 3.00; Somerville, 2.00; Ottawa, Knox, 20.00; Laskay, 4.00; West King, 11th Line, 4.00; West King, 9th Line, 4.00; Richmond Hill, 9.00; Thornhill, 5.00; Toronto, Erskine, 125.00; Ospringe, 3.00; Southampton, 15.00; St Mary's 1st ch, 18.00; Woodstock, Knox, 69.77; Brantford 1st ch, 10.00; Chesley, 11.10; Dunbarton, 3.50; Alliston, 6.00; Manilla, 1.00; La Guerre, 2.00; West Flamboro, 12.00; Leslieville, 30.00; Aldborough, 10.00; Hyde Park, 4.67; Sutton, 1.00; Woodstock, Chalmers, 20.00; Thorold, 5.00; Stayner, 5.00; Lynden, 2.77; Napanee, 5.00; Tottenham, 7.00; Palmerston, 10.00; Woodbridge, 5.00; Sunnidale, 3.00; Carluke, 5.00; Shelburne, 5.00; Erin, 10.00; Hamilton, McNab st, 60.00; Bethesda, 2.00; Toronto, Chalmers, 45.00; Mount Forest, 10.00; Keady, 6.00; Riversdale, 2.00; Strathroy, 8.00; Woodland, 5.00; Garden Hill, 2.00; Ashfield, 17.00; Eglington, 5.00; Dundas, stch 4.00; Cambray 3.00; Cocks-town, 2.00; Primrose, 5.00; Vaughan, Knox, 23.00; Bolton, Caven, 17.52; Clinton, Willis, 30.00; Kintore, 6.00; Belleville, John st, 20.00; Chinguacousy, 1st, 10.00; Churchill, 10.00; Elora, Chalmers, 20.00; Blyth, St Andrew's, 15.00; Bradford, 4.00; Mimosa, 4.00; Wallaceburg and Calvin, 10.00.

KNOX COLLEGE BURSARY FUND.

Hamilton, Central SS.	\$ 60.00
Toronto, Knox.	120.00

QUEEN'S COLLEGE FUND.

Lyn, Caintown and Mallerytown, 6.

00; Perth, St Andrew's, 10.00; Cobourg, 20.00; North Easthope, 4.00; Ottawa, St Andrew's, 50.00; Kincardine, Knox, 10.00; Cardinal, 5.00; Mainsville, 4.00; Woodstock, Knox, 25.00; Dunbarton, 3.50; Camden and Tamworth, 1.00; Langside, 1.00; Stayner, 5.00; Woodbridge, 2.00; Trenton, 5.00; Vaughan, St And's, 20.00; Belleville, John st, 60.00; Belleville, St Andrew's, 25.00; Blyth, St Andrew's, 3.00.

MONTREAL COLLEGE FUND.

Hamilton, Knox, \$40.00; Perth, St Andrew's, 10.00; North Easthope, 4.00; Brockville, 1st, 40.00; Ottawa, St Andrew's, 50.00; East Hawkesbury, 6.00; Vankleek Hill, 12.00; Ottawa, Bank, st, 25.00; Glen Sandfield, 1.00; Langside, 1.00; Morewood, 10.00; Hamilton, McNab st, 20.00; Winchester, 15.00.

COLIGNY COLLEGE—OTTAWA.

Manilla. \$ 1.00

MANITOBA COLLEGE FUND.

Received to 6th of March... \$2613.81
Lyn, Caintown & Mallerytown, 9.00; Hamilton, Knox, 25.00; Dalhousie Mills, 2.00; Cobourg, 20.00; North Easthope, 4.00; Hampstead, 1.00; Coldsprings, 22.00; Baltimore, 10.00; Waterloo, 2.00; Cedarville and Esplin, 3.00; Dunwich, Duff, 7.00; New Glasgow and Rodney, 3.00; Clifford, 5.00; Toronto, College st ch B Class, 3.00; Dunwich, Chalmers, 3.32; Brockville 1st, 25.00; West Williams, 4.00; Ottawa, St Andrew's, 50.00; Grafton, 20.00; Hills Green, 2.19; Alma, 1.00; Nichol, 1.00; Oshawa, 15.00; Hamilton, Central, 40.00; Ottawa, Bank st, 40.00; Cardinal, 5.00; Somerville, 1.00; Ottawa, Knox, 20.00; Laskay, 2.00; West King 11th Line, 1.00; West King 9th Line, 4.00; Richmond Hill, 4.00; Thornhill, 5.00; Toronto, Erskine, 50.00; Southampton, 10.00; St Mary's 1st, 8.00; Almonte, St John's 10.00; Cornwall, Knox, 20.00; D Stewart, Hampstead, 5.00; Alliston, 7.07; Langside, 1.00; West Flamboro, 3.00; Leslieville, 15.00; Stayner, 5.00; Lynden, 1.00; Tottenham, 5.00; Rounthwaite, 10.00; Erin, 5.00; Hamilton, McNab st, 30.00; Bethesda, 3.00; Toronto, Chalmers, 30.00; Mount Forest, 10.13; Riversdale, 1.00; Strathroy, 5.00; North Luther, 4.00; Vaughan, St Andrew's, 10.00; Eglington, 4.00; Hamilton, St John's, 11.00; Roxborough, Knox, 6.00; Primrose, 4.00; Clinton, Willis, 10.00; Belleville, John st, 20.00; Chinguacousy 1st, 7.00; Elora, Chalmers, 4.00; Blyth, St Andrew's, 8.00; Bradford, 4.00; Mimosa, 2.00; Wallaceburg & Calvin, 5.00. Total \$3285.67.

KNOX COLLEGE ENDOWMENT FUND.

Binbrook, \$16.00; Thos Spears, Cobourg, 10.00; Kintore, 3.00; Jas Troup, Holstein, 2.00; Jas Skene, Latona, 1.00; David, Scott, Oshawa, 5.00; Norwich, 10.00; Chatsworth, 28.25; J Strath, Windsor, 8.00; W Purvis, Hanover, 1.00; Rev A Gilray, Toronto, 32.00; Bradford, 6.00; Thos Mitchell, Toronto, 2.00.

WIDOWS & ORPHANS FUND

Received to 5th March.... \$ 3,435.27
Lyn, Caintown, and Mallerytown 8.00;

Norwich 11.75; Hamilton, Knox, 50.00; Dalhousie Mills, 2.00; Latona, 1.00; Cobourg, 15.00; Coldsprings, 10.00; Baltimore, 6.00; Waterloo, 2.00; Williamstown, St Aw's, 4.00; Cedarville & Esplin, 4.00; New Glasgow & Rodney, 3.00; Clifford, 10.00; New Westminster, St Andrew's S. S. 8.00; Brockville 1st, 22.00; West Williams, 6.00; Ottawa, St Andrew's, 180.00; East Hawkesbury, 3.00; Penetanguishene, 7.00; Grafton 15.00; Kincardine, Knox, 10.00; Alma, 5.00; Nichol 1.04; Vankleek Hill, 11.00; Oshawa, 10.00; Ottawa, Bank st, 25.00; Belgrave, 1.00; Dutton, 6.00; Pemroke, 10.00; Alice & Petewawa, 3.00; Cardinal, 10.00; Mainsville, 4.00; Fenelon, Falls, 3.00; Somerville, 2.00; Ottawa, Knox, 20.00; Laskay, 2.00; West King, 9th line, 2.00; West King, 11th Line, 2.00; Richmond Hill, 5.00; Thornhill, 4.00; Toronto, Erskine, 16.00; Ospringe, 3.00; Southampton, 10.00; St Mary's, 1st, 5.00; Almonte, St John's, 20.00; Dunbart'n, 2.15; Amherst Island, 3.00; Carluke, St Paul's, 15.00; Cornwall, Knox, 12.00; Glen Sandfield, 2.00; Brantford, 1st, 10.00; Chesley, 16.35; Berlin, 6.00; Camden and Tamworth, 1.00; Montreal, St Paul's, 90.00; Alliston, 13.00; Manilla, 1.00; Langside, 2.00; West Flamboro, 4.00; Leslieville, 20.00; Aldborough, 10.00; Toledo, 6.00; Woodstock, Chalmers, 10.00; Russelltown, 10.00; English River & Howick, 5.00; Thorold, 2.50; Brandon, 14.00; Winchester, 10.00; Stayner, 8.00; Lynden, 1.00; Napanee 5.00; Tottenham, 5.00; Esquesing, Boston, 10.00; Woodbridge, 7.00; Craigvale, 9.00; Rounthwaite, 5.00; Carluke, 4.00; Shelburne, 5.00; Erin, 7.00; Gananoque, 12.00; Hamilton, McNab, 24.00; Bethesda, 6.00; Toronto, Chalmers, 20.00; Mount Forest, 14.00; Keady, 4.25; Trenton, 5.00; Port Albert, 1.00; Strathroy, 9.00; North Luther, 4.00; Woodlands, 5.00; Garden Hill, 2.00; Beamsville, 5.00; Clinton, 3.00; Ashfield, 10.00; Eglington, 5.00; Hamilton, St John's 11.00; Toronto, St Paul's, 3.00; Dundas, 5.00; Cambray, 3.00; Cookstown, 3.00; Primrose, 2.00; English Settlement, 11.00; Kintore, 4.00; Belleville, John st, 26.00; Chinguacousy 1st, 10.00; Nelson, 4.00; Feversham, 1.00; Elora, Chalmers, 5.00; Blyth, St Andrew's, 20.00; Bradford, 4.00; Wallaceburg and Calvin, 6.60. Total \$4571.27.

Ministers Rates.

Received to 5th March.... \$2641.00
Revs. William Peattie, A Mackay, S Young, R Leask, R Moodie, S W Fisher, H Currie, W Hodnett, H Gracey, W F Allan, J A McConnell, T R Shearer, J B McLaren, H Sinclair, J W Penman, Dr Proudfoot, \$8, each—\$128. J M Munro, 10.00; J McMillan, 10.00; Jas Fergusson, 20.00; G Ballantyne, 10.00; J Hastie, 10.00. Total \$2859.00.

AGED AND INFIRM MINISTERS FUND.

Received to 5th of March... \$7146.74
Lyn, Caintown, and Mallerytown, 8.00; Norwich, 10.00; Hamilton, Knox, 75.00; Dalhousie Mills, 4.00; Victoria, and Dundas, 6.95; Cobourg, 25.00; Coldsprings, 22.00; Baltimore, 12.00; Waterloo, 4.00; London 1st SS, 20.00; Cedarville and Esplin, 4.00; New Glasgow and Rodney, 5.00; Clifford, 10.00; Dungannon, 2.60;

New Westminster, St Andrew's SS, 4.00; Brockville, 1st 45.00; Vernonville, 7.00; Sydenham, St Paul's, 7.60; West Williams, 8.00; Ottawa, St Andrew's, 50.00; East Hawksbury, 3.00; Grafton, 20.00; Penetanguishene, 7.00; Hills Green, 2.42; Kincardine, Knox, 20.00; Alma, 6.00; Nichol, 1.50; Vankleek Hill, 12.00; Dutton, 5.00; Oshawa, 25.00; Ottawa, Bank st, 75.00; Belgrave, 1.00; Hamilton, Erskine, 10.00; Chilliwhack, 4.00; Pembroke, 17.25; Alice and Pettewawa, 3.00; Cardinal, 15.00; Mainsville, 4.00; Fenelon Falls, 3.00; Somerville, 2.00; Colborne, Willing Workers, 6.00; Dawn Centre, 2.21; Ottawa, Knox, 25.00; Laskay, 2.00; West King, 11th Line, 2.00; West King, 9th Line, 2.00; Richmond Hill, 5.00; Thornhill, 5.00; Toronto, Erskine, 65.00; Osprings, 3.00; Southampton, 20.00; St Mary's 1st 5.00; North Gower and Wellington, 3.50; Almonte, St John's, 46.00; Dunbarton, 6.00; Kippen, 5.60; Amherst Island, 3.00; Port Hope, 1st, 20.61; Cornwall, Knox, 6.00; Woodstock, Knox, 50.00; Glen Sandfield, 3.00; Brantford, 1st, 10.00; Chesley, 7.35; Berlin, 5.00; Camden and Tamworth, 1.00; Rothsay, 5.00; Montreal, St Paul's, 200.00; Alliston, 7.00; Manilla, 1.60; Langsda, 2.00; West Flamboro, 8.00; Leslieville, 25.00; Aldborough, 10.00; Hyde Park, 12.23; Woodstock, 10.00; Ormstown, 25.00; Russelltown, 10.00; English River and Howick, 4.78; Thorold, 2.00; Brandon, 22.00; Winchester, 10.00; Stayner, 11.50; Lynden, 2.00; Napanee, 10.00; Victoria, 1st, 10.00; Tottenham, 5.00; Esquessing, Boston, 13.00; Woodbridge, 10.00; Craigvale, 9.00; Unionville, 10.00; Rounthwaite, 5.00; Sunnidale, 3.00; Lake Road, 4.60; Carluke, 4.00; Shelbourne, 7.00; Erin, 10.00; Gananoque, 20.00; Bethesda, 6.00; Toronto, Chalmers, 40.00; Mount Forest, 20.00; Keady, 5.00; Riversdale, 2.00; Trenton, 5.00; Port Albert, 1.00; Gladstone, 3.00; Westwood, 8.00; North Luther, 4.00; Woodland, 5.45; Garden Hill, 2.00; Apple and Gravel Hill, 4.00; Beamsville, 5.00; Clinton, 3.00; Ashfield, 10.00; Vaughan, St Andrew's, 20.00; Eglington, 10.00; Hamilton, St John's, 22.00; Toronto, St Paul's, 3.00; Dundas, st, 5.00; Roxborough, Knox, 15.00; Cambray, 3.00; Cookstown, 3.00; Primrose, 2.00; Montreal, Calvin, St Henry's, SS, 10.00; English Settlement, 13.00; Kintore, 8.00; Belleville, John, st, 26.00; Doon, 3.60; Chinguacousy, 1st, 13.00; Nelson, 4.00; Lachine, St Andrew's, 46.30; Feversham, 1.00; Churchill, 6.70; Elora, Chalmers, 18.00; St Vincent, 4.00; Belleville, St Andrew's, 20.00; Blyth, St Andrew's, 30.15; Bradford, 8.00; Wallaceburg and Calvin, 20.00. Total \$8948.04.

Ministers Rates.

Received to March, 5th.....\$1893.37.
Revs. A Mackay, 4.50; S Young, 4.00; R Leask, (3 yrs) 9.75; J Lees, 3.00; R Moodie, 3.75; S W Fisher, 4.00; H Currie, 4.00; J M Munroe, 4.00; W Hodnott, 4.00; A Urquhart, (2 yrs) 7.00; J B Hamilton, (2 yrs) 7.25; J McMillan, 14.00; J F McLaren, 3.75; H Gracey, 6.50; W F Allan, 3.75; J Milloy, (2 yrs) 7.00; J A McConnell, 3.50; T R Shearer, 4.15; J B McLaren, 4.35; Jas Ferguson, 5.00; H Sinclair, 2.00; J W Pen-

man, 3.75; G Ballantyne, 3.75; Dr Proudfoot, 6.00; J Hastie, 6.00. Total \$2022.12.

AGED AND INFIRM MINISTERS ENDOWMENT FUND.

Paul Campbell, Toronto.....\$ 100.00
Andrew Jeffrey, Toronto..... 34.00
J Bruce, Toronto, 35.00
R Donald, Toronto..... 100.00
Quebec 162.00
Montreal 151.00
Thos Davidson, Montreal... 34.00
Hamilton..... 10.00
Bruce Brough, Toronto..... 5.00

NEW HEBRIDES TRINIDAD & DAY SPRING

Lindsay S.S., native teacher
New Hebrides\$ 25.00
Perth St Andrew's S.S., Trinidad 25.00
Woodstock, Knox ch SS, Day Spring..... 12.00
Chippawa S.S., Trinidad..... 5.00

JEWISH MISSION.

Amicus\$ 10.00
Vaughan, Knox 20.00
Clinton, Willis 5.00
Halifax, St John's. 1.00

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Hamilton, Knox, \$20.75; London, 1st S.S, 15.00; New Westminster, St Andrew's S.S, 4.00; Parkhill S.S, 10.00; Hamilton, Erskine, 5.00; Woodstock Knox S.S, 20.00; Woodbridge, 7.00; Toronto, St James sq. Boy Miss. Soc. 15.00; Toronto, Central, 21.55; Clinton, Willis, 20.15;

HONAN SUFFERERS.

Friends per Rev A B Winchester \$29.30; Lethbridge, 2.00; Friends in Simcoe, 18.25; Friend, London 1st, 5.00;

SPRINGHILL DISASTER

Toronto, St. Andrew's \$400.00; Toronto, Erskine, 72.75; Toronto, Knox, 150.50; Toronto, Bloor st, 136.00; Gananoque, 35.00; Parkdale, 86.34; Alex Taylor, Dromore, 5.00; Toronto, St Mark's, 13.00;

HALIFAX COLLEGE FUND.

Laegside.....\$ 1.00

LUMBERMAN'S MISSION

Cornwall, Knox,\$ 10.00

MARITIME PROVINCES.

Received during March by Rev P.M. Morrison, agent at Halifax 39 Duke st, P O Box 333.

Foreign Missions.

Previously acknowledged..\$22,856.70
Dalhousie 16.62
Tignish Montrose & Elmsdale 30.78
Stewiacke 26.60
St. James, Dartmouth Y. P. S. C. E. 20.00
Strathalbyn 20.00
Woodville & Little Sands... 3.55
Bridgetown & Annapolis 7.00
Mt Stewart & West St Peters 83.00
St. John's, Halifax 100.00
Port Elgin..... 5.50
Brookfield S.S, St. John's N'd for Miss. S 4.25
St. Andrew's, St. John's, N'd 40.00
Buctouche..... 18.00

West & Clyde Rivers..... 25.00
St. John's, Windsor..... 45.00
Springhill 25.00
St. John's, St. John..... 2.00
Leitch's Creek 3.40
Elmsdale 10.00
St. Paul's S.S, Truro..... 40.00
Clifton and Granville..... 126.00
Rev. A. Sterling..... 25.00
Prince William..... 38.00
Mrs M Macleod, for Miss. S. 2.00
James Ramsay, Princetown, P.E.I. 10.00
Loch, Lomand & Framboise.. 35.00
Belfast, P. E. Island..... 90.00
Miss Bartlett's class Mission School, Charlottetown..... 3.00
East River, Pictou..... 40.00
Penny a week Soc. Bequest Mrs. A. McMillan..... 30.00
Thos McKelvie, Rockland... 10.00
Elmsdale S.S..... 20.00
Lunenburg S.S. 84.00
Miss Band..... 25.00
Alberton, P. E. I..... 65.00
Brackley, Point Road 5.00
Springside..... 51.00
Sydney Mines..... 15.00
Grove S.S, Richmond .. 45.00
St. Mathew's, Wallace..... 37.00
In Memory of late Rev. Wm. Duff..... 50.00
Acadia ad'l..... 7.00
Knox, Pictou L. M. & B. Soc. 15.00
Thorburn & Sutherl'd s River 37.00
Nashwaak & Stanley..... 6.00
Grand River..... 10.00
New Kincardine..... 23.18
A freind..... 0.75
William McCarty, Shut H'br 5.00
Floras, Miss Box..... 66
Kentville..... 30.00
Campbellton..... 23.00
Nine Mile River S.S..... 7.35
Knox, Wallace..... 38.00
St. Paul's, Truro..... 40.00
Richmond Bay, West..... 45.00
\$24,485.34

HOME MISSIONS.

Previously acknowledged..\$3,794.50
Dalhousie 3.34
Tignish M'trose & Elmsdale 8.00
Strathalbyn..... 10.00
Middle River..... 6.00
Bridgetown & Annapolis..... 10.00
Mt. Stewart & West St. Peters 26.00
St. John's, Halifax .. 50.00
St. Andrew's, St. John's, N'd 40.00
Buctouche 9.00
Richmond Bay (repayment).. 10.00
St. John's, Windsor..... 50.00
Milford & Gay's River 50.00
Leitch's Creek 3.40
Prince William 25.00
Tryon & Bonshaw 5.00
Mrs. M. Macleod..... 1.00
Greenock, St. Andrew, N.B. 6.00
Belfast, P. E. I..... 10.00
East River, Pictou..... 45.00
bequest Mrs. A. McMillan 30.00
Alberton, P. E. I..... 28.00
Brackley, Point Road 1.75
Springside..... 30.00
Sydney Mines..... 15.00
Grove S.S, Richmond..... 30.00
Acadia 40.00
St. Mathew's, Wallace..... 30.00
L. M. Soc, Wentworth..... 6.00
Westchester 2.00
Nashwaak & Stanley 6.00
Grand River 10.00
New Kincardine 25.32
A Freind..... 25
Sheet Hbr, William McCarty 5.00

Kentville	16.50
Nine Mile River.....	8.00
St. Paul's, Truro	40.00
Richmond Bay, West	20.00
West & Clyde Rivers	15.00

For the North-West.

Dalhousie	17.49
Stewiacke.	15.00
St. John's, Windsor	24.00
East River, Pictou	15.00
Springside	1.00
Acadia	15.00
Richm'nd Bay West—A Lady of Lot 14.....	50.00

\$9,659.05

NOTE.—The monies acknowledged last month from Cavendish should have been from *Cavendish and New Glasgow*. The bequest to Home Missions from Mrs. Charles Clark should have been from *Mrs. Andrew Clark*.

Augmentation Fund.

Previously acknowledged..	\$4064.32
Dalhousie.....	12.05
Tignish, Montrose & Elmsdale	25.00
Merigomish	18.00
Strathalbyn	40.00
Middle River	22.00
Woodville and Little Sands..	6.86
Mt Stewart & West St Peters	20.00
St Andrew's St John's Nfd..	30.00
Shubenacadie.....	25.02
West and Clyde Rivers.....	40.00
St John's, Windsor	100.00
Leitch's Creek.....	25.00
St David's, St John adl to \$153 April last.....	12.00
Clifton and Granville.....	40.00
Prince William	47.00
Tryon and Bonshaw.....	30.00
St Paul's, Woodstock	27.33
North Shore & North River.	15.00
West Cape and Campbellton.	10.00
Mabou.....	21.50
Shemogue and Port Elgin...	21.00
Belfast, P E Island	50.00
East River, Pictou	65.00
Lunenburg.....	105.00
Lower Stewiacke.....	27.00
Alberton, PEI.....	50.00
Brackley Point Road.....	5.00
Sydney Mines.....	20.00
Acadia.....	20.00
St Matthew's, Wallace.....	35.00
Economy.....	23.00
Springhill.....	50.00
Nashwaak and Stanley.....	43.00
St James and Union.....	25.00
Chipman.....	40.00
Grand River.....	24.00
Spry Bay.....	6.69
Kentville.....	25.00
Campbellton	51.00
Upper Londonderry.....	55.00
Cape North.....	20.00
Springfield and Studholm..	20.00
Noel.....	30.00
Nine Mile River.....	4.23
Knox, Wallace.....	35.00
Black River and Napan.....	25.50
St Paul's, Truro.....	75.00
Clyde River Shel Co.....	15.00
Richmond Bay West.....	25.00
Stewiacke.....	10.00

\$5,631 59

College Fund.

Previously acknowledged....	\$8709.12
Dalhousie, 6.00; Tignish Montrose and Elmsdale, 5.00; Coupons Guys- boro Debentures, 60.00; Coupons City of Toronto Debentures, 174.00; Stewiacke, 11.00; Strathalbyn, 15.00;	

Middle River, CB, 2.00; Mt Stewart and West St Peter's, 17.83; Scotsburn, 4.00; St John's, Halifax, 50.00; West and Clyde Rivers, 15.00; St John's, Windsor, 15.00; Springhill, 22.50; St John's, St John, 1.00; Leitch's, Creek, 4.00; New London and Kensington, 17.00; Elmsdale, 7.00; Int L W Johnston, 210.00; Clifton and Granville, 5.00; Prince William, 21.00; Boularderie, 10.00; Loch Lomond and Framboise, 5.00; Shemogue and Port Elgin, 5.50; Bel- fast, PE Island, 20.00; East River Pictou, 44.00; Alberton, PEI, 18.30; Brackley Point Road, 1.25; Spring- side 2.00; Int Moncton Church, 285. 00; Sydney Mines, 10.00; Acadia, 20.00; St Matthew's, Wallace, 12.00; Knox, Pictou, 24.75; Nashwaak, and Stanley, 3.00; Dr Pollok, 250.00; Geo H Moser, Sheet Harbor, 5.00; Kentville, 8.00; Campbellton, 5.00; Nine Mile River, 5.00; Richmond, Bay West; 5.00. Total \$10,110.25.

BURSARY FUND.

Previously acknowledged....\$894.13
Tignish Montrose and Elmsdale, 7.22;
Stewiacke, 5.00; St John's, Windsor,
10.00; Mrs M Macleod, 0.50; Spring-
side, 5.00; Grove SS, Richmond, 6.66;
Acadia, 10.00. Total \$938.52.

MANITOBA COLLEGE.

Previously acknowledged....	\$236.82
Stewiacke, 5.00; Strathalbyn, 5.00	
Middle River, 2.00; St John's, Hal-	
ifax, 15.00; Clifton, 10.00; Acadia,	
15.00; St Matthew's, Wallace, 5.00.	
Total 293.82.	

AGED MINISTERS' FUND.

Previously acknowledged... \$2482.20
Stewiacke, 10.00; Strathalbyn, 5.00;
Middle River, 5.00; Bridgetown and
Annapolis, 5.00; Mt Stewart and
West St Peter's, 4.00; St John's,
Halifax, 9.55; Rev Malcolm Camp-
bell, (Rate) 3.50; Rev J M Robinson,
(Rate) 7.50; St John's, Windsor, 10.00;
Leitch's Creek, 3.40; Int J A G
Campbell, 34.00; Clifton and Gran-
ville, 2.00; Prince William, 5.00;
Loch Lomond and Flamboise, 8.00;
Int H C Barnaby, 37.50; Belfast, P
EI, 10.00; Rev A McLean Sinclair,
9.00; East River, Pictou, 2.00; Syd-
ney Mines, 4.00; Acadia, 5.00; Rev
H B McKay, (Rate) 3.50; Boularderie,
5.00; J A B, 5.00; Kentville, 7.00;
Rev M McLeod (Rate) 3.50; Lake
Ainslie, 4.00; Int Rev J D Murray,
30.00; Knox, Wallace, 7.00. Total
\$2,726.65.

FRENCH EVANGELIZATION.

Received by the Rev. Robert H. Warden, D.D., 198, St. James St., Treasurer, to April 6th, 1891.

Ordinary Fund.

Already acknowledged....	\$17180.95
Orms town	109.58
New Glasgow and Rodney.	5.00
Danforth, Chalmers SS	7.00
Pickering, St Andrew's	10.00
Hull	5.00
Campbellton, NB Soc of CE.	5.00
E Seneca	4.00
Whitewood, N W T.....	4.00
St Henri SS.....	10.00
Hampstead	2.50
North Easthope.....	30.00
Cebourg.....	35.00
Russeltown	10.00

St Sylvestre and Lower Leeds	5.00
English River and Howick...	12.00
J R W Grinnell, Ia, U S.....	2.50
Vankleek Hill.....	30.00
Cumberland and Rockland...	30.00
Thomas Weir, Spencerville	2.00
J H Rankin, Windsor Mills, Q	2.00
Belgrave, Knox.....	2.00
James M Smith, Boston.....	25.00
Ottawa, Knox.....	25.00
Allan's Corner's	7.72
Ratho.....	6.00
Rothsay, Calvin.....	5.00
Rev A Hamilton, Whitewood	5.00
Erin, Burns ch	12.00
Erin, Burns ch SS	3.00
Roseberry, Man	1.00
Montreal, St Pauls.....	100.00
Mrs S H Marshall Woodlands	50.00
Fenelon Falls.....	3.00
Somerville	2.00
Limehouse S S.....	5.00
Woodstock, O, Knox S S.....	10.00
Victoria, B C, First Ch.....	15.00
Amherst Island	3.00
Spencerville SS.....	10.00
Fordwich	31.00
Gorrie	1.00
Montreal, Chalmers C End S.	7.50
Lochbroom C End Soc.....	5.00
Motherwell.....	10.00
A Cornwall Disciple	15.00
Montreal, Crescent St SS	30.00
Wm Urquhart, Sea View, NS	10.00
South Mountain SS.....	5.00
Kintore.....	8.00
London, Knox Y P S C E ...	5.00
J Barclay, Cartwright	1.00
W J Beacock, Cartwright....	1.00
S F Ferguson, Cartwright....	2.00
J Sanderson, Cartwright.....	2.00
Jas Kinnear, Kinnear's Mills	10.00
Athelstan.....	25.00
Elgin.....	10.00
Charlottetown, Zion SS.....	4.72
W A Copeland, Collingwood ..	5.00
H Dunlap, Middle Stewiacke	5.00
Jane Richards, Chater	10.00
Ottawa, Erskine ch.....	9.00
Ottawa, Erskine SS.....	8.50
Geo D Ferguson, Fergus....	200.0

Per Rev. P. M. Morrison, Halifax:—

Dalhousie, N B.....	20.50
Tignish, Montrose & Elmsd'le	10.00
Wm McKeen, Gays River....	2.00
Merigomish.....	3.00
Stewiacke.....	8.50
Middle River, C B	5.00
Mt Stewart and W St Peter's	20.00
Halifax, St John's.....	20.00
West and Clyde Rivers.....	10.00
Windsor, St John's.....	15.00
Leitch's Creek.....	3.40
Elmsdale.....	5.35
Prince William.....	5.00
Mrs M MacLeod.....	1.00
Boularderie.....	15.00
Jas Ramsay, Princeton, PEI	10.00
Loch Lomond and Framboise	15.00
Belfast, P E I.....	10.00
East River, Pictou.....	10.00
Alberton.....	10.00
Brackley, 1st Road	4.50
Springside	4.51
Sydney Mines	5.00
Acadia.....	20.00
Wallace, St Matthew's	18.00
Pictou, Knox L M & B Soc...	15.00
Nashwaak and Stanley.....	6.00
Grand River.....	10.00
New Kincardine	6.09
Kentville	4.00
Truro, St Paul's.....	40.00
Richmond Bay West.....	10.00
Upper Londonderry.....	15.00

Per Rev. Dr. Reid, Toronto:—

Lyn, Caintown & Malloryt'wn	36.00
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Norwich.....	10.00
Hamilton, Knox.....	100.00
Hensall S S.....	34.00
Dalhousie Mills.....	7.00
Victoria and Dundas.....	2.30
Selkirk.....	5.00
Brucefield, Union.....	32.00
Craighurst.....	8.00
Coldsprings.....	20.00
Coldsprings SS.....	27.00
Baltimore.....	15.00
London, First ch SS.....	50.00
Clifford.....	25.00
Toronto, College st B Class..	5.00
Dungannon.....	5.00
Brockville, First.....	178.00
W Williams.....	11.00
Ottawa, St Andrew's.....	150.00
E Hawkesbury.....	3.00
Wyebridge.....	1.00
Drayton SS.....	3.00
Toronto, St Jas sq Boys M S.	15.00
Kincardine, Knox.....	25.15
Alma.....	5.00
Alma SS.....	13.56
Nichol.....	2.00
Dutton.....	7.00
Oshawa.....	5.00
Hamilton, Central.....	100.00
Annan.....	18.48
Hamilton, Erskine.....	16.00
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Alice and Petawawa.....	4.00
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Toronto, Erskine.....	100.00
Osprings.....	3.00
Southampton.....	24.00
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Dunbarton.....	3.00
Dunbarton, S Sch.....	5.00
Kincardine, Knox SS.....	20.00
Woodstock, Knox.....	25.00
Glen Sandfield.....	4.00
Brantford, First Ch.....	20.00
Berlin.....	8.00
D Stewart, Hampstead.....	25.00
Chesley.....	33.35
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Manilla.....	1.00
Langside.....	1.00
Leslieville.....	36.00
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Hyde Park.....	5.80
Sutton.....	10.00
Brandon.....	50.00
Stayner.....	10.00
Linden.....	10.00
Tottenham.....	5.00
Esquimes, Boston Ch.....	19.65
Euphrasia.....	7.00
Holland.....	5.00
Woodbridge.....	19.00
Craigvale.....	9.00
Rounthwaite.....	5.00
Sunnidale.....	4.00
Carlisle.....	4.00
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Bethesda.....	5.00
Hamilton, McNab st.....	165.00
Toronto, Chalmers.....	75.00
Mount Forest.....	35.00
Keady.....	7.25
Trenton.....	5.00
Port Albert.....	3.00
Westwood.....	25.00
Longford.....	20.00
North Luther.....	6.00
Woodland.....	8.00
Teeswater, Zion.....	0.75
Apple and Gravel Hill.....	2.00
Beamsville.....	3.00
Ashfield.....	20.00
Vaughan, St Andrew's.....	25.00
Eglington.....	5.00
Cambray.....	3.00

Cookstown.....	5.00
Primrose.....	10.00
Vaughan, Knox.....	35.35
Bolton Caven.....	20.00
Belleville, John st.....	20.00
Chinguacousy, First.....	15.00
Nelson.....	4.00
Feversham.....	5.00
Churchill.....	15.00
Elora, Chalmers.....	25.00
Elora, Chalmers S Sch.....	7.00
Bervie.....	4.00
Smith Hill.....	10.00
Belleville, St Andrew's.....	15.00
Blyth, St Andrew's.....	29.45
Bradford.....	8.00
Mimosa.....	6.00
Wallaceburg and Calvin ch..	20.00
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\$20,738.91	

POINTE AUX TREMBLES SCHOOLS.

Received by Rev. Robert H Warden, DD., Treasurer, 198, St. James St Montreal, to 6th April 1891.

Ordinary Fund.

Already acknowledged ..	\$7099.77
North Easthope SS, 6.00; Kirkwall, B Class, 11.15; Mrs J A Stephens, Oxford US, 2.00; * Cobourg, S Sch, 50.00; A Tithe giver, Bell's Corners, 5.00; J R W Grinnell, Ia US, 2.50; Exeter, S S, 25.00; A friend in N S, 5.00; Montreal, W M S, 40.50; A friend Mont' 15.00; Per Willie Kellie, Vernonville, 7.50; Vernonville S Sch, 6.75; Chatham, First S Sch, 50.00; Vancouver, First S Sch, 25.00; Anon, Winnipeg, 1.00; Strabane, S S, 10.00; Montreal, Am Presbyt SS, 25.00; Montreal, Chalmers Juv M S, 25.00; Winnipeg, Knox S Sch, 50.00; Kingston, Cooks SS, 40.00; A Friend 50.00; Montreal, Crescent, St Ch SS, 50.00; Osgoode SS, 15.00; Embro, Knox, SS, 31.00; Bristol, SS, 7.50; Charlottetown, Zion, SS, 21.89; Dalhousie, NB, 18.00; Oshawa, SS, 12.50; Jessie F Baxter, Ingersoll, 1.00; Lucknow, S Sch, 25.00; Hamilton, Knox, S Sch, 50.00; Hamilton, Central, S Sch, 100; Toronto, Cookes, S Sch, 50.00; North Luther, 2.00; Woodland, 2.00; Mrs W Jenkinson, Crowland, 2.00. Total \$7930.06.	

BUILDING FUND.

Already acknowledged ..	\$5424.07
Storrington, &c, 2.00; Per Alex Grant, Springville, NS, 22.79; Mrs J Bell, Woodstock, O, 5.00; Montreal, Wom Missy Soc, 5.00; Miss Annie Ross, Stanley, 5.00; Oshawa, S Sch, 11.12; A Cornwall Disciple, 10.00; Amos S Sch, 3.70. Total \$5488.68.	

COLIGNY COLLEGE, OTTAWA.

Received by Rev Robert H Warden, DD., Montreal, Treasurer.	
Already acknowledged ..	\$128.30
Mr J H McMillan, Newington, 1.00; An Ontario Friend, 5.00; A Tithe giver, Bell's Corners, 5.00; Richmond, Bay West, 5.00. Total \$144.30.	

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Robert H. Warden D.D., Treasurer, Montreal.

Ordinary Fund.

Already acknowledged ..	\$1,883.32
Ormsdown, 25.00; An Ontario friend, 10.00; Russeltown, 10.00; English River, & Howick, 12.00; Ottawa,	

Knox, 20.00; Montreal, St Paul's, 75.00; Fordwich, 5.00; Osgoode, 5.00; St Catherines, Haynes av., 6.00; St Helen's, 5.50; Madoc, St Peter's, 2.00; Bethesda, 3.00; Binbrook, 2.00; Saltfleet, 3.00; Galt, Central, 25.00; Milverton, 2.00; Cayuga & Mt Healy, 3.00; Iroquois, 12.00; Tiverton, 6.00; E Nottawasaga, 2.00; Alexandria, 2.50; Carp, 1.00; Lindsay, St Awa, 17.15; Hamilton, Knox, 40.00; Perth, St. Awa, 10.00; North Easthope, 4.00; Brockville, First, 40.00; Ottawa, St Awa, 50.00; E Hawkesbury, 6.00; Vankleek Hill, 12.00; Ottawa, Bank st, 25.00; Glen Sandfield, 1.00; Langside, 1.00; Morewood, 10.00; Hamilton, McMab st, 20.00; Winchester, 15.00; Athelston, 25.00; Elgin, 5.00; Ottawa, Erskine ch, 10.00; .. \$2,411.47	
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EXEGETICAL CHAIR &c,

J. C. Watson, Montreal....	\$ 25.00
A. C. Hutchinson, Montreal..	25.00

ENDOWMENT FUND.

Already acknowledged.....	\$528.12
Rev J B Muir, Huntingdon, 30.00; Angus McNaughton, 5.00; Rev Dr Watson, 10.00; Judge Pringle, Cornwall, 20.00; Alexandria, per Rev D L McC, 27.23; Lachute, per Rev D L McC, 10.00; A W Cameron, Huntingdon, 2.00; A Cameron, sr, Huntingdon, 2.00;	\$634.35

SCHOLARSHIP FUND.

Already acknowledged.....	150.00
Crescent st S Sch, Montreal, 50.00; Rev R Johnston, Lindsay, 25.00; Mjr McLennan, M P, Alexandria, 50.00; Hugh McLennan, Montreal, 25.00; E B Greenshields, Mont., 50.00; M Hutchinson, Mont., 10.00; Robert Mackay, Mont., 60.00; Walter Paul, Mont., 50.00; Peter Redpath, Mont., 70.00; Alex MacPherson, Mont., 20.00; Jas Slessor, Mont., 50.00; R S. Weir, Mont., 5.00; John Stirling, Mont., 50.00; Sir George Stephens, Mont., 50.00; Hamilton, McNab st, 40.00; A C Clark, Mont., 50.00. Total \$805.00.	

MANITOBA COLLEGE.

Received by Robert H. Warden, DD. Montreal.	
Already acknowledged.....	\$524.00
Ormsdown.....	6.00

NEW HEBRIDES MISSION.

Messrs Elliott, Ormsdown....	\$25.00
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CHINA INLAND MISSION.

David Currie, Montreal.....	\$10.00
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MANITOBA COLLEGE.

Treasurers, Dr. King & Dr McArthur.

For Ordinary Revenue.

Previously Reported.....	\$3890.86
St Paul's, Montreal.....	100.00
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\$3990.86	

For Debt and Repairs.

Previously Reported	\$4188.45
Donald McKay, Toronto.....	50.00
Miss Dick, Toronto.....	100.00
W B McMurrich, Toronto, act	25.50
Walter Paul, Montreal	25.00
Rev E F Torrance, Peterboro	
2 instalments	25.00
J Scott, Peterboro	10.00
Thomas Taylor, Chatham...	25.00
Rev F H Larkin, " 2 instal	5.00
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\$4453.45	

LUMBERMENS MISSION.		Knox Church, Roxburgh.... 5.00		WIDOWS' AND ORPHANS' FUND IN	
<i>Rev. Dr. Armstrong, Treasurer.</i>		Bank St Church, Ottawa.... 20.00		CONNECTION WITH THE CHURCH OF	
		GEN'L ASSEMBLY'S COLLEGE FUND.		SCOTLAND: JAMES CROIL, TREAS.,	
				MONTREAL.	
Kingsbury.....	3.00	Receipts by J B McIver, Treasurer,		Toronto, Ont.	\$75.00
Zion Church, Carleton Place.	10.00	Queen's College from 3rd March to		Rothsay "	5.00
L'Orignal.....	4.00	2nd April, 1891.		Cornwall "	75.00
Calvin Church, Pembroke...	10.00	St Andrew's Church, Guelph	\$24.00	Belleville "	30.00
Beachburg.....	6.00	St And's Ch, Williamstown..	20.00	Arnprior "	20.00
St John's Church, Cornwall..	5.00	Duntroon.....	20.25	Stirling "	18.75
Wakefield.....	4.50	St Andrew's ch, Gananoque.	21.00	Whitton, "	6.00
(Admaston) Rev R Lang.....	2.00	Calvin Church, Rothsay...	5.00	Victoria, BC	10.00
Smith's Fall's, St Paul's Ch..	10.00	St Paul's Church, Montreal,		Stanley, NB	4.00
Arnprior.....	10.00	Per Rev Dr Warden.....	100.00	Buckingham, Que	22.00
St Andrew's Church, Ottawa	50.00	Amounts per Rev Dr Reid...	834.09		
Knox Church, Ottawa.....	10.00				
St John's Church, Almonte..	10.00				
St Paul's Church, Montreal.	25 00				

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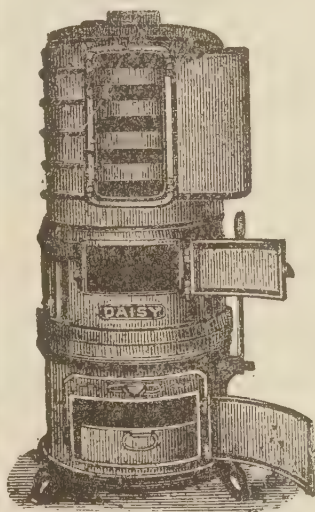
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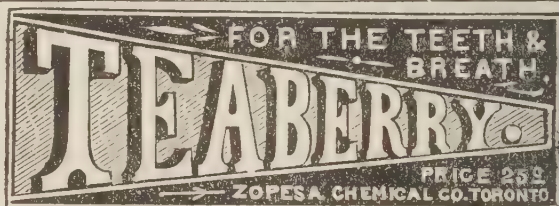
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FOR THE

DOMINION OF CANADA.

JUNE, 1891.

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XVI.

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Missionary Visitation.

WE invite attention to a letter in another column from our trusty friend the Rev. Louis H. Jordan, ex-pastor of Erskine church, Montreal, not only because of its interest but because it contains the first outside testimony which the Church has received from an eye-witness respecting its work in Central India which has been going on uninterruptedly for over fifteen years. It has often been suggested that the time has come when all the foreign missions of the church should be visited officially. There can be no doubt that such a visit would be doubly useful, (1) by encouraging the missionaries in their arduous and, in some instances, lonely labours, and (2) by creating a livelier interest in their work by the diffusion of information entirely independent of local considerations. The cordial—nay the enthusiastic—welcome accorded to Mr Jordan, in a private capacity, sufficiently indicates that our missionaries would appreciate such a visit; while the fact that a ministerial trip “round the world” has now become such a common occurrence there would be little difficulty in making arrangements to give effect to the proposal. The only thing to be regretted in connection with Mr. Jordan’s visit to Indore was that he had not sufficient time at his disposal to make him-

self familiar with a work that is beginning to assume such large dimensions, and with the details of which it was impossible for him to become acquainted in a passing visit.

Missionary Methods.

THE question has been seriously discussed whether schools and colleges should form part of the work of missions among the heathen? Ought we to teach the people branches of learning that are not essentially identified with Gospel work? Some of the churches have noble institutions for the training of students—institutions which are largely attended—but from which very few if any converts are received. Ought the churches to continue such work? This question has been carefully investigated by able men of various churches, and the conclusion arrived at is, in the main, that the churches have done well to educate—that they could not dispense with the school and college. Sir William Muir, a very high authority in such matters, says it would be a calamity to India if mission schools were withdrawn. He regards their influence on the mind of India as of inestimable value.

“It was the Scotch schools and colleges that first called forth the sympathy of the Hindus for Christianity.” Christian truths and sentiments have got hold of minds that

ostensibly reject them. In fact Christianity has been largely read into Hinduism, as in the case of Arnold's *Light of Asia*. Sir W. W. Hunter, also a very high authority, says that the withdrawal of the schools and colleges of the Presbyterians would be disastrous to India. The Free Church committee that recently visited India frankly acknowledged that the colleges produce no converts, or hardly any. Still they maintain that educational work ought to be continued with unflagging zeal. Dr Duff was the great founder of the Colleges and schools and experience has justified his plans. Some urge that nothing is required but evangelistic preaching. Some make great use of drums and processions, like the Hindus themselves. In point of fact the experience of the wisest men in the field indicates that the Scottish missionaries acted wisely and with a view to the future of the vast empire of India. Our own church wherever she has gone has been mindful of the education of the people. We have schools even in the New Hebrides: we have schools, and soon we shall have a college, in Trinidad. We have a college in Central India. We have a college and many schools in Formosa. Thus, so far as the Presbyterian Church is concerned, the school and the college seem an invariable adjunct of missions. Education is regarded as the handmaid of religion.

Missionary Cabinet.

CHARLES HADDON SPURGEON OF LONDON.

THIS eminent preacher, writer and philanthropist was born in one of the quietest little towns in England—Kelvedon, in the county of Essex, on the 19th of June, 1834. When still a small boy he was taken to Stambourne, the residence of his grandfather who had been many years pastor of the Independent church there. His father, the Rev. John Spurgeon, was also minister of a Congregational church in Islington, London. Charles was a precocious lad, and some amusing stories are told of him. This he has related himself. "When staying at my grandfather's, as the manner was I read the Scriptures at family worship. When reading one day the passage in Revelations which mentions "*The bottomless pit*," I paused and said; "Grandpa, what can this

mean? If the pit had no bottom where would all the people fall to who dropped out at its lower end?" The question somewhat startled the propriety of family worship and had to be laid aside for explanation at a more convenient season. About that time a pious minister, Richard Knill of Chester was staying at the parsonage. He took a liking for Charles and gave expression to his belief that the boy would yet become a great preacher. So sure was he of this, taking him on his knee one day, he said to the family, "When my little man preaches in Rowland Hill's Chapel, as he will one day, I should like to have him promise that he will give out the hymn commencing—'God moves in a mysterious way.'"

The promise was made, and the prophecy fulfilled. Young Spurgeon was sent to school at Colchester where he learned Latin, Greek and French, carrying off the first prize in every competition. In 1849 he became usher in a school at Newmarket kept by a Baptist which led him to attend the Baptist church. He owed his conversion however to the Primitive Methodist Minister of Colchester. After relating how miserable he had felt for some time under a sense of sin, and how earnestly he had prayed for a sense of salvation, he tells how he resolved to visit every church and chapel in the town if haply he might find the 'pearl of great price.' One snowy day he entered the Methodist Chapel.

"I had heard of these people from many, and how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much I did not care. So, sitting down, the service went on, but no minister came. At last a very thin looking man came into the pulpit and opened his bible and read these words; "Look unto me, and be ye saved, all the ends of the earth.' Just setting his eyes upon me, as if he knew me all by heart, he said, 'Young man, you are in trouble.' Well, I was, sure enough. Says he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands he cried out, as only I think a Primitive Methodist could do, 'Look, look, look!' 'It is only look,' said he. I saw at once the way of salvation. O, how I did leap for joy at that moment. I know not what else he said: I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do

fifty things, but when I heard this word, 'Look,' what a charming word it seemed to me. O, I looked until I could almost have looked my eyes away, and in heaven I will look on still in my joy unutterable."

Shortly after the happy day that fixed his choice, Mr Spurgeon was publicly immersed at Isleham, and as is well known he has remained a consistent member of the Baptist church ever since, though differing from many of his brethren in regard to matters of faith and practice, and surpassing them all in catholicity.

Mr. Spurgeon never went to college and has been heard frequently to congratulate himself that he had been spared the ordeal, not that he sets small value on theological training and careful study—the best proof of which is to be found in the fact that he has done more himself than perhaps any other man for ministerial education. But his own case was clearly exceptional. He was what may be called a "born preacher" from the first day he opened his mouth in public it was foreseen that he already possessed all the educational training that he needed. He preached his first sermon when only sixteen in a cottage in the village of Taversham, near Cambridge. His success was so great crowds came to hear the boy in round jacket and turn-down collar who now began to conduct evening services in the villages around Cambridge and Waterbeach. In 1852 he was installed pastor at Waterbeach. Soon after this a gentleman from London was so impressed with his eloquence he secured for him an invitation to supply a vacant congregation in the great metropolis. The experiment, as Spurgeon accounted it, succeeded, he was unanimously called to the pastorate of the church, which was soon filled to overflowing. Every sermon he preached added to his fame and to the crowds who went to hear him, until at length it was resolved to build a place of worship suited to the phenomenal preacher. The result was the erection of the Metropolitan Tabernacle opened for worship in 1861 at a cost of \$155,000 seated for 5,500, but capable of holding between six and seven thousand persons.

We need say nothing more about Mr. Spurgeon's power as a preacher to-day than that his bow still retains its strength. Take him, all in all, as an earnest, faithful and

popular preacher he is probably without an equal. Besides preaching and attending to the duties of his enormous congregation, Mr. Spurgeon has at least two other large enterprizes that occupy much of his time and evidence his splendid administrative powers—The Pastor's College, and the Stockwell Orphanage. The College commenced in his own house, with one student, but so successful was that one—Mr. Midhurst, many years pastor of the Baptist church at Portsmouth—Mr. Spurgeon sought out other students who met first in his house, then in the basement of the Tabernacle, until the liberality of friends furnished means for the erection of the new college building from which there have gone forth in less than ten years over 500 into the work of the ministry.

The Stockwell Orphanage originated in the gift of \$100,000 by Mrs. Hillyard, the widow of an Episcopal clergyman, placed at Mr. Spurgeon's disposal for this purpose. This princely gift was speedily followed by other large donations, and the erection of a tasteful group of buildings in which some five or six hundred children of both sexes are provided with "homes" much after the pattern of Mr. Quarrier's Orphan's Homes, of Scotland. Add to these the Colportage Association, and Mrs. Spurgeon's Book Fund to supply poor ministers with free gifts of valuable books, and Mr. Spurgeon's extensive literary labours, and some idea may be formed of the magnitude of the work that engrosses the time, and taxes the brains of Mr. and Mrs. Spurgeon.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

JERUSALEM TO BETHLEHEM.

BETHLEHEM is situated about six miles south from the City of Jerusalem. We rode this distance on a beautiful day in March in a comfortable carriage along the same way that had been trodden in other days by patriarchs, and prophets, and apostles, and kings, and nobles, and by pilgrims from many lands, and by Joseph and Mary, and by Him who, above all

others, has given undying celebrity to Bethlehem. Every part of the journey teemed with associations of ancient times. "Look," said our dragoman, as we crossed the Valley of Hinnom, immediately south of Jerusalem, "this is the Plain of Rephaim, once a strong-hold of the formidable giants of whom we frequently read in the Old Testament Scriptures." And after glancing for a moment at the situation we entered into conversation with him about the gigantic stature and terrific appearance of those old time heroes who have now entirely disappeared from the face of the earth. A little further on we came to a well by the wayside, with the suggestive title, "The Well of the Magi," so called from the wise men who were led from their home in the east by the guiding star to visit the newborn Saviour. The tradition respecting this well is that the wise men, at this stage in their journey, lost sight of the star, and that, not knowing which way to go, they stooped to draw water, when, lo! to their joy, they saw it reflected in the well, and looking up with glad hearts they were led by it into the presence of the young child whom they had come to worship. We, too, looked down into this historic well, not expecting to see a star, but we saw the blue heavens reflected in its calm depths, and proceeded on our way again with deep thoughts in our mind rather about ancient than modern days. The next interesting object that met our eye was the so-called Convent of Elijah. The Greek monks in charge of it gravely affirm that this was the meeting place of Elijah in his flight south from the rage of Jezebel. In proof of their statement they show, near the gate of the convent, the mark left in the solid rock by his body in the place where he slept! For my own part I was much more deeply interested in noticing that from this position I could, with one sweep of the eye, see Bethlehem, where our Redeemer was born, and Jerusalem, where he was crucified, and the Mount of Olives, from which He ascended to the throne of glory. A quarter of an hour after passing the Convent of Elijah we reached the Tomb of Rachel, one of the most interesting souvenirs of the old patriarchal times. The present monument, a small, square, stone structure, surmounted by the ordinary Mohammedan dome, is evidently modern. But it unmis-

takably marks the spot where Jacob buried his beloved Rachel. (See Genesis 48 : 70.)

And here, at length, is the veritable Bethlehem of sacred story perched on a long, lofty limestone ridge and commanding a varied prospect of the fertile fields and rugged hills around. I entered it, not without emotion, at the west end of the town, and drove along the main street to its eastern extremity, which is universally believed to be the scene of the Nativity. Over and around the sacred spot where the Divine Child was born devoted hands have built up four stately, but somewhat sombre, ecclesiastical edifices, the Basilica, originally erected by the Empress Helena in the early part of the fourth century, and the three adjoining convents belonging to the Greeks, Latins and Armenians. Instead of being particularly attracted by the workmanship and furnishings of these far-famed buildings, I found myself rather disposed to study the type of Christianity which they respectively exhibit. And I was very sorry to observe in all of them very notable divergences from the Scriptural simplicity that is in Christ. Descending by a winding stair to a distance of some twenty feet beneath the floor of the Basilica, I was ushered into the grotto of the Nativity, in all probability the actual birthplace of the Saviour. The grotto is now elaborately ornamented with Italian marble and figures of canonized saints. It is about forty feet in length and sixteen feet in breadth, considerably larger, I presume, than the original stable of the old-time caravanserai. A silver star on the marble pavement marks the place of the birth. Over it are sixteen dimly, but perpetually, burning silver lamps, and around it the inscription, "Hic de Virgine Maria Jesus Christus natus est;" "Here, of the Virgin Mary, Jesus Christ was born." While I was there I saw several pilgrims come in and kneel down and kiss the marble pavement and then besmear their faces with the oil that was in the ever-burning silver lamps. But my mind seemed to be so much pre-occupied with the past that I took very little notice of them. Passing from this memorable scene, we visited the adjacent altar of the Magi, where the wise men from the east are said to have presented their gifts to the infant Redeemer, and the altar of the Innocents, which marks the burial-place, as the monks

affirm, of the children of Bethlehem who were cruelly massacred by the order of Herod, and the chapel and tomb of Jerome, that marvellous biblical scholar of the fourth century, who here spent thirty years of his life laboriously in the study and exposition of the Scriptures.

Emerging from these rocky vaults—all too dim and dismal to be associated with Him who is the light of the world, I was greatly delighted with a survey of Bethlehem and of its interesting surrounding localities, which are forever immortalized in the pages of the Bible. A short distance north by east of the town is the traditional site of “the well of Bethlehem, which is by the gate,” from which David, on the sore day of battle, eagerly longed to obtain a draught of clear, cold, refreshing water. Stretching away eastward is the beautiful and fertile plain where once were the fields of Boaz in which Ruth gleaned while she resided with Naomi. Beyond this fruitful plain is the pasture ground on which the humble shepherds watched their flocks on the memorable night that the herald angel announced to them that the Saviour of the world was born in the city of David. The old hills and dales which are seen in other directions agreeably vary the prospect. The town itself, with its good, solid, though not imposing stone houses, has a substantial, prosperous appearance about it. Its present eight thousand inhabitants are particularly noted for their good appearance and for their industrious habits. David, in his early manhood, “was ruddy and withal of a beautiful countenance and goodly to look upon.” And I must say that the description is applicable to the natives of Bethlehem to the present day. Their ruddy countenance has been even improved, I think, by the streak of foreign blood that evidently came into the veins of the Bethlehemites when the crusaders were the rulers of Palestine.

The thrift and industry of these interesting people are everywhere apparent. On each side of the main street I noticed a large number of workshops in which men and women were busily occupied in the manufacture of bracelets, broaches, beads, crosses and crucifixes and rosaries and many other articles which they were making of olive-wood and of asphalt from the Dead Sea and

of mother-of-pearl oyster-shells from the Red Sea. Accepting the pressing invitations of the tradesmen, we entered several of these bee-hives of industry and purchased some mementoes of Bethlehem. In the immediate neighbourhood of the town the husbandmen were as busy at their work as these artisans were in their workshops. As a result of their industry we saw fine fields of wheat and other kinds of grain growing on the well tilled plains, and beautiful rows of olive, fig and pomegranate trees, varied with vineyards, on the terraced slopes of the adjacent hill-sides. Altogether I was very favourably impressed with the capabilities of the place and the people. With a purer type of Christianity and a better knowledge of agriculture and the mechanical arts, Bethlehem, where the Redeemer of the world was born, may yet become spiritually what it now is in the literal sense of the terms: “A city set on a hill which cannot be hid.”

Our Missionaries in India.

BY REV. LOUIS H. JORDAN, B.D.

IN the course of my present trip around the world, I proposed to myself, as one of its definite aims, that visits should be made to as many of the centres of missionary activity as my time and circumstances would permit. And while this tour was undertaken rather in the hope of obtaining general information and of enjoying a period of rest than of pursuing any special inquiry, the subordinate aim just mentioned has never been forgotten. Hence I have had opportunity of becoming acquainted, however slightly, with the work which is being carried on in the east under the auspices of the Methodists, Congregationalists, Episcopalians, Baptists, Roman Catholics and Presbyterians. Whether in Japan or China, or India, or Ceylon, or Egypt, the Sabbaths have been devoted to visiting mission churches, open-air services and schools; while portions of many a week-day have been most pleasantly spent in the class-rooms of native or Christian colleges, and in the homes of professors or pastors, or other new-made friends.

My chief anxiety was to gain the fullest possible familiarity with the work which our own beloved Church is doing in the East. In this quest I was often sorely disappointed, as when it became evident that distance and the lateness of the season precluded any advance towards Tientsin, and the difficulty and irregularity of communication shut off equally any approach to Formosa. In this way,

though my wife and I altered our intended course so as to remain for a time at Shanghai, we had to send a most unwilling declination to the invitation of Messrs. McKenzie, McDougall, and the rest of the Honan Mission lying far away to the north, while with no less reluctance we found ourselves being carried past the shores of that island, justly named 'the Beautiful,' upon which we had not been permitted to set foot. In India, however, while the five weeks of our stay were all too few to overtake the whole field as fully as could have been desired, I visited all the stations of the Canadian Mission, save only Ujjain, which lay some little distance from the main line of railway, and to get to which would have necessitated the surrender of our passages by the P. & O. steamer, on which we were booked to sail from Bombay.

The readers of the RECORD are aware that our Church is operating at *five* selected centres in India, all of which are situated in the central portion of the empire, and all of which enjoy the privilege of rail communication with the large cities of the more important residencies; and at each of these stations there are several Canadian workers and a number of native helpers, most of whom preach and teach in church and Sabbath-schools, gather the young people about them for instruction and training on the secular days of the week, attend to the needs of the sick in the dispensary, &c., &c.

Now, if a map be consulted, it will be seen that the station occupying the most northerly site is Neemuch; and as I was going southward to Bombay via Ajmere, this was the point at which naturally I stopped first. I accordingly took train at Ajmere at 4 a.m., the rest of the party with whom I was travelling proceeding by a shorter route directly to Bombay. For the next twelve hours I had the compartment of the railway carriage all to myself, and, by a happy coincidence, I chanced to read on the way (in recent copies of the *Toronto Presbyterian Review*, which the post had brought me just before I started), a full description of the designation and departure of Rev. Messrs. Jamieson and Russell, and of Miss Fraser, M.D. What, then, was my satisfaction when, at 4 p.m., at the Neemuch railway platform, I found that Rev. Mr. Jamieson and Miss Jamieson and Miss Harris had kindly come to welcome me. To my regret, Rev. Mr. Wilson and Mrs. Wilson were away on an itinerating mission, and so I had no opportunity of meeting with them. I regret, too, I could not visit the Girls' Boarding School, which has its temporary resting place at Neemuch until permanent quarters can be prepared for it at Indore; but, while conveying to the three missionaries I have named the assurance of the deepening interest of the Church at home in the work which they are so faithfully performing, I rejoiced greatly that I had had the chance of spending even a little

time with those whose names had already grown familiar, but whom I have now seen in the flesh and whose labours are worthy of the highest commendation.

At a late hour the same evening the train brought me to the second of our Central India stations, viz., Rutlam. Almost immediately I saw the friendly face of the Rev. J. Fraser Campbell, the warm grasp of whose hand and whose words of kindly welcome reminded me of the days many years ago when we used to meet very often in Halifax. Mrs. Campbell, too, and Miss Fraser, who has just entered upon her work of caring for the needs of the sick and the dying, were kind enough to meet me on my arrival, as also quite a number of native workers and converts. I was quite taken by surprise when Mr. Campbell asked me if I would not speak a few words to those who had come so eagerly to see the first representative of the Mother Church in Canada that had ever visited them, and so I had not the heart to do otherwise than accede to his request; but I have often wished since that I might have the opportunity again, in order that it might be more effectively improved. To these brethren and sisters in Christ, however, I had to say, all too soon, a reluctant farewell; but their good wishes and prayers, and the message of gratitude which they sent to those who had first made them acquainted with the tidings of salvation, are far too highly prized to be either unappreciated or forgotten.

Ujjain, the third station as we continued to proceed southwards, about six miles from Rutlam on a branch-line of railway, I was compelled to pass by, for reasons which already have been stated. Of the labours of the Rev. Dr. Buchanan and his wife, in this comparatively new and difficult but very inviting field, our Church has been informed through previous correspondence. Both these workers should have a constant place in our petitions, that God may crown their efforts with the joy of those who turn many unto righteousness.

The two remaining stations of the group, Indore and Mhow, are separated from Rutlam by runs respectively of six hours and seven hours by rail. Rev. Mr. McKelvie, who with his wife is stationed at the last named place, kindly came on to meet me at Indore, and thence accompanied me back to his field. There I met with Mrs. McKelvie and the Misses Stockbridge, from all of whom I bear messages of greeting to mutual friends in Canada; but it was beyond my power to see personally anything of the work which they are so loyally conducting. I am particularly sorry that I did not see the schools which Miss Stockbridge and her sister continue to superintend with such marked and increasing success. As is well known, Mhow is almost exclusively a British military cantonment, and so a good deal of Mr. McKelvie's time is demanded by the discharge of his duties as chaplain of the forces; but while attending to

this much-needed and responsible service, he is busy daily in the more immediate work and superintendence of the mission.

Indore is the oldest, largest, and in every way the most important of our Central India stations. It has its headquarters in a populous city. It is there that are situated the college, women's hospital, boarding schools for boys and girls, &c., &c. The staff here is necessarily larger than at any of the other centres, consisting of Principal Wilkie and Mrs. Wilkie, Rev. Mr. Russell (recently arrived), Miss Beattie, M.D., Miss Ross, M.D., Miss Oliver, M.D., Miss Rodger, Miss Sinclair, and Miss Harris. Accordingly, I arranged to devote the major portion of my time to making myself acquainted with the special features of this field, the difficulties which there confront the several workers, and the promise of near or more remote fruitfulness, by which the churches at home may reasonably be led to feel encouraged.

It was about 4 a.m. on Tuesday, February 17th, when the train brought me to the railway platform of Indore. Principal Wilkie was on hand, seemingly not the least wearied by his long unexpected wait of fully an hour. The trains in India are never remarkable for speed, but on the line that runs through Indore, it seems that they are proverbially dilatory. The hearty greeting which was extended to me by my host made me feel at once quite at home; and before many minutes we stood within the missionary compound. As we advanced to enter the door of Mr. Wilkie's dwelling, I chanced to look upward at a sky whose field of deepest blue was studded with countless stars, and there, beaming upon us with a quite unusual brightness, the silvery rays of the Southern Cross seemed to fill and surcharge the whole surrounding atmosphere. Again and again I looked at that strange, significant symbol. I thought of another cross—of one which human hands had formed and sacred blood had stained. I remembered, also, the promise, spoken by Him who had died upon that cross:—"I will draw ALL MEN unto Me." The spectacle, I could see, had turned my friend's thoughts in the same direction. I felt, moreover, that he who stood by my side, however brave and loyal to his task, found the source of his unflagging courage in *that other* Cross which the starry constellation above us merely suggested; and as I crossed the threshold of his cheerful Christian dwelling, I felt sure I had possessed myself of his secret.

While enjoying together a cup of nice hot tea—for the night was cold, and I had only just recovered from an attack of Indian fever,—Mr. Wilkie informed me of the programme he had arranged for the day. I was to retire and rest myself for a few hours, rise about nine o'clock, visit the different mission premises in the city, see the site of the projected college building, view the woman's hospital

building (now nearly completed), &c., &c. The afternoon was to be devoted to visiting the schools, the High School, and the college. In the evening a public welcome was to be tendered me in the church, when several prominent citizens were to speak. Other arrangements would be made for the morrow, but Mr. Wilkie thought that his outline-sketch would need the whole of one day to properly fill it out! As a matter of fact, however, the day passed so quickly and pleasantly, that I was troubled by no thought of fatigue. I had the joy of meeting all the missionaries personally, and of gaining some slight knowledge of the work they are attempting and achieving. I was brought more than ever to appreciate the good fortune of our Church in securing for its staff at Indore a band of competent, devoted and self-denying workers. I am confident a more harmonious little circle does not exist anywhere within the whole Indian empire; and while it may seem invidious to particularize, I cannot refrain from saying that to Principal Wilkie, whose controlling hand, gentle yet firm, is very seldom seen, our Church owes a debt of deep and enduring gratitude.

Not a little was I touched, in several ways, by the warmth of the welcome which was everywhere extended to me as representing the Mother Church in Canada. Thus the mission premises were gayly decorated with flags within and without, in honour of my coming; while from a taller flagstaff than the rest there floated the Dominion ensign. Only once had I seen it before since I left home, viz., on a C. P. R. steamer lying at anchor in Hong Kong harbour, and I cannot exaggerate the thrill of pleasure it gave me to see the old familiar standard unfurled once more, especially when the sight of it was so wholly unexpected. Then, again, at one of the schools where I said a few words, one of the little maids came forward with a garland of sweet-scented flowers, which she placed most coyly around my neck. So, when addressing the High School boys and the students of the college, the attention given to my somewhat brief remarks was as marked as it was gratifying. And then came the more formal meeting in the evening, when two addresses were handed to me, and when Parsee, Hindoo and European vied with each other in expressing the most cordial sentiments concerning the body of Canadian Christians who had conferred such lasting benefits upon the city and district of Indore. I felt then, as I never did before, that if those who speak coldly of the results of Foreign Missions could only have seen with their own eyes the transformation so speedily wrought, and have heard with their own ears the appreciative words in which (by Christian and non-Christian alike) the labours of our missionaries were enthusiastically commended, there would quickly be found at home a more widespread and abiding inter-

est in a work, the comprehensive issues of which can be learned fully only in eternity.

It were easy to write more upon a theme in which I shall now feel a deeper concern than ever, but I have already, I fear, exacted more space than can easily be placed at my disposal. I would like to write something of the late Rev. Mr. Murray and Mrs. Murray, beside whose untimely graves I could not but sadly linger. I would like also to enforce, as strongly as I might, the importance of securing *at once* a new church building for Indore, for the present structure has long outlasted its usefulness. Let me say this, however, in concluding. All our missionaries in India deserve the fullest confidence and the warmest support of every loyal Canadian Presbyterian. Our prayers we give as a matter of course. I would be inclined to doubt the christianity of a man who never sincerely pleaded with God to set His seal manifestly upon the labours of all such servants. We must prepare ourselves, however, to give more *money* to this cause, because it is our bounden duty to send more *men* to toil in this fruitful vineyard. Mr. Campbell and Mr. Wilkie, and indeed **every** one of our missionaries, declare that, as one of the direct results of their work, there are to-day a dozen or more centres contiguous to every station already occupied where natives are begging for a preacher, and yet there is no one found who is ready to go! Volunteers for service are indeed numerous, but funds must also be forthcoming before these offers either can or ought to be accepted. In particular I desire most cordially to endorse the enterprise which our missionaries are at present working so diligently to bring to a successful issue, viz., the erection of the College Building at Indore. Mr. Wilkie's diligent canvass of our Canadian churches a year ago, the generous gifts of His Highness the Maharajah,* and the contributions of the Prime Minister of Indore and others, have now ensured the result so long and ardently desired. All the more willingly, then, should our Foreign Mission Committee be put in a position to remit to Mr. Wilkie the balance which still remains to be discharged before the College can be opened free of any financial encumbrance.

LOUIS H. JORDAN.

Cairo, March, 1891.

There are now 82 medical missionaries in China. Sixteen of these are from the United States.

Bishop Crowther has recently opened at Bonny, West Africa, a new church built of iron, with seats for 1,000 worshippers. This is on the slave coast and Bishop Crowther, when a boy, was rescued from a slave-ship on its way to America.

* A magnificent free site and 1,500 rupee.

Household Words.

"HIS BLESSED WORDS."

There was a time when Jesus' blessed words
Fell on mine ear
Unheeded; for the music in their tones,
I did not hear;
But since the Saviour came to me one day,
And left His Spirit with my soul to stay,
I listen to them o'er and o'er again,
For they have been so dear to me, since then.

Sweet words! they come to me at morning
tide,
In gladsome song;
They whisper something for the coming day,
To make me strong.
When toiling 'neath the noonday's burning sun,
They promise sure reward, for work well done;
Like dew to flow'rs, they come at ev'ning's
close,
And hush my weary spirit to repose.
Oh! let me hear them, o'er and o'er again,
For they have been so dear to me, since then.

A. R.

Antigonish, N. S.

A TONIC FOR THE TIRED.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles, with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall "foot the bills" that accumulate and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do much, and another of waiting for something to do. A grievous burden of spiritual despondency makes Brother Smallfaith's heart ache, and puts an extra wrinkle in Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil, he says; "Come ye apart into a quiet place, and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small purses he kindly says; "Your life consisteth not in the abundance of things you possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee; at my right hand are treasures forevermore." There is not really money enough

in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Christ Jesus to make everybody rich to all eternity. Just think what a millicnaire a man is who has a clean conscience here and a clear hope of heaven hereafter.

To poor Brother Smallfaith and sorrowful Mrs. Weakback he gives a wonderful lift in these words: "Lo, I am with you always. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."

THE OLD SCOTCH WOMAN'S FAITH

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low, mud-thatched cottage, with its neat honey-suckled porch facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, old Nancy, the Scotch woman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies"; experiencing, with holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles and a well-thumbed Bible—her "barrel and her cruise," as she used to call it—from which she daily, yea, hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths; for when she spoke of her "inheritance, incorruptible, undefiled and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven saying, "Unto him that loved us, and washed us from our sins in his own blood."

One day that young minister put to the happy saint the following startling question: "Now, Nanny," said he, "what if after all your prayers and watching and waiting, God should suffer your soul to be eternally lost?" Pious Nancy raised herself on her elbow, and turned to him a wistful look, laid her right hand on the "precious Bible," which lay open before her, and quietly replied, "Ae dearie me, is that a' the length ye hae got yet, man?" And then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed, but God would lose his honour and his character. Haven't I hung my soul upon his 'exceeding great and precious promises?' and if he brak his word he would make himself a liar, and the universe would rush into confusion."

Thus spoke the old Scotch pilgrim. These were among the last words that fell from her dying lips, and most precious words they were—like "apples of gold in pictures of silver." Let the reader consider them. They apply to every step of the pilgrim's path, from the first to the last.

By faith the old Scotch woman had cast her

soul's salvation upon God's promise in Christ by the Gospel. She knew that his dear Son had said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." She knew that God had said, "By him [Christ] all that believed are justified from all things"—that "the blood of Jesus Christ his Son cleanseth us from all sin." for "He bare our sins in his own body on the tree." This was the first step. And all through life the Scotch pilgrim hung upon his "exceeding great and precious promises" for all things and in every hour of need. The divine argument of Romans vii. was hers by faith: "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" In every sorrow she had found him a "very present help in trouble." and now about to leave the weary wilderness for her everlasting home, could she think that he would prove unfaithful to his word? No, sooner than poor Nancy's soul be lost, God's honour, God's character, God himself must be overturned, and "a' the universe rush into confusion!" Dear old pilgrim!

BE NOT WEARY IN WELL DOING.

Your patience may be greatly tried. You may have to hold on your way amid difficulty and discouragement. Let them only send you with greater fervour and stronger faith to His footstool who can give you all needful strength and crown your labours with success. Believe—for it is a certainty—that "in due season ye shall reap, if ye faint not."

"The smallest effort is not lost;

Each wavelet on the ocean tossed

Aids in the ebb-tide or the flow:

Each rain-drop makes some floweret blow;

Each struggle lessens human woe."

You may reap on earth; but if not, you will reap in heaven. It will be an unutterable joy to meet there with those whom you led to the cross; but beyond that joy there will be the honour which the Lord Himself will confer upon you. What that honour may be we must wait to know; but of this we are assured, that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

A CERTAIN fault finder, who was constantly talking about the shortcomings of Christians, entered a blacksmith's place one day, and engaged in his usual talk. "Did you ever read the Bible?" the smith asked. "Certainly," said the man with a tinge of contempt in his tone. "Ever read the story of the rich man and Lazarus?" "Why, of course," was the answer. "Well," said the smith, "you remind me of those dogs in that parable." "How so?" "Why, they did nothing but lick the sores of Lazarus; and it seems to me you are doing the same thing, licking the sores of all the good people you know."

Hezekiah, the Good King.

JUNE 7. B.C. 726. 2 CHRON. 29 : 1-11.
Golden Text, 1. Sam. 2 : 30.

HEZEKIAH, son of Ahaz, was twenty-five years old, when he began to reign. He was one of the best kings of Judah, although Ahaz had been very wicked. Abijah, his mother, was a prophet's daughter, ch. 26 : 5, and doubtlessly trained him in the fear of the Lord. Who could overestimate the value of a pious mother ! 1 Sam. 1 : 28, 2 Tim. 1 : 5. Isaiah, the prophet, was Hezekiah's friend and adviser, 2 Kings. 19 : 2-6. Judah had been much impoverished by hostile invasions, ch. 28 : 5, 17. The temple repaired by Joash 130 years before had been pillaged, to build altars to false gods. Its doors had been closed, ch. 28 : 24. The first thing Hezekiah did, was to re-open them, and repair the building. V. 3. *first year—first month*—This was indeed seeking first the Kingdom of God, Matt. 6 : 33. V. 4. *He brought in*—the priests. Discouraged by the hostility of Ahaz, they had become negligent. They should have taken the lead in this good work. V. 5. *Sanctify*—Put away from you all uncleanness, moral and ceremonial, Exod. 19 : 10. Heb. 10 : 22. *the house*—removing all the filth and rubbish, that had accumulated, through long neglect. V. 6. *The turning away*—from public worship, was cause of God's wrath, against his people, Heb. 10 : 25-27. *turned their backs*—looking to false gods for help, Jer. 2 : 27. Disobeying God, is turning the back to him. V. 7. *they have shut*—If Ahaz had not been sustained in doing this by priests and people, it could not have been done, ch. 28 : 24. They were all equally guilty. Servants of God, should resist evil, at any cost, Acts. 4 : 19. Opposing Ahaz, might have cost the priests, their life, 2 Chron. 24 : 20, but a true servant of God, counts not his life dear in such a case, Acts. 20 : 24, 21 : 13. V. 8. *hissing*—to scorn, as prophesied in 1 Kings 9 : 8. V. 9. *have fallen*—120,000 in one day, ch. 28 : 6. *in captivity*—ch. 28 : 5, 8, 17. V. 10. *a covenant*—solemn engagement to serve the Lord, probably enforcing the laws against idolatry, like Asa, ch. 15 : 12. Exod. 22 : 20. V. 11. *my sons*—Hezekiah took the honourable position of a nursing father to the Church, Is. 49 : 23. By virtue of his kingly authority, he warned the priests against the negligence which their predecessors had shown under Joash, 2 Kings. 12 : 8. The Lord wants to be loved with nothing less than all the heart, all the soul, all the might of men, Deut. 6 : 5. *hath chosen you*—Numb. 3 : 6. It is pleasing to see by v. 17. that Hezekiah's recommendations were heartily followed. All the priests and Levites worked so diligently, that in one fortnight, the House of the Lord was thoroughly purified, and its services set in order, v. 35. Hezekiah had thus honoured the Lord, who according to his promise would also honour him, 1 Sam. 2 : 30.

The Book of the Law, Found.

JUNE 14. B.C. 623. 2 CHRON. 34 : 14-28.
Golden Text, Ps. 119 : 72.

JOSIAH at sixteen, began to seek the Lord. At twenty he set to work to purge his kingdom of idolatry. It took him four years, then like Joash, he undertook to repair the Temple, 2 Chron. 24 : 4. V. 14. *a book*—Jewish books were rolls of parchment written by hand, therefore rare and costly. A copy of the "Law," was kept in the side of the ark, Deut. 31 : 26. 2 Kings 22 : 8. V. 15. *Shaphan*—son of Azaliah, secretary of the temple, Jer. 36 : 10. He took the book to the king. V. 18. *read it*—Copies of the Law, must have been very scarce, when a pious king like Josiah had never read it before. The commands of Deut. 17 : 18, 31 : 10, must have been long forgotten. V. 19. *the words of the law*—the 28th ch. of Deut. containing the blessings and curses, explained how the king "rent his clothes", and also his words to the officers in v. 21. *Enquire*—whether any hope is left for Israel and Judah. They went in a body to *Huldah*, a prophetess well known at court, her husband holding office there, v. 22. V. 23. *the man*—Speaking by inspiration of God, she used no titles in speaking of the king, Matt. 22 : 16. V. 24. *bring evil*—Scripture must be fulfilled. Too late now, to avert fatal consequences to the nation. All the curses the king had heard, would come upon Judah and Israel. Too late! The fatal line has been passed, between God's patience and His wrath, Prov. 1 : 28-31. To Josiah, personally, a more merciful message is sent. V. 27. *tender*—A contrite and broken heart. God will not despise, Ps. 51 : 17. *humbledst thyself*—He who humbles himself, shall be exalted, Luke. 14 : 11. Thus the Lord had heard the prayer of Josiah's grandfather, Manasseh, and restored him to his kingdom, 2 Chron. 33 : 12. God granted Judah a delay of punishment for Josiah's sake. V. 28. *in peace*—Josiah died in battle at Megiddo, ch. 35 : 22, 24, yet the prophecy was fulfilled. It did not refer to the manner of his death, but to the more important fact, that he died at peace with God. He was taken away from the evil to come, Is. 57 : 1. How thankful we should be to possess, not only the Book of the Law, but the Gospel of the grace of God, Acts. 20 : 24. Let us however remember, that "Unto whomsoever much is given, of him shall be much required" Luke 12 : 48. The word of God is one of God's most precious gifts to men. Ps. 119 : 72. More to be desired than gold, Ps. 19 : 10. Without it we are in darkness. It is a lamp to our feet, a light unto our path, Ps. 119 : 106. By the Gospel of Jesus Christ, life and immortality have been brought to light, 2 Tim. 1 : 10.

Captivity of Judah.

JUNE 21. B.C. 588. 2 KINGS. 25 : 1-12.
Golden text, Hosea. 6 : 1.

ALTHOUGH it was but little over twenty-two years, between the death of Josiah, and the fall of Jerusalem, four king's had succeeded each other on the throne of Judah. Every one of them "did evil in the sight of the Lord." Therefore, the long-threatened ruin, came at last. During the reign of Jehoiachin, Nebuchadnezzar, king of Babylon, had taken Jerusalem, plundered its temple and palaces, and carried away captive all but the poorest of its inhabitants, ch. 24 : 10. He then appointed Mattaniah, an uncle of Jehoiachin, King, changing his name to Zedekiah. At the end of nine years, Zedekiah rebelled against him. V. 1. *Babylon*—capitol of Chaldaea, a large city on the Euphrates, 56 miles in circuit. Nothing remains of it now, but shapeless ruins. *forts*—towers from which huge stones and other missiles were thrown into the besieged city. The siege lasted about two years. A false report, that the king of Egypt was coming to attack them, caused the Chaldeans to raise the siege for a short time, Jer. 37 : 5, but they soon returned. The horrors of the famine in the besieged city are alluded to in Lam. 4 : 3, 4. They had been foretold by Ezekiel, 7 : 10. and Deut. 28 : 53. Jeremiah implored in vain Zedekiah, to surrender, Jer. 38 : 17. A breach was made in the walls, and occupied by the Chaldeans, Jer. 39 : 3. The king and his men of war, escaped at night by a secret passage "*between two walls*," v. 4. but their flight being discovered, they were pursued and overtaken in the plains of Jericho. The army scattered, and Zedekiah was taken prisoner, with many of his nobles. He was brought to the king of Babylon at *Riblah*, a town on the N.E. boundary of Palestine. v. 6. His sons were killed before his own eyes, after which he was blinded, loaded with chains, and brought to Babylon, Jer. 32 : 5. The nobles, were also slain, Jer. 39 : 5, 7. V. 8. *fifth month*—The city was not immediately destroyed, comp. v. 3. It was a month after its capture, that Nebuzaradan was sent to burn it, and break down its walls. Even its beautiful temple was utterly destroyed, after being plundered of its treasures, which, with those of the king's palace, were taken to Babylon, Dan. 5 : 2. The Ark, was probably destroyed in the conflagration, nothing certain being known of it since. The number of captives carried away is given by Jeremiah, 4600 altogether, showing how great the slaughter and dispersion, must have been, Jer. 52 : 30. The poor of the land were left to cultivate the ground, for their new masters, v. 12. God's hatred of sin, is shown in the fearful punishments of Israel and Judah. They had the light of God's word, and sinned against that light, John 3 : 19.

The Word made Flesh.

JULY 5. A.D. 26. JOHN 1 : 1-18.
Golden text, John 1 : 14.

JOHN, the writer of this Gospel, was called to be an apostle, with his brother James as they mended nets, by the sea of Tiberias, Matt. 4 : 18-21. He was the son of Zebedee and Salome. Comp. Matt. 27 : 56, Mark 15 : 41. His Gospel was written, long after the others. The design of it, he himself states, ch. 20 : 31. V. 1. *The Word*—Christ. He existed "*in the beginning*," Gen. 1 : 1, before the world was, *with God*—in Heaven, Zech. 13 : 7, John 3 : 13. All things were created by Him, v. 2. Heb. 1 : 2. V. 4. *Life*—The "Word" has life in Himself, ch. 5. 76, the power to impart it, Gen. 2 : 7, to lay it down, and to take it up again, ch. 10 : 18. Christ calls Himself, Life, ch. 11 : 25, 14 : 6. This Life, Christ, is the Light of men. John the Baptist bore witness to that light, v. 6, 7, which was *in the world*, v. 10, when he testified to it, v. 29, 30. That Light or "Word" was *made flesh*, v. 14, men beheld His glory, the glory of the *Only Begotten Son*, Mark, 1 : 11. In the 17th v. the name of the "Word," is given, *Jesus Christ*, by whom came *grace and truth*, and who is *God*, v. 1. Jesus is the Light of men, because He gives the knowledge of Life and Immortality, happiness and salvation, through faith in His Name, 2. Tim. 1 : 10, John, 3 : 36. V. 5. *Darkness*—Natural ignorance of sinners, without hope or God in the world, Eph. 2 : 12. Jesus dispels this darkness, giving His followers "the Light of Life," ch. 8 : 12, *comprehended not*—The Jews, did not recognize Jesus, as the Christ of God, ch. 7 : 49, 18 : 40. V. 11. *His own*—Not only Judea, Ps. 147 : 19, but the world, which is his, Ps. 2 : 8. for by him it was made, v. 2. But although the majority rejected Him, some believed in Him, "a little flock," Luke 12 : 32. To these, He gave *power*, to become the *Sons of God*, v. 12. (Marg. privilege, right,) by His union with them, Eph. 5 : 30, by the spirit of adoption, Rom. 8 : 15, 1 John 3 : 1, 2. V. 18. *Seen God*—Several men are said in the O. Test. to have seen God, Moses, Isaiah, etc., Ex. 33 : 11, Is. 6 : 5. It could not have been the "Eternal Father," Ex. 33 : 20, but Jesus, His Son, Himself God, Rom. 9 : 5. He was that mediator between God and men, 1. Tim. 2 : 5. He was that "Voice of the Lord," which our first parents heard *walking* in the garden, Gen. 3 : 8. He it was, who came to Abraham, in Mamre, and talked with him, Gen. 18 : 1. See also Gen. 32 : 30, Judg. 13 : 18. Jesus is the "true God, and Eternal life," Phil. 2 : 6. "God blessed for ever," Rom. 9 : 5 "God manifest in the flesh," 1. Tim. 3 : 16. From all this we learn that Christ is God, equal with the Father: that he is man as well as God: that he is the source of spiritual life and light, and that we must believe in him as such if we would become the sons of God.

Ecclesiastical News.

SCOTLAND :—There is a talk of restoring St. John's Cathedral in Perth, at a cost of \$50,000. In St. Giles', Edinburgh, the new organ, it is said, costs about \$25,000. At the same time there is a praiseworthy advance in the liberality of Christians towards the support of Church work at home and abroad. Thus the increase in the F. C. Sustentation Fund amounts to \$48,300; while the returns from all the Churches prove a steady increase in beneficence. The Glasgow U. P. Presbytery has received fourteen overtures from members of various congregations within the bounds, moving for the discharge of the Synod's Committee on Disestablishment. The overtures have been transmitted. In the Kirkaldy Presbytery, a similar overture has been sent on.... In various parishes, we understand, Women's Leagues are being formed for the defence of the Church.... In the F. C. Presbytery of Lochcarron, an overture was adopted for the reconstruction of Presbyterianism in Scotland on the basis of the "Claim of Rights." In Morningside U. P. Church, the disestablishment was signed by six persons; whilst a counter petition is said to have received sixty signatures. Mrs. Hanna, the eldest daughter of Dr. Chalmers, died, in her 76th year, a member of the Established Church. The Rev. Dr. MacGregor officiated at the funeral. The Rev. J. F. W. Grant, M.A., of the 2nd Charge, Haddington, has been appointed minister of St. Stephen's, Edinburgh. Mr. Grant is son-in-law of the late Rev. Dr. Cook, of Borgue. We record with sorrow the death of J. Bryce Douglas, son of the late Rev. Mr. Bryce, of Ardrossan, and one of the most distinguished naval architects of the present day. The Canada Pacific steamers were being constructed under his superintendence.... A monument to Mr. Peden, the prophet of Covenanting times, is being projected at Cumnoch. The memory of Peden will never die. D.

ENGLAND :—Following closely the lamented death of Dr. Alexander Macleod, of Claughton, the Presbyterian Church has sustained a great loss in the removal of two of its most eminent ministers—Dr. Saphir, of London, and Dr. Symington, of Birkenhead. Dr. Saphir was a Jew, born in Hungary in 1831, and was converted to Christianity while yet a youth through the instrumentality of Dr. Schwartz, of the Church of Scotland's Continental Mission. He attained great popularity as a preacher and writer, and was especially happy in defending the connection between the Old and New Testament writings. Dr. Symington's father was minister of a Reformed Presbyterian Church in Glasgow, and he himself ministered to a congregation of that persuasion in Dumfries for ten years before he was called to Birkenhead. He was an able minister and

a prolific author. Mr. McNeill's "Missions" at Berwick and Bristol drew great crowds, and proved interesting and instructive. On the 10th of April last, the House of Commons, by a majority of thirty, expressed its disapproval of the Government of India continuing its connection with the disgraceful opium traffic. Dr. J. Edmond, of Highbury, London, celebrates his jubilee about this time. S.

IRELAND :—The Colleges at Belfast and Londonderry closed their sessions early in April. Among the new D.D.'s are two Professors of Belfast, Todd Martin, occupant of the Chair of Christian Ethics, and Heron, the Junior Professor of Church History. Another is the Rev. J. Thorburn McGaw, who was elected about a year ago as Agent of the English Presbyterian Synod. The death of the Rev. Samuel Edgar, of Brookvale, near Rathfriland, is announced. He was advanced in life, and had retired from active service some years ago. Clifton Street congregation, Belfast, has called the Rev. F. W. Moore from the neighbourhood of the city of Londonderry to be assistant and successor to Rev. John Mecredy. Nearly four years ago, when the writer of these paragraphs was returning from the old land, Mr. Moore was a fellow-passenger. The singular thing about his trip was that he did not stay one night on this side. We landed in the morning in New York, and he embarked on his return the same afternoon. He had but three weeks' vacation at that time, and he spent it on the water. The Sabbath-School Society of Ireland has just held its anniversary Jubilee meeting, and a most interesting and profitable one it was. Messrs. Johnston and Shaw are the secretaries, and what they do they do well. Mr. Laird Finlay, a veteran in S. Sch. work, presided in the absence of the Moderator. H.

UNITED STATES.—During the past month public attention in this quarter has been divided between Dr. Rainsford, the popular rector of St. George's Church, New York; Dr. T. DeWitt Talmage, the great Brooklyn preacher; Dr. James Stalker, the well-known Glasgow divine, on a visit to this country at present, and the now celebrated Dr. Charles A. Briggs, Professor-elect of Biblical Theology in Union Seminary, New York. The first-named has forfeited any claim he might have had to independence, by the flimsy excuse that the persons belonging to other churches whom he invited to preach for him came in the capacity of laymen even though they wore the regulation clerical robe. Talmage's new church is very large, being seated for 5,500 persons; it has cost \$420,000 and is saddled with a debt of \$225,000. In response to the appeal of a professional "church-debt-raiser," nearly \$40,000 were contributed on the opening day for the building fund. Stalker has won

golden opinions from all who have passed under the spell of his rugged eloquence or have been carried captive by his pleasing exhibitions of Scottish common-sense and caustic Scottish humour. Briggs, it must be confessed, has had the lion's share of attention. He has created a "stoure" that will not easily be allayed, and which it will be difficult for him to explain in a way that will vindicate his consistency in subscribing to the Confession of Faith, and so soon afterwards expressing sentiments that conflict with it. The Bible must be upheld as the one and only "innerrant" rule of faith. If that is allowed to go by default, then every thing is gone. And so Dr. Phillips Brooks of Trinity church, Boston, the brilliant preacher and orator, has been elected Bishop of Massachusetts!—a clear gain for the evangelical party in the Episcopalian Church.

Z.

CONTINENTAL:—French Protestantism has lost its foremost representative by the death of Dr. Edmond de Pressensé, which occurred on the 8th of April, in the sixty-seventh year of his age. He studied theology under Vinet at Lausanne, and under Tholuck and Neander at Halle and Berlin; was pastor of the Free Evangelical congregation of Taitbout, Paris, 1847-1870; a deputy of the French National Assembly 1871-76, and elected a life senator in 1883. Though belonging to an old aristocratic family, his political views were liberal and republican. He was alike eminent in the pulpit and on the platform, in legislative assemblies, and in literary circles. The meeting of the Evangelical Alliance, held in Florence April 6th-11th, marks an important epoch in the religious history of Italy. Twenty years ago such an event was scarcely dreamed of. Little more than thirty years ago, to have taken part in such a meeting, would have been a criminal offence, to be visited with fine and imprisonment. The daily meetings were largely attended by delegates from every part of Christendom, especial interest being manifested in the early morning prayer-meetings, where earnest petitions went up to the throne of grace in Italian, English, German, French, Danish and other languages, for an outpouring of the Holy Spirit on the nations of the earth. In answer to a telegram sent by the Alliance to King Humbert, His Majesty returned a most cordial reply, in which he expressed his best wishes for the Alliance.

MISSIONARIES:—Rev. Naryan Sheshadri of Indapur, India, accompanied by his son, passed through the United States in April *en route* to Edinburgh to attend the meeting of the Free Church General Assembly, whose missionary he is. Rev. William and Mrs. Watt of Tanna, New Hebrides, have returned to their island home after having spent a few months in New Zealand where they were the means of awakening much interest in their work.

Our Own Church.

COMMISSIONERS TO THE GENERAL ASSEMBLY, which meets in St. Andrew's Church, Kingston, on the 10th inst., at 7.30 p.m., are requested to take notice that under the new plan no certificates are required, but parties coming to Kingston are expected to bring with them *a receipt for their fare* from the place where their journey commenced. For further particulars see official notice on another page.

THE MISSION FUNDS.—The following statement shows, at a glance, the receipts for this year as compared with last year:—

	1890.	1891.
Home missions, east..	\$11,316 34	\$11,528 58
Foreign missions, " ..	21,260 38	28,553 22
Augmentation " ..	7,977 14	8,949 68
Home missions, west..	51,374 66	51,177 76
Foreign missions, " ..	76,302 74	86,603 60
Augmentation " ..	22,586 40	22,764 10
French evangelization ordinary fund.....	27,857 04	28,324 45

With the one exception of Home Missions, west, there is an increase for all the funds. For the foreign missions there is a very considerable increase, both east and west, but not more than is urgently needed, for while the foreign work is not more important than the home work it is much more expensive and it is also capable of indefinite expansion. The appropriation from the Woman's Foreign Missionary Society, west, (\$38,105) exceeds the amount from the same source last year by \$12,597. Our friends in the eastern section of the church are well pleased with the financial results of the ecclesiastical year, and are especially to be congratulated that their augmentation of stipends scheme has been so well sustained. It was Richard Baxter, if we remember rightly, who declared that "a scandalous maintenance makes a scandalous ministry." No church can be in a healthy condition that starves its ministers. The contributions of the western section of the Church have fallen below the estimates, both in respect of Home and Foreign Missions, and also for the augmentation scheme, but it is hoped the committees will be able to continue their work without having recourse to "retrenchment," which, in missionary parlance, is always a most undesirable thing.

THE HOME MISSION COMMITTEE of the Maritime Synod has sent out about sixty young men this spring to labour in the mission stations of the eastern section of the church, including Newfoundland and Labrador.

PERSONAL: *Dr. Burns*, of Halifax; *Dr. Macrae*, of St. John; *Rev. J. R. Munroe*, of Antigonish; *Rev. A. Robertson*, of New Glasgow, N.S., and *Rev. M. W. Maclean*, of Belleville, have crossed the Atlantic for their summer holidays. Many others of the ministers will probably follow their example. It is an infectious thing and the ecclesiastical atmosphere is full of it. *Rev. W. Macrae*, of Princetown, Trinidad, is expected home this summer on furlough. He comes back a widower. *Rev. A. C. Mackenzie*, of Owego, N.Y., U.S., son of the late Donald Mackenzie, of Zorra, one of the pioneers of Presbyterianism in Ontario, will occupy the pulpit of St. Paul's, Montreal, during the summer "recess." *Principal Caven*, of Knox College, Toronto, has been nominated for the moderatorship of the General Assembly by the Presbytery of Orangeville. *Rev. Robert Monteith*, the venerable and respected clerk of the Presbytery of Toronto, attained his ministerial jubilee on the 29th of April and received the hearty congratulations of his co-presbyters at their last meeting of Presbytery. *Rev. D. J. Macdonnell*, of Toronto, when last heard from was recovering his lost voice somewhere on the other side of the globe. *Rev. William Meikle*, the evangelist, is at work in Nova Scotia. *Rev. John Robertson*, one of the fathers of the Miramichi Presbytery, has been in frail health during the past winter. *Dr. Torrance* of Guelph has returned from his round-the-world trip: he says it was "glorious." *Rev. James Hally* of St. Therese is still detained in Scotland by ill health. McGill University, Montreal, has conferred the degree of LL.D. on *Rev. Moses Harvey* of St. John's, Newfoundland. The honour is well bestowed. Dr. Harvey has been for many years a prolific writer and his contributions to Canadian literature are valuable.

ORDINATIONS AND INDUCTIONS.

ANGUS AND NEW LOWELL, *Barrie*:—*Rev. John Leishman* of Chester was inducted to this, his former congregation, on the 21st of April.

TORONTO, *Bonar Church*:—*Rev. Alexander MacGillivray* of St. John's Church, Brockville, was inducted pastor of this new charge on the 1st of May.

FITZROY HARBOUR, *Ottawa*:—*Rev. D. H. Hyland* of Bishop's Mills, Brockville, was inducted on the 21st of May.

ST. STEPHEN, *St. John*:—*Rev. John Anderson*, B.D., formerly of East Williams, Ont., was inducted on the 3rd of April.

LAKE MEGANTIC, *Quebec*:—*Rev. Norman McPhee*, probationer, was inducted on the 29th of April.

LITTLE HARBOUR, *Pictou*:—*Mr. Macleod Harvey* was ordained and inducted on the 11th of May.

LICENSURES:—Messrs. W. J. Mackenzie and Joseph A. Greenlees by the Presbytery of Halifax on the 22nd of April. Messrs A. D. Gunn, Macleod Harvey, and D. Henderson, by the Presbytery of Pictou, on May 5th. Messrs G. Charles, C. H. Vessot, J. R. G. Fraser, Robt. T. Frew, and J. A. Morrison, by the Presbytery of Montreal, on the 14th of May.

THE WHOLE NUMBER OF STUDENTS who have graduated in Theology this spring is *fifty-one*, as follows:—at Halifax six; Quebec, one; Montreal, five; Kingston, seven; Toronto, twenty-two, and Winnipeg, ten.

CALLS:—*Mr. W. J. Mackenzie* of Presbyterian College, Halifax, to Lower Stewiacke, *Truro*. *Rev. A. McWilliams* of South Mountain, *Brockville*, to St. Andrew's Church, Peterborough, Ont., accepted. *Mr. J. S. Conning* of Toronto to Caledonia, *Hamilton*. *Rev. Duncan Macdonald* of Carleton Place to Dundee, *Montreal*, accepted. *Rev. William Shearer* of Moorwood, Ont., to Sherbrooke, *Quebec*. *Rev. Dr. G. G. McRobbie* of Bridgetown, *Chatham*, to Shelburne, Ont. *Mr. J. A. Maclean* graduate of Queen's, to Blackeney and Clayton, Ont. *Mr. A. E. Knowles* of Manitoba College, to Stewarton, *Ottawa*. *Rev. J. H. Cameron*, to Bass River, N.B.

DEMISSIONS:—*Rev. John Lees* of N. Williams and E. Adelaide, *Sarnia*. *Rev. Elias Mullan* of Kilsyth, *Owen Sound*. *Rev. E. A. McCurdy* of James Church, New Glasgow, *Pictou*. *Rev. J. L. George* of Dartmouth, *Halifax*. *Rev. R. G. Lang* of Admaston, *Len. and Renfrew*. *Rev. John MacKay* of Knox Church, Scarborough, *Toronto*. *Rev. Gavin Hamilton* of Brookfield, *Truro*. *Rev. Alex. Urquhart* of Dunwich, *London*. *Rev. Isaac Baird* of New Mills, N.B.

NEW CHURCHES.

The new Presbyterian Church at High River, Alberta, N. W. T., was set apart for divine worship by *Rev. John A. Matheson*,

B.D., missionary in charge, who preached on the occasion. This church is in the heart of a farming and ranching country, and will be the means of affording excellent opportunities for doing good. Last year services were held in a mud-roofed shack, which possessed no appearance of sanctity, but this year both people and pastor rejoice in a commodious place of worship. This is the third Presbyterian church that has been opened since the last eighteen months in the field, which was supplied two years ago by the late Rev. Angus Robertson. Now there are three mission congregations instead of one, and three missionaries.

Mr. Scott says in his *Maritime Presbyterian* that the new church at North Bedeque, P. E. Island, "was well opened"—seven ministers (the perfect number) having assisted the pastor, Mr. Tuffts. The new St. Matthew's Church, at Point St. Charles, Montreal, is to be opened this month. Rev. E. D. Maclaren has sent us a fine photograph of his new church, St. Andrew's, at Vancouver. It is a beautiful building. The church at Leamington, Ont. has been burned. It was only insured for \$1400. Steps have already been taken to erect a handsome and commodious new church.

THE COLLEGES.

QUEEN'S UNIVERSITY, KINGSTON:—The ceremonies connected with the closing of the Session, 1890-91, were spread over the greater part of a week, commencing with the annual Bachalaureate sermon on the afternoon of Sunday by Rev. James Barclay of Montreal. Then there was a missionary meeting, a meeting of University Council and of the Board of Trustees, the whole concluding with the Convocation on Wednesday, the 29th of April, when the Hall was crowded to its utmost capacity by fair women and brave men, who had gathered together to witness the interesting and imposing spectacle of "Laureation." The successful candidates for numerous scholarships and prizes having been announced, the ceremony of conferring degrees in the different faculties began. Among the medical graduates were three ladies—Misses O'Hara, Murray, and Weir,—who, having advanced to the dais and knelt on the crimson pillow, after listening to a Latin exordium and receiving imposition at the hands of the Chancellor, arose M.D.'s. The following Divinity students received their diplomas:—Messrs. James Catnach, B.A.; Alfred Fitzpatrick, B.A.; Archibald McKenzie, B.A.; John A. McDonald, B.A.; James M. Maclean, B.A.; John A. Reddon, B.A., and Hugh Ross. Rev. James Barclay addressed the graduates in well-chosen words adapted to the various professions represented, the most important of which, he claimed, was that to which he himself had been called—the office of the ministry. At the

meeting of the Council, Chancellor Fleming delivered an able address, in the course of which reference was made to the institution of the "Doomsday Book," designed to contain an authoritative history of the University, and a record of its proceedings from year to year. The first volume had been most satisfactorily compiled by the Venerable Dr. Williamson, assisted by a Japanese student of three years' standing. Several students were ill with typhoid fever and la grippe, and were unable to appear for examination; otherwise, the Convocation passed off satisfactorily in every respect.

PRESBYTERIAN COLLEGE, HALIFAX:—The closing exercises of the Session, 1890-91, were held in St. Matthew's Church, Halifax, on April 22. Principal McKnight presided. There were 27 students in attendance on the classes. Since the commencement of the College, 208 young men had been trained for the ministry. Over one-half of this number have been given to the Church since the union of 1875. Our graduates are scattered the wide world over, some being in Australia, some in the New Hebrides, some in New Zealand, some in the West Indies. The majority, of course, are in the Maritime Provinces. Seven of our graduates have died in the Foreign Mission field. No other College in Canada has such a record as this. The graduating class this year is small, consisting of the following young men:—W. J. Mackenzie, D. Henderson, Joseph A. Greenlees, John Macleod Harvey, A. D. Gunn, and Malcolm Macleod. Words of counsel were addressed to the graduates and students by Rev. Anderson Rogers and Rev. J. Carruthers. The Elocution prize, for the highest excellence in reading the Scriptures, was awarded to George Miller. The prize essay on missions to the heathen was awarded to Macleod Harvey. Great satisfaction was expressed with the excellent boarding arrangements of the College. The College Board has learned with satisfaction that the receipts for the year met the expenditure, and that the debt had been reduced about \$2,000. The debt at present is a little over \$11,000. The Board resolved upon early measures for its removal. They also came to the conclusion that a fourth professor should be appointed as soon as practicable.

MANITOBA COLLEGE:—The closing exercises of the Theological department took place in the end of April, and attracted the largest audience that had yet met on a similar occasion. Principal King delivered an address on the work of the session, giving also some general information respecting the position and prospects of the College, which are on the whole very satisfactory. The members of the graduating class in theology were each presented with a handsomely bound Bible, and also with a copy of Dr. Cuyler's excellent treatise on "How to Preach." The names of

the graduating class are:—James E. Munro, B.A., Hope F. Ross, Duncan Campbell, B.A., Peter Fisher, D. MacKay, B.A., R. E. Knowles, B.A., James Buchanan, Colin MacKercher, George Lockhart and C. P. Way—ten in all. The Convocation was followed up by a public dinner to the members of the board of management, the graduates and other friends of the College. The Principal presided and delivered an eloquent speech, in which reference was made to the death of the Hon. Gilbert McMicken, who long took a deep interest in the College. Mr. Justice Taylor, Chairman of the College Board, spoke of the steady progress the College had made since 1872, the debt of gratitude they owed to Principal King for his arduous and most successful efforts to place the institution on a sound financial basis, and of the important work of the teaching staff, consisting of Dr. King, Professors Bryce, Hart, Baird and Thomson, and Mr. Reid, who had come to them this year from Toronto.

LABRADOR.—The Missionary Association of the Presbyterian College, Halifax, have undertaken the support of a missionary in Labrador during the summer. Mr. S. A. Fraser, who has already spent two seasons in colportage and mission work in Labrador, has been selected as the missionary. He is a Divinity student of the second year. It is probable that he will spend next winter and the summer of 1892 in this lonely and isolated field. Mr. Fraser will be accompanied by Dr. Hare, a young medical man of earnest piety, who is anxious to serve the Lord in medical mission work. He proceeds to Labrador without fee or reward—his outfit and expenses alone are promised him. Communication with Labrador is comparatively frequent and easy in summer, but in winter it is slow, tedious, infrequent and uncertain. The people are eager for the presence of our missionary, and they will certainly try to induce him to remain among them through the long, lonely and inclement winter.

WOMEN'S MISSIONARY SOCIETIES.

The most remarkable feature about the present-day missionary enterprise is the active participation of women. Home and Foreign Missionary Societies, under admirable management, are doing grand work in all the churches. It is pleasing to notice that the women of Canada are not behind their sisters in other countries in this respect.

The fifteenth annual meeting of the Women's Foreign Mission Society of the Presbyterian Church in Canada (Western Division), was held in Kingston on the 14th and 15th of April last. Mrs. Ewart, president of the society, occupied the chair at all the sessions. The Foreign

Secretary's report, presented by Mrs. Harvie, gave a full and interesting account of the society's operations during the year, with special reference to the medical mission work carried on by Drs. Elizabeth Beatty and Marion Oliver at Indore, Central India. The report of the Home Secretary gave details as to the organization, extension, and administration of the society. The number of affiliated Presbyterian societies is twenty-five, of auxiliaries 471, and of mission bands 200. The total membership is 15,935, and the receipts for the year, including the balance from last year, were over \$40,000, and of that amount \$38,105 were handed over to the Foreign Mission Committee of the Church—truly a noble gift.

The ninth annual report of the Montreal Women's Missionary Society contains excellent addresses by Mrs. Paul, Miss McKercher and Mrs. G. A. Grier, the president, together with an admirable resumé of the work in its various departments—Home, French and Foreign Missions—by Miss McMaster, Recording Secretary. The gross receipts for the year were \$1,829.63.

The Women's Home Missionary Society of the Presbytery of St. John, have issued their eighth annual report in neat pamphlet form. The Presbytery's Home Mission field in 1886 comprised eighteen groups of stations, eight of which have by the aid of this society been formed into regular congregations. The receipts for the year were \$675.05. Rev. James Ross, of Woodstock, gives a detailed account of the work done during the past year. The officers for 1891 are:—Mrs. J. E. B. McCready, president; Miss Helen Adam, recording secretary; Miss Mary Cruikshank, corresponding secretary; Miss Upton, treasurer.

Obituary.

REV. THOMAS MACPHERSON, of Stratford, Ont., departed this life on the 12th of April, in the 81st year of his age. He was a native of Ballymena, County Antrim, Ireland, was educated for the ministry in Belfast, licensed by the Presbytery of Ahoghill in 1836, and same year ordained minister of Ballaghy, County Derry. After a ministry of thirteen years in that charge, Mr. Macpherson, along with Rev. Thomas Lowry and several others, accepted an appointment as missionary to Canada. He arrived in this country in 1849 and was inducted pastor of a small congregation in Stratford in connection with the Free Church. Here he succeeded in erecting a church, and in laying the foundation of

what was to become one of the largest and most influential congregations in that part of the country. The present spacious and handsome Knox Church was erected in 1872. In 1877, finding himself no longer equal to the care of so large a congregation, Mr. Macpherson retired from the active duties of the ministry. During the whole of his long and useful pastorate he occupied a prominent and honoured position in the church. He was Moderator of the General Assembly of the Canada Presbyterian Church in 1874. Mrs. Macpherson predeceased her husband only a few months ago. One of his sons, Rev. H. H. Macpherson, is minister of St. John's Church, Halifax, N.S. Naturally of a robust constitution, our friend's last illness was brief. He succumbed to an attack of la grippe, but he was "ready to depart and to be with Christ, which is far better."

REV. JOHN E. TANNER, of Brompton Falls, Que., died on the 15th of April in the 82nd year of his age. Mr. Tanner was a native of Canton Berne, Switzerland, where he was born in 1809. He studied at Geneva under the celebrated Dr. Cesar Malan and Rev. M. Guers, one of the founders of the Evangelical Society of Geneva. After engaging in missionary work in the south of France he came to Canada in 1842 and laboured successfully at St. Therese and Pointe aux Trembles. In 1862 he took charge of the French Mission congregation in Montreal in connection with the Church of Scotland and continued his ministrations with great faithfulness for some years, when declining health compelled him to retire from the active duties of the ministry. To the end of his life, however, he delighted in the Master's service and exerted an influence for good on all with whom he came in contact. His whole life was a beautiful illustration of "the simplicity that is in Christ."

REV. A. P. MILLAR, of Merigomish, in the Presbytery of Pictou, passed away to his heavenly rest on the 8th of March, in the 78th year of his age. He was a native of Alloa, Scotland, was educated at Glasgow University and the Theological Hall of the United Secession Church. He came to Nova Scotia in 1843 and was ordained as colleague and successor to the late Rev. W. Patrick, of Merigomish, where he prosecuted his labours amid hardships and trials for

many years. After resigning the charge of Merigomish he continued for a length of time to supply French River. Mr. Millar was a man of rare intelligence, remarkably well read and thoughtful. He was the oldest member of the Pictou Presbytery.

REV. JOHN JAMIESON, of Tamsui.—Intelligence has reached the Foreign Mission Committee by telegraph of the death of Rev. Dr. Mackay's faithful friend and colleague in Formosa. Mr. Jamieson had been in failing health for some years, but his death will be none the less lamented by his fellow-labourers in Formosa, who had every reason to entertain the highest regard for him. The whole church sympathizes with the bereaved widow, who has so nobly shared her husband's missionary labours for eight years, and also with Dr. Mackay and his band of native workers in the loss they have sustained.

MR. RODERICK McRAE, an elder in the congregation of Powassan, Parry Sound, Ont., died on the 11th of December last, aged 64. He was a native of Cape Breton, a man of a most unassuming nature, but a true friend and supporter of the church.

MR. GEORGE FRIEZE, of the extensive ship-building firm of Frieze and Roy, and for many years agent for the *Record* in Maitland, N.S., died there on the 13th of April. He was a genuine Christian, an active worker in the church and a large contributor to all its funds and missions.

MR. ALEXANDER FLETCHER, elder in the Gaelic congregation of Oro, Ont., died on January 16th, aged 78. For upwards of thirty years Mr. Fletcher had filled the offices of deacon and elder with great fidelity, having associated with him Mr. Archibald Bell, his brother-in-law, who died in 1889, aged 85, and also Mr. Alex. McNabb, who died in the same year and at the same advanced age. The three were natives of Islay, Scotland.

MRS. COUSSIRAT, wife of Professor D. Coussirat, Montreal, died on the 2nd of April, aged 45 years.

MRS. MILLARD, wife of Rev. E. B. Millard, formerly of Lansdowne, Ont., died at Los Animas, Colo., on the 22nd of April.

GLENMORRIS.—During the past year a number of old settlers in the Township of S. Dumfries and prominent members of Glenmorris congregation have passed away. Mr. Gavin Fleming, ex-M.P. for North Brant, an elder of the congregation, Superintendent of the Sunday School and a man of many gifts and graces, died May 17th of last year. Mr. Thomas Carswell, also an elder, for many years precentor in the congregation, a sweet singer and a "brother beloved," died in February of last year. Mrs. Carswell, an aged mother, by a quiet, consistent life, adorning the doctrine of God, her Saviour. Mr. and Mrs. Thomas Inglis and Mr. Robert Menzie, identified with the congregation almost from its organization. These, and others who have passed away last year, have left a blank in the congregation that will not be easily filled.

R. P.

Our Foreign Missions.

ERROMANGA:—Rev. Dr. Steele writes from Sydney, N.S.W., March 23rd, announcing the arrival there of Rev Hugh A. Robertson and his wife from Erromanga. They were not well. Mr. Robertson's health had been injured by his exertions in the wreck of the inter-island steamer "Truganini," particulars of which have not yet reached us.

TRINIDAD:—Letters from Trinidad to the 13th April intimate that the missionaries are all well. Dr. Morton was on a visit to St. Lucia. Mr. Macrae had been granted a brief furlough.

CENTRAL INDIA:—The rumour that Mr. McKelvie had resigned his office as missionary and accepted an appointment as Chaplain to the forces at Mhow lacks confirmation. In the meantime he is said, though not officially, to be serving both masters. Doctor Elizabeth Beatty has been reluctantly obliged to leave India on account of her health. She struggled to remain as long as possible, but her doctor insisted that she must leave. The Woman's Hospital was expected to be completed and opened early in April. The building of the Girls' School was to be begun about the end of March. "The work in all departments," says the Mission Secretary in Toronto, "seems to be in a most hopeful condition, the main difficulty being the impossibility of overtaking all that there is to be done." Mr. Jamieson is stationed at Neemuch, where his sister is at work.

FORMOSA:—The only item of importance is the sad death of Mr. Jamieson on the 23rd of April. It is quite clear, from recent letters, that he has died of consumption.

HONAN:—The latest official news does not give the particulars of the settlement that has been arrived at through the British Consul and the Chinese Viceroy; private letters, however, confirm the report that our missionaries have won the day; they have been recompensed for the loss of their effects, and the looters have been sharply reprimanded and told that a repetition of such unruly behaviour will bring down "judgment." They know well what that means. Of course it would have read well had it been stated that the missionaries had meekly turned the other cheek to the smiters, but this would, indeed, have been a waste of pearls.

REGINA INDUSTRIAL SCHOOL:—The appointment of Rev. A. J. Macleod to the Principalship of this institution is generally regarded as an extremely happy one. Mr. Macleod's aptitude for the work is undoubted. All his ministerial experience has been in connection with the great North-West mission work. Mr.

and Mrs. Macleod have entered upon their duties under encouraging circumstances. Let them have the prayers and sympathies of the church to support them in this arduous and important undertaking.

Formosa.

"The annual report of the Mackay Mission Hospital in Tamsui, Formosa, for 1890 has just reached us. A glance at its contents illustrates the steady growth of the institution and its great value as an aid in Mission work. The number of new patients treated in 1890 was 3696, and the total expenditure was \$1107.84.

"The past summer although remarkably cool was by no means healthy; During April and May cases of influenza were numerous while as usual with the advent of warm weather malarial fever became prevalent. The treatment of the disease amongst Hospital patients is not very encouraging when one thinks of the small benefit likely to be derived from treatment so long as they live in the damp and insanitary huts so many of them are by circumstances obliged to occupy. During the cool months a good number of operations were performed. Patients suffering from tumours, eye diseases and other affections of a chronic nature usually come at this season, being during the summer too busily engaged in agricultural pursuits to attend to their ailments unless when causing much discomfort. This, as a rule, is very advantageous, for in the cold weather patients are less liable to incur fever, and recover more rapidly after operation, so that except in cases of a pressing nature we avoid as far as possible operating in the height of summer.

With the introduction of railway and foreign appliances due to the progressive policy of His Excellency the Governor Liu Ming Chuan accidents are becoming more frequent than formerly, although for a people unaccustomed to machinery the Chinese seem to be very lucky in escaping injuries. Dr. ANGEAR who resides at Twatutia has treated quite a number of such cases there, besides often sharing in the Hospital work here. In spite of his numerous pressing duties the Rev. Dr. MACKAY has during the past year seldom failed to be present during Hospital hours. His remarks on cases observed during his travels will prove most interesting to our home readers."

Dr Mackay bears most emphatic testimony to the enthusiastic, careful, able and successful work of Dr. Alexander Rennie the physician and surgeon in charge, and acknowledges with deep gratitude the liberality and sympathy of his friends in Canada in support of the institution.

Higher Religious Instruction.

A LIST of the successful candidates in the examinations held on the 31st January last has been sent to the *Presbyterian Witness*, *Presbyterian Review* and *Canada Presbyterian*, and will doubtless have been thoroughly scanned by the eager eyes of those interested long before this appears. A notice has also been sent to each presiding examiner, giving the total number of marks obtained by each candidate who appeared before him. We extend our congratulations to the successful ones. The honours they wear are well earned. Every paper was a thorough test, some an extremely severe one. Sixty-nine per cent. obtained diplomas as against fifty-one per cent. last year. Examiners all report a much higher standard of answering, shewing more earnestness and preparation. Exactly 500 competed; 19 of these carry off medals, 73 prizes, and 251 diplomas. As last year, the candidates were scattered over the whole Dominion, and nearly in the same localities. The Committee have decided to offer a set of weekly and quarterly question leaflets to all who may wish to use them next year. They are a necessary adjunct of the annual examination. A sample will be sent out as soon as the funds in hand permit.

The complaint comes frequently, chiefly from Ontario and Manitoba, that "our children have too many examinations already. They are overworked in the public schools." But our scheme does not, in its main portion at least—the Biblical department—impose any tasks not already assumed by our Sabbath-schools. It only asks whether as much care is given to the teaching of the Bible as is bestowed upon the work of the public school. If it is found that secular education is crowding out the Bible, so that, confessedly, our Sabbath-schools teach the most important of all subjects in a slipshod, perfunctory fashion, the remedy surely is not to reject the test which exposes this, but to demand that the claims of religion shall be more fully recognized, and that the time and mental strength of our young people shall not be wholly absorbed in non-religious training.

It will take time to leaven the Church with more progressive ideas regarding the religious education of the young and the management of the Sabbath-school, but those personally engaged in the work are keenly alive to the need of more thorough educational methods. The Committee is anxious to advance as rapidly as the Church will permit. We are only marching in line with the advance columns of the Sabbath-school army elsewhere. The examination on the Gospel of John, offered by the American Institute of Sacred Scripture, is a younger sister of our scheme. Our second examination was synchronous with its first.

Its aims and standards are identical with ours. As no originality is claimed for our scheme, we cannot be accused of egotism when we venture to assert that no other Church possesses such a thorough, yet simple and workable method of stimulating, directing and testing the religious education of its young people. It is a distinct advance upon the "Welfare of Youth" scheme, the parent one, in that it links itself with the Sabbath-school and excludes competition amongst the candidates for honours. A sufficient number of copies of the Syllabus for the current year was sent to the conveners of presbyterial Sabbath-school committees last November, to enable them to give one to every Sabbath-school teacher in the Church. If any have not received it, or want more, the convener will be happy to supply them on receipt of a postal card to that effect.

It may be added that the Sabbath-school Committee is in pressing need of funds to carry on its work. Bills are now due for printing our report and for prizes and medals to successful candidates. The working expenses of another year will be upon us before we can expect many renewed contributions, so that what is received during June and July will be specially acceptable. All remittances should be made to the Convener, Rev. T. F. Fotheringham, 107 Hazen street, St. John, N.B.

The Chinese in British Columbia.

MR. EDITOR:—Would you kindly allow me space to say, in reference to the communication which appeared in the May number of the *Record* with regard to the moral and spiritual condition of the Chinese in British Columbia and the absence, on the part of our Church, of energetic efforts for their evangelization, that the responsibility does not rest upon the Presbytery of the bounds. I am in a position to say that since the first year of the Presbytery of Columbia's existence, at almost every ordinary meeting held, the Presbytery's strong convictions of the Church's duties in reference to this matter has been placed on record and strong recommendations in favour of something being done forwarded to the General Assembly's Foreign Mission Committee, with so far no practical results. Face to face as we are with the spiritual necessities of these people, and menaced as we are by this mass of heathenism in our midst, we could not with any degree of faithfulness, do less than what has been indicated. Little more than this could be done.

I write this with two objects: To place this Presbytery in its true position in relation to this matter before the Church, and to contribute, however little, in leading the Church to recognize her duty to the heathen at home as well as those abroad.

D. MACRAE.

SYNOD MEETINGS.

HAMILTON & LONDON:—This Synod met in London, April 20th—22nd. Rev. Archd MacLean, the retiring moderator preached the opening sermon. Rev. Andrew Tolmie of Southampton was elected moderator. There was a good attendance of members, and a large amount of routine business was transacted. Dr. James Robertson, by request, gave an address on missions in the North-West and received the thanks of the court for the interesting details of the work there, and also the assurance of a deeper interest in it. A lengthened discussion took place on a memorial and petition from St Paul's Church, Hamilton, in connection with a protest and complaint of Mr. James Watson, against Hamilton Presbytery &c. The next meeting was appointed to be held at Stratford on the third Monday of April, 1892.

MONTREAL AND OTTAWA:—The meetings of this court were held in St Gabriel Church, Montreal, commencing on the 12th of May. Dr. A. B. MacKay of Crescent Street Church, Montreal, preached the opening sermon in which he denounced the tendency of the times to indulge in speculative criticism which leads to the subversion of the truth as it is revealed in the Word of God. Rev. Joseph White of Rochesterville, Ottawa, was elected moderator. The overture asking for a division of the Presbytery of Montreal was withdrawn. Professor Scrimger presented a gratifying report on ecclesiastical cooperation with other churches. He also read the report on education in the Province of Quebec in which allusion was made to the "iniquitous \$62,000 Jesuit Estates' grant." The report on Sabbath-schools, submitted by Rev. A. Maclaren of Alexandria gave rise to a lively discussion. The business was chiefly confined to hearing and discussing the reports of the standing committees which will be transmitted to the General Assembly. The next meeting was appointed to be held at Smith's Falls on the second Tuesday of May.

TORONTO & KINGSTON:—The Synod met in Lindsay, Ont., on the 12th of May. By arrangement a Conference on the State of Religion, which was largely attended, was held on the previous day when a number of very interesting subjects were discussed. Rev. John Abraham of Whitby, the retiring moderator, preached the opening sermon, and Rev. R. N.

Grant of Orillia was elected moderator for the current year. Rev. S. J. Taylor, of Montreal appeared in behalf of the Board of French Evangelization and explained the objects of the Society, the methods employed, and the need there is for the extension of the work. It was agreed to ascertain the minds of the Presbyteries as to dividing the Synod into two Synods to be known as the Synods of Toronto and Kingston respectively. The reports of standing committees were read and discussed and ordered to be transmitted to the General Assembly in the usual way. The chief discussion in all the Synods this year seems to have reference to the Sabbath-schools and the kindred subjects of the Higher Religious Instruction and Christian Endeavour movements. The next meeting was appointed to be held at Peterborough on the second Tuesday of May.

MANITOBA AND THE NORTH-WEST:—This Court met at Regina on the 5th of May. The retiring moderator, Rev. D. Stalker, of Gladstone, preached, and constituted the court. Rev. J. Farquharson, of Pilot Mound, was elected Moderator, and Rev. A. B. Baird, of Winnipeg, clerk *pro tem*. A party of twenty drove out in the afternoon to the new Industrial school, and inspected it under the guidance of Mr. Hayter Reed, Indian Commissioner. The details of the proceedings had not reached us when we went to press.

A JOYOUS OCCASION.

MR. EDITOR,—You ought to notice in the *Record* an event here such as has never, to my knowledge, taken place before in our Church. The Congregational minister here, receiving a call to Paris, Ont., the Congregational Church proposed to unite with the Presbytery under my pastorate. Committees were appointed by each church to draw up a basis. The basis was ratified by the votes of the members in each congregation, then approved by the Presbytery, and for three months we have been worshipping as one church, the Congregational deacons having seats with the session, the Superintendent of the Congregational Sunday-School becoming Superintendent of the united schools, a board of management of five Presbyterians and four Congregationalists being elected to manage temporal matters, while a canvass is now being made for subscriptions for a new church building. Christian harmony and fellowship between the two prevail and our quarterly communions have been joyous occasions.

GEO. A. YEOMANS.

The Presbyterian Record.

MONTREAL, JUNE, 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in *Parcels* to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

THE GENERAL ASSEMBLY meets in St. Andrew's Church, Kingston, on the 10th of June at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, eight days in advance. The conveners of standing committees should have their reports printed and ready to hand to the committee on Bills and Overtures at the second sederunt of the Assembly. The Committee on Business meets in St. Andrew's Church, on the 10th of June at 4 p.m. It is understood that the usual railway reduction in fare will be made. Commissioners will see that they get from the ticket agent at the starting point a receipt for the fare; and their attendance will be certified by the agent of Assembly at Kingston, in order that they may obtain reduced fare in returning. This is the arrangement which has been followed for the last two years.

WM. REID, DD., }
WM. FRASER, DD. } Joint Clerks.

Messrs. W. G. Craig and Donald Fraser, Kingston, are the Secretaries of the Committee to arrange for the accommodation of commissioners.

Literature.

GYAN PATRIKA, a monthly periodical issued at Rutlam, Central India, in the interests of the Canadian Mission in that region. There are several columns of good English

reading; but the greater part of the paper is to us, a good deal worse than Greek or Hebrew. We cannot translate the title of the paper; but we have faith in its managers and editors who appeal for subscribers, through Rev. Dr. Reid, Toronto, and Rev. P. M. Morrison, Halifax. Price per annum 75 cents.

THE EXPOSITORY TIMES: published by Messrs T. and T. Clark, Edinburgh, is the title of a monthly Magazine, price \$1.00 per annum, that will be useful to ministers, containing as it does brief critical dissertations upon obscure and difficult portions of the Scriptures. In the number for May *Principal McLellan* takes an entirely new view of the expression "Daily Bread" in the Lord's prayer, or, rather, he lays stress upon a very old interpretation, that the reference is not to the meat that perisheth but to the spiritual food that is needed to sustain believers *in the future*. Those of us who belong to the "common herd" have a decided preference for the interpretation we have been accustomed to, and which is supported by the opinion of the eminent scholar, Bishop Lightfoot. THE TORONTO NEWS Co. is agent for this and all Messrs Clark's publications.

MEETINGS OF PRESBYTERIES.

Calgary, Banff, 9th September.
Paris, Ingersoll, 7th July.
Glengarry, Alexandria, 14th July, 11 a.m.
Peterboro, St. Andrew's ch, 7th July, 9.30 a.m.
Montreal, Convocation Hall, 23rd June, 10 a.m.
Brockville, Westport, 6th July, 8 p.m.
Minnedosa, Rapid City, 14th July, 7.30 p.m.
Regina, Whitewood, 8th July, 10 a.m.
Kingston, Belleville, 7th July, 7.30 p.m.
Bruce, Southampton, 14th July, 5 p.m.
London, St. Thomas, 14th July, 11 a.m.
Columbia, New Westminster, 8th Sept., 3p.m.
Sarnia, St. Andrew's ch., 7th July, 10 a.m.
Whitby, Bowmanville, 21st July, 10.30 a.m.
Brandon, Brandon, 29th July, 8.30 p.m.
Orangeville, Orangeville, 14th July, 11 a.m.
Toronto, St. Andrew's ch, 2nd June, 10 a.m.
Truro, 2nd June, 11 a.m.

*The Montreal Business College*Will Remove to
VICTORIA BLOCK.

(Late Y.M.C.A. Building.)

CORNER OF

**Victoria Square & Craig Street,
About JUNE 1, 1891.**

The grand lecture hall, reading rooms and offices on the three flats above Mr. John Lewis's drug store will be the College Class Rooms.

For circulars or information, address

DAVIS & BUIE.

Page for the Young.

DO IT.

Know what you've got to do first, and then do it

What you do, do at once—you never will rue it;

Let duty direct you, and never pooh pooh it;

If your horse has a loose shoe, why, let the smith shoe it.

If your chair back is broken, get the glue pot and glue it.

What you do, do at once—you never will rue it.

If your lesson is hard, work hard and get through it.

If your seam is ill-sewn, get a pin and undo it.

What you do, do at once—you never will rue it.

If your burden is heavy, then bend your back to it.

It won't grow the lighter because you eschew it.

What you do, do at once—you never will rue it.

A CHILD'S FAITH.

In a town of Holland there lived a very poor widow. One night her children asked her in vain to give them bread, for she had none. The poor woman loved the Lord, and knew that He was good; so, with her little ones around her, she earnestly prayed to Him for food. On arising from her knees, the eldest child, a boy about eight years old, said, softly; "Dear mother, we are told in the Holy Book that God supplied His prophet with food brought by the ravens."

"Yes, my son," the mother answered, "but that was a very long time ago."

"But, mother, what God has done once, may He not do again? I will go and unclosethe door, to let the birds fly in." Then dear little Dirk, in simple faith, threw the door wide open, so that the light of their lamp fell on the path outside.

Soon after, the burgomaster (a magistrate, or one employed in the government of the city) passed by, and, seeing the light, paused, and thinking it very strange he entered the cottage and enquired why they left the door open at night.

The widow replied, smiling: "My little Dirk did it, Sir, that the ravens might fly in to bring bread to my hungry children."

"Indeed?" cried the burgomaster; "then, here is a raven, my boy; come to my home, and you shall see where bread may soon be had." So he quickly led the boy along the street to his own house and then sent him

back with food that filled his humble home with joy.

After supper, little Dirk went to the open door, and looking up, he said. "Many thanks, good Lord," then shut it fast again; for, though no bird had come, he knew that God had heard his mother's prayer and sent her timely help.

AN INCIDENT.

A Young man went into the office of the largest dry-goods importing house in New York and asked for a situation. He was told to come again.

Going down Broadway that same afternoon, opposite the Astor House, an old apple woman, trying to cross the street, was struck by a stage, knocked down, and her basket of apples sent scattering in the gutter.

This young man stepped out from the passing crowd, helped up the old lady, put her apples into her basket, and went on his way, forgetting the incident.

When he called again upon the importers he was asked to name his price, which was accepted immediately, and he went to work.

Nearly a year afterwards he was called aside one day and asked if he remembered assisting an old apple woman in Broadway to pick up a basket of apples, and much to his surprise learned why he had obtained a situation when more than one hundred others were desiring the same place.

Young man, you little know who sees your acts of kindness. The eyes of others see and admire what they will not take the trouble to do themselves.

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday-schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said: "I thought you were going to stay all summer?"

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will go."

The man felt the rebuke, and he said: "If you will stay I won't swear;" and he kept his word.

Boys take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and that which is to come.—

Acknowledgements.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto.
Office 15 Toronto Street. Post Office
Drawer 2607.

ASSEMBLY FUND.

Received to 5th April, 1891, \$3378.89
Ottawa, Erskine ch. 6.00; Springfield
3.00; Acton, 6.12; Hamilton, Went-
worth Street ch, 8.48; Markham, S.
Andrew's, 5.00; Windsor, 12.00; Ar-
thur, 5.00; Scarboro', Chalmer's ch
2.00; Ingersoll, St Paul's, 14.00
Galt, Knox ch, 24.00; Wallacetown
4.00; Comber, 4.40; Kinlough, 50c
Elmvale, 10.00; Fredericton, St
Paul's, 13.00; Leaskdale, 2.00; East
Puslinch, Duff ch, 7.00; Glenboro',
Cypress, 3.00; Pilot Mound, 2.25;
Norwich, 2.00; Stirling, 3.00; Arkona,
2.00; West Adelaide, 2.00; Arnprior,
8.00; Levis, 2.00; Ravenswood, 1.00;
Warsaw, 6.40; Glenvale, 3.00; Ken-
more, 4.00; St Therese, &c, 4.00;
Athelstane, 8.00; Elgin, 4.00; Mont-
real, Erskine ch, 30.00; Whitton, St
Luke's, 2.00; South Kinloss, 3.00;
Embro, 8.00; Harriston, Guthrie ch,
5.00; Portage la Prairie, 15.00; Brig-
den, 3.00; Bear Creek, 3.00; Bramp-
ton, 12.00; Kirkhill, 2.00; Pingal,
10.00; Deseronto, 4.09; Ross and
Cobden, 2.00; Toronto. West ch,
18.00; Renfrew, 10.00; Nepean and
Bell's Corners, 3.00; Shakespeare,
3.50; Beamsville, 2.80; Smithville,
1.60; Port Dalhousie, 3.68; Walpole,
3.84; Jarvis, 4.80; Waterdown, 5.36;
Cayuga and Mt Healy, 2.50; Wind-
ham, 1.32; Dunnsville, 4.44; Weston,
3.00; Wyoming, 5.50; Oil City, 3.00;
Guelph, Knox ch, 10.82; Bobcaygeon
and Durnford, 5.25; Deer Park, 5.00;
Montreal, St Mark's, 5.00; St Catha-
rines, 1st ch, 7.40; Quebec, St An-
drew's, 15.00; Montreal, St Gabriel
ch, 16.00; Stellarton, 5.00; Gabarus,
2.00; Mabou and Port Hood, 6.50;
Shelburne, 6.00; Pugwash, 5.00; St
John, St Andrew's ch, 10.00; Tryon
and Bonshaw, 2.00; Earlton and
W B River John, 5.00; Antigonish,
St James', 3.00; Upper Londonderry,
4.00; New Annan, 3.00; Lunenburg,
5.00; Rocks, 1.00; Bridgewater, 4.00;
Bedford and Summerfield, 5.00;
Mahone Bay, 4.00; La Have, 4.00;
Lockport, 3.00; Clyde and Barrin-
ton, 3.00; New Dublin, 2.00; Rivers-
dale, 2.00; Moncton, 11.00; Mait-
land, 5.00; Thorburn and S River,
1.00; Florenceville and Greenfield,
1.00; Richibucto, St. Andrew's, 3.00;
Truro, St Paul's, 5.00; North Sydney,
3.00; London, Knox ch, 4.00; Brace-
bridge, 2.40; Orillia, 18.24; Townline,
2.80; Ivy, 2.56; Sunnidale, 1.48; Pen-
etanguishene, 2.08; Paisley, Knox
ch, 10.00; Cannington, 3.00; Toronto,
Central, 20.00. Total, \$3,975.50.

HOME MISSION FUND.

Received to 5th April. . . \$44,848.93
Ottawa, Erskine ch . . . 16.00
Ottawa Erskine ch SS . . . 8.00
Springville . . . 20.00
Paris Presb ch (special) . . . 125.00
North Brant . . . 15.00
Winnipeg, Knox ch B class . . . 62.50
Markham, St Andrew's . . . 90.00
Markham, St Andrew's SS . . . 10.00
Hillsdale . . . 8.20
Aspelin . . . 6.48
Nipissing . . . 4.25

Trout Creek	2.62	Toronto, West ch	55.00
Windsor	148.00	Galt, Knox ch	30.00
Bradford	28.00	Renfrew	180.00
Scarboro', Chalmer's ch . . .	15.00	Harriston, Guthrie ch SS . .	10.00
Toronto, St James' Sq ch SS .	115.00	Sprucedale	9.26
Dwight	10.00	Hartfell	8.12
A Friend of Missions. Bur- goyne	10.00	Byng Inlet	10.63
King's Daughters' Circle, Motherwell	15.00	Sudbury	19.63
Walpole	13.00	Novar	17.91
Harrowsmith	5.00	Maganatewan	12.36
Wallacetown	13.00	Spence	10.45
Oak River	15.00	Uffington	11.31
Huntsville	6.00	Lynch Lake	1.36
Allanville	2.00	Deloraine	20.00
Essa, 1st ch	10.00	Shingwacousy, 2nd ch . . .	35.00
Kinlough	3.50	Shakespeare	15.00
Elmvale	15.00	Brooke	4.00
East Williams	15.00	Oneida	43.00
Richmond and Melbourne . .	40.00	Donald	5.00
Leaskdale	10.00	Weston	20.00
East Puslinch, Duff ch . . .	50.00	Sandhill	10.00
Neepawa	25.00	Storrington	10.00
Almonte, St Andrew's, sup- port of Mr Drummond, N W	30.00	Glenburnie	4.50
Seaforth, 1st ch	150.00	Wyoming	40.00
Farrington ch SS, support of missionary N West	200.00	Admaston	10.00
Pilot Mound	15.00	Rev R G Lang, Admaston . .	5.00
Midhurst	16.60	Ivy	2.00
Orillia	130.00	Maxville	60.00
Londesborough	2.00	Harriston C E Society . . .	3.00
Monkton	8.60	R McE, Seaforth	3.00
Levis	1.00	Oro, Knox ch	3.00
South Falls	5.75	Junbar SS	10.00
Fergus, St Andrew's	19.35	Lancaster, Knox ch SS . . .	22.32
Mitchell Square	6.00	Crawford	3.00
Antlers	3.00	Deer Park	10.00
Riverside	2.00	Richmond	5.65
Kaleida SS	2.00	Moose Jaw	16.20
A Friend, Dover	2.00	Montreal, St Mark's	5.00
Holstein	12.00	Montreal, Erskine ch SS . .	100.00
St John's ch	28.00	Mrs Ferguson, Chesley . . .	5.00
In the Bonds of the Covenant	5.00	Burlington	40.00
Darlingford	8.00	Geo Dodds and family, Prim- rose	4.00
Manitou	13.00	Mrs Skinner, London	10.00
Teeswater, Zion	5.25	Greenbank	4.00
Athelstane	25.00	Bequest of Mrs Clark, Lon- don	1269.43
Elgin	10.00	Kenyon	15.00
Whitton, St Luke's	8.00	Lachine, St Andrew's	2.50
Howick (Miss McKeracher's class)	1.52	Quebec, St Andrew's	72.00
Westmeath	7.17	Montreal, St Gabriel ch . . .	25.00
Montreal, St Gabriel	18.00	Montreal, St Gabriel ch SS . .	20.00
Montreal, Calvin ch	25.00	Hensall	100.00
Dundee	20.00	Markham, St John's	23.50
Per D R Drummond	35.00	Morden	10.00
Ottawa, Bank Street ch SS . .	92.27	Per Rev P M Morrison, in- cluding \$62.50 from lady 1st ch Truro for missionary Tiger Hills	198.00
London, St Andrew's SS . . .	100.00	London, Knox ch	21.00
Miss Gauld, Port Burwell . .	5.00	London, Knox ch SS	32.00
Douglas	15.00	The Church of Scotland— £125 stg.	608.60
Lake Dauphin	10.00	Paisley, Knox ch	54.80
Treherne	22.80	Cannington	17.00
Essa Townline	1.00		
Caledon, St Andrew's	12.00		\$51,194.64
Harriston, Guthrie ch	20.00		
Lake Charles	5.25		
Portage la Prairie	315.00		
Carlisle, E W	5.00		
Leith	5.60		
Oil Springs	3.00		
Toronto, Bloor Street ch SS . .	10.00		
Richmond	24.00		
Mattawa	20.00		
A Friend, Central ch, Galt . .	10.00		
Donald SS	15.00		
Kirkhill	8.00		
Dundas	50.25		
Fingal	12.00		
Deseronto	20.00		
Ross and Cobden	20.00		
Carman	18.22		
Russell	11.00		
Peterborough, St Paul's SS . .	120.00		
Port Arthur Woman's Home Mission Society	35.00		

STIPEND AUGMENTATION FUND.

Received to 5th April . . . \$21,160.87
Ottawa, Erskine ch 37.30
Ottawa, Erskine ch SS 8.00
Springville 16.00
North Brant 12.00
Markham, St Andrew's 10.00
Windsor 105.00
Bradford 10.00
Scarboro', Chalmer's ch 10.00
Aurora 3.00
Walpole 8.00
Harrowsmith 10.00
Lanark 16.00
Wallacetown 12.00
Oak River 5.00
Allansville 2.00
Essa, 1st ch 5.00
Bolton Caven 20.00
Vaughan, Knox ch 5.00

Kinlough	2.25
Ashfield	20.00
Richmond and Melbourne ..	30.00
Leaskdale	5.00
East Puslinch, Duff ch.....	5.00
Glenboro'-Cypress	15.00
Pilot Mound	6.00
Caledonia	16.00
Orillia	70.00
Monkton	6.00
Levis	24.00
Mitchell Square	5.00
Holstein	2.00
St John's ch	10.00
In the Bonds of the Covenant	5.00
Darlingford	5.00
M C Queensville	10.00
Athelstane	5.00
Whitton, St Luke	11.00
Montreal, Calvin ch	10.00
Dundee	8.00
London, St Andrew's SS.....	25.00
Lake Dauphin	5.00
Essa Townline	2.00
Harriston, Guthrie ch	8.00
Portage la Prairie	125.00
Oil Springs	15.00
Toronto, Bloor Street ch SS..	20.00
Richmond	20.00
Mattawa	11.00
Kirkhill	8.00
Dundas	89.65
Deseronto	20.00
Ross and Cobden	10.00
Toronto, West ch	40.00
Wroxeter	8.00
Renfrew	170.00
Deloraine	6.20
Chinguacousy, 3rd ch	10.00
Shakespeare	15.00
Weston	10.00
Wyoming	10.00
Oro, Knox ch	4.00
Maxville	30.00
Deer Park	20.00
Mrs S H Marshall, Osna-	
bruck	50.00
Hawkesbury	11.70
Richmond	6.00
Presb of Columbia, money	
returned	25.00
Quebec, St Andrew's	150.00
Montreal, St Gabriel ch.....	52.63
Montreal, St Gabriel SS.....	18.00
Lachute, 1st ch	12.00
Ivy	2.00
Athelstane	5.00
London, Knox ch	30.00
Cannington	5.50
\$22,764.10	

FOREIGN MISSION FUND.

Received to April 5th.....	\$42,803.40
Ottawa, Erskine ch	5.00
Ottawa, Erskine ch SS.....	7.69
Springville	10.00
North Brant	16.00
Markham, St Andrew's	16.00
Markham, St Andrew's SS...	40.00
Windsor	26.00
Toronto, St James' Square ch	
SS.....	111.90
A Friend of Missions, Bur-	
goyne	10.00
Aurora	20.00
Strathroy	50.00
Havelock	5.00
Walpole	9.00
Harrowsmith	5.00
Lanark	20.00
Wallacetown	5.00
Oak River	10.00
Essa, 1st ch	6.00
A Friend of Missions, Bur-	
lington	10.00
Eadie	21.77

Kingston, St Andrew's.....	150.00
Kinlough	5.75
Elmvale	12.00
Buckingham	13.75
Richmond and Melbourne ..	15.00
Mandaum W F M Society.	6.00
Leaskdale	10.00
East Puslinch, Duff ch	40.00
Londesborough	22.80
Monkton	11.00
Arnprior	100.00
Levis	1.00
Fergus, St Andrews.....	11.06
Samuel Hunter, West Flam-	
boro'	5.00
Andrew Johnston, W Flam-	
boro'	5.00
W F Greig, Port Severn.....	5.00
Holstein	9.75
St John's ch	15.00
Petrolia	12.28
Norwood	21.87
Bayfield Road	3.00
St Therese	4.00
Athelstane	25.00
Elgin	10.00
Whitton, St Luke's	3.00
Mille Isles and Cote St Ga-	
briel	12.50
Dundee	15.00
Dundee SS	9.00
Montreal, Calvin ch	20.00
Woman's Foreign Mission	
Society	38,105.00
London, St Andrew's SS.....	34.00
Lake Dauphin	5.00
South Kinloss	8.00
Essa Townline	2.00
Harriston, Guthrie ch	5.00
Portage la Prairie	189.00
Leith	5.40
Oil Springs	3.00
Toronto, Bloor Street ch SS..	190.00
A Friend, Tuckersmith.....	100.00
Richmond	20.30
Mattawa	2.00
Donald SS children's work...	3.30
Burford	7.00
Dundas	24.00
Deseronto	65.72
Ross and Cobden	13.00
Hensall	82.15
Peterborough, St Paul's SS..	100.00
Quebec, St Andrew's	50.00
Toronto, West ch	40.00
Moosomin	15.00
Galt Knox ch	30.00
Mrs J McCrae, Knox ch, Galt	
Renfrew	80.00
Renfrew (special, Dr Smith's	
Assistant	180.00
Renfrew S. S. (special Dr	
Smith's assistant	30.00
Harriston, Guthrie ch S.S....	10.00
Nepean and Bell's corner's ..	3.00
Chinguacousy 2nd ch	35.00
John Davidson, Camlachie,	
(Special-Formosa)	200.00
Brooke	3.19
Oneida	69.00
Burlington Miss Band (Five	
children Round Lake se...	20.00
Weston	20.00
Sandhill	10.00
Glenburnie	4.00
Wyoming	20.00
Moore Line	40.00
Maxville	10.00
Deer Park	10.00
Montreal, Crescent st ch.....	100.00
Montreal, St Mark's	5.00
Montreal, Erskine ch S. S.	
N. W. T.	150.00
Mrs Ferguson, Chesley.....	5.00
Burlington	31.50
Storrington	10.00
Geo. Dodd & Family, Primrose	
Rev. A G McLachlin, Uxbr'ge	
5.00	

Greenbank	36.79
Bq of late Mrs Clark, London	1269.43
Kenyon	18.00
From Est of late Wm Miller,	
Howick, Que	1238.50
Interest on Same	49.84
Montreal, St Gabriel ch	20.00
Montreal, St Gabriel ch S.S.	25.00
Markham, St John's	21.50
Four young men, Melville }	
Cote St Antoine support of }	30.00
pupils-Broadview	
London, Knox ch	5.00
London, Knox ch S.S	14.25
Cannington	5.50
Vankleek hill	28.00

\$ 86,726.50

INDORE COLLEGE.

Mr Burgess, Ottawa.....	\$ 10.00
London, Knox ch	9.00

KNOX COLLEGE FUND.

North Brant, \$ 3.00; Windsor, 20.00;	
Bradford, 5.00; Scarboro, Chalmer's	
ch, 5.00; Wallacetown, 5.00; Essex,	
1st ch, 4.00; Kinlough, 1.00; Ashfield,	
10.00; Leaskdale, 3.00; East Pus-	
linch, Duff ch, 25.00; Orillia, 35.00;	
Monkton, 2.00; Holstein, 0.25; St	
John's ch, 6.00; South Kinloss, 8.00;	
Harriston, Guthrie ch, 5.75; Toronto,	
Bloor st S.S., 15.00; Port Perry &	
Prince Albert, 12.00; Peterborough,	
St Paul's, 58.00; Dundas, 60.00; Fin-	
gal, 25.00; Toronto, West ch, 30.94;	
Chinguacousy, 2nd ch, 8.00; Weston,	
6.00; Wyoming, 13.00; Cumberland,	
2.00; Deer Park, 5.00; Burlington,	
10.00; Ottawa, St Paul's, 10.00; Lon-	
don, Knox ch, 10.00;.	

QUEEN'S COLLEGE FUND.

Markham, St Andrew's.....	\$ 10.00
Kinlough	0.50
Orillia	35.00
Arnprior	40.00
Glenvale	2.00
Mattawa	4.00
Dundas	25.00
Wyoming	5.00
Cumberland	2.00
Students Missionary. So.....	243.45
Cannington	5.00

MONTREAL COLLEGE FUND.

Kinlough	\$ 0.50
Chinguacousy, 2nd ch	10.00
Wyoming	5.00

MANITOBA COLLEGE FUND.

Received to 5th April	\$ 3,285.67
Ottawa, Erskine ch, 7.00; Windsor,	
12.00; Bradford, 5.00; Essex, 1st ch,	
2.00; Kinlough, 0.75; Ashfield, 7.00;	
Leaskdale, 1.00; East Puslinch, Duff	
ch, 5.00; Monkton, 2.00; Arnprior,	
15.00; Levis, 1.00; St John's ch, 3.00	
Anon-Barrie, 10.00; Caledon, St	
Andrew's, 2.15; Toronto, Bloor st ch	
S.S., 10.00; Richmond, 10.00; Port	
Perry and Prince Albert, 8.00; Pe-	
terborough, St Paul's, 20.00; Dundas,	
25.00; Fingal, 20.00; Deseronto, 7.81;	
Toronto, West ch, 5.00; Renfrew,	
25.00; Nepean & Bells corner's 2.00;	
Chinguacousy, 2nd ch, 10.00; Deer	
Park, 5.00; London, Knox ch, 5.00;	
The Church of Scotland, £50 stg, 243-	
45.....	\$ 3,754.83

WIDOWS & ORPHANS FUND

Received to 5th April.....	\$ 4,571.27
Ottawa, Erskine ch, 6.66; Springville,	

3.00; North Brant, 3.00; Markham, St Andrew's, 10.00; Windsor, 10.00; Bradford, 3.00; Scarboro, Chalmers' ch, 3.50; Walpole, 6.00; Oak River, 5.00; Essex, 1st ch, 2.00; Kingston, St Andrew's, 58.00; Elmvalle, 7.00; Richmond & Melb'rne, 10.00; Leaskdale, 2.00; East Puslinch, Duff ch, 5.00; Orillia, 30.00; Monkton, 3.00; St John's ch, 3.00; Glenvale, 2.50; Athelstan, 10.00; Elgin, 5.00; Montreal, Calvin ch, 5.00; Dundee, 5.00; South Kinloss, 4.00; Essa Townline, 2.00; Harriston, Guthrie ch, 2.00; Portage la Prairie, 15.00; Oil Spring, 3.00; Richmond, 5.00; Kirkhill, 5.00; Dundas, 24.00; Fingal, 18.00; Ross & Cobden, 3.00; Toronto, West ch, 10.00; Nepean & Bell's Corners, 3.00; Chinguacousy, 2nd ch, 5.00; Shakespeare, 5.00; Weston, 6.00; Wyoming, 5.00; A Friend, Moore Line, 1.00; Oil City, 3.00; Burlington, 10.00; Deer Park, 5.00; Montreal, St Mark's, 10.00; Quebec, St Andrew's, 20.00; Ottawa, St Pauls, 10.00; Ivy, 2.00; London, Knox ch, 16.00; Cannington, 4.00; North Easthope, 4.00; Hampstead, 2.00; Total \$ 4,950.93.

WIDOWS AND ORPHANS FUND

Minister's Rates,

Received to 5th April.... \$ 2,859.00
Revs Dr Clarke, 12 00; A Dawson, 10.00; W Burns, 8.00; A Leslie, 8.00; Dr Gregg, 8 00; Hugh McLean, 10.00; W K McCulloch, 8.00; F A MacLennan, 8.00; J B Duncan, 10.00; G Sutherland, 8.00; J Douglas, 10.00; A McLean, 8.00; John Currie, 16.00; Dr Mackay, 8.00; J Wilkie, 8.00; J F Campbell, 8.00; W A Wilson, 8.00; Dr Buchanan, 8.00; G McKelvie, 8.00; J Jamieson, 8.00; Dr J F Smith, 8.00; J H MacVicar, 8.00; J McDougall, 8.00; Don McGillivray, 8.00; M McKenzie, 8.00; Dr Reid, 8.00; J Goforth, 8.00; J W Bell, 20.00; Dr McTavish, 20.00; Total, \$ 3,133.00

AGED AND INFIRM MINISTERS FUND.

Received to 5th April.... \$ 8,948.04
Ottawa, Erskine ch, 10.00; Springville, 3.00; Ayr, Knox ch, 31.20; North Brant, 4.00; Markham, St Andrew's, 5.00; Windsor, 20.00; Bradford, 5.00; Scarboro, Chalmers' ch, 3.50; Walpole, 7.00; Harrow-smith, 5.00; Lanark, 12.00; Wallace-town, 5.00; Oak River, 5.00; Essa, 1st ch, 4.00; Kinlough, 1.00; Elmvalle, 5.25; Richmond & Melbourne, 10.00; Leaskdale, 2.00; East Puslinch, Duff ch, 5.00; Stirling, 5.00; Orillia, 30.00; Monkton, 3.00; Arnprior, 25.00; Levis, 2.00; St John's ch, 3.00; Bayfield Road, 2.00; Athelstan, 10.00; Elgin, 5.00; Whitton, St Luke's, 2.00; Montreal, Calvin ch, 25.00; Dundee, 5.00; Essa Townline, 2.00; Harriston, Guthrie ch, 2.00; Portage la Prairie, 15.00; Oil Springs, 3.00;

AGED AND INFIRM MINISTERS FUND

Toronto, Bloor st ch S S, \$ 20.00; Richmond, 10.00; Mattawa, 2.25; Port Perry & Prince Albert, 20.00; Kirkhill, 10.00; Dundas, 40.00; Fingal, 40.00; Deseronto, 12.36; Ren & Cobden, 2.00; Toronto, West ch, 30.00; Wroxeter, 8.70; Kenfrew, 20.00; Nepean & Bell's corners 2.00; Chinguacousy, 2nd ch, 8.00; Shakespeare, 5.00; Weston, 6.00; Camden & Newburgh, 8.89; Wyoming, 5.00; Oil City, 3.00; Deer Park, 5.00; Moosejaw,

2.50; Montreal, St Mark's, 5.00; Burlington, 10.00; Arundel & Lost River, 5.00; Oro, Knox ch, 2.00; Quebec, St Andrew's, 55.00; Ottawa, St Paul's 20.00; Ivy, 2.00; London, Knox ch, 5.00; Cannington, 5 00; ... \$ 9,597.09

Minister's Rates.

Received to 5th April \$ 2,022.72 :
Revs Dr Clarke, 4.00; A Dawson, 5.00; Wm Burns, 7.00; J Little, 2 yrs 9.00; A Leslie, 4.00; Dr Gregg, 4 50; G Porteous, 4.00; Hugh McLean, 3.50; W K McCulloch, (2 yrs) 7.00; Dr Lamont, 4.12; F A MacLennan, 4.00; J B Duncan, 4.00; James Douglas, 4.00; G Sutherland, 5.00; Dr Campbell, (2 yrs) 13.00; A McLean, 5.00; J B Edmondson, 5.00; John Currie, (2 yrs) 7.50; A F MacKenzie, 3.00; Dr Robt Campbell, 10.00; Dr Reid, 9.00; Total \$ 2,144.34

KNOX COLLEGE ENDOWMENT FUND.

Dr Robertson, Milton..... \$ 15.00
Geo Leslie Sen, Toronto..... 50.00
Meaford..... 44.50
M G Cameron, Toronto..... 25.00
Arthur..... 9.50
Geo Rennie, Toronto..... 4.00
Burgoyne..... 7.00

KNOX COLLEGE BURSARY FUND.

Galt, Knox ch, Payne Scholar-ship..... \$55.00
M G Cameron, Goderich..... 60.00

MORRIN COLLEGE.

Levis..... \$1.00

KNOX COLLEGE MISSIONARY SOCIETY.

Rev Dr Gray, Orillia..... \$2.00

WIDOWS FUND—CHURCH OF SCOTLAND

Levis..... \$24.00

SPRINGHILL DISASTER

Toronto, Knox ch (addl).... \$1.50
Toronto, Central ch..... 110.00
Toronto, East ch..... 27.05
Scarboro, Knox ch..... 32.00

LUMBERMAN MISSION.

Renfrew..... \$12.00

AGED & INFIRM MINISTERS' ENDOWMENT FUND.

W Blackley, Toronto..... 67.00
W Munro..... 9.00
Toronto..... 477.00
E Coatsworth, Toronto..... 10.00
Toronto..... 389.00
N Garland, Toronto..... 10.00
Jos Norwich, Toronto..... 5.00
Hamilton..... 35.00
Montreal..... 51.00
John Muldrew, Toronto..... 100.00
Robert Mackay.. do..... 50.00
A Gibb..... do..... 100.00
B Jennings..... do..... 100.00
John Gowans.... do..... 100.00
Rev Dr Reid..... do..... 25.00

ERROMANGA, DAYSPRING.

Ottawa, Bank st SS Teacher \$65 34
Ottawa, Bank st ch SS, Day-spring..... 22.28

JEWISH MISSION.

Toronto, Bloor st ch SS..... \$25.00

HONAN SUFFERERS.

Per Rev A B Winchester.... \$28.00
Mrs Jackson, Simcoe..... 1.00

CHINA INLAND MISSION.

London, St Andrew's ch SS. \$5.00

Received during April, by Rev. P. M. Morrison, Agent at Halifax. Office, 39 Duke St. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged. \$24,485.34
MiddleStewiacke Miss Assoc 5.45
Hermon Church, Millsville.. 30.70
Shediac S.S..... 10.00
Boularderie..... 4.00
Willing Workers, St Stephen's, St John..... 32.00
Zion Church S.S, Charlotte-town..... 19.18
Lockeport S.S..... 3.00
St Matthew's S.S, Montreal.. 25 60
Cook's Church S.S, Kingston. 8.00
Glassville S.S..... 5.00
Gabusar..... 5.00
Lunenburg..... 86.00
Oldham S.S, for Miss S..... 2.50
Elmsdale..... 6.31
Estate of C Gregor, Cove Head..... 100 00
St James', Charlottetown... 100.00
Souris, Bay Fortune and Grand River..... 3.45
St Peter's C.B..... 9 19
Blue Mountain..... 7.00
Riverside, N.B..... 4.01
Shelburne..... 13.00
Mahone Bay..... 15.00
Pugwash..... 35.00
St Andrew's, St John..... 120.00
Alexander Campbell, Anna-polis..... 5.00
Princetown Miss Society.... 170.00
James' Church, N G, Helping Hands Society..... 30.00
James' Church, N G, juvenile Miss Association..... 13.45
Estate late Thomas Fulton.. 7.00
Rev A P Logan..... 5.00
Wolfville & Lower Horton.. 20.00
Shubenacadie collected by Miss Hattie Logan..... .80
Students' Missionary Association..... 114.19
Knox Wallace..... 10.00
A Friend, Summerville, per Rev T Murray..... 2.00
Earlton & W B R John... 3.75
Canard..... 25.00
Antigonish..... 196 62
New St Andrew's, N G..... 20.00
Cove Head..... 16.45
New Annan..... 10.00
Wentworth..... 5.00
Hardwood Land S S, Elmsdale..... 7.40
La Have..... 22.00
R H Reid..... 3.00
New Dublin..... 10.00
New Dublin, Miss Susan Palmer..... .50
Rocks..... 4 00
Moncton..... 15.00
Riversdale..... 6.00
Bathurst Youghall (2 years). 5.00
Westville & Middle River .. 71.60
Oxford..... 14.70
Woodville..... 10.00
Upper Musquodoboit..... 10 00
Bedeque & Summerfield.... 70.00
Sherbrooke..... 16.50
Yarmouth..... 12.20
A Friend, Swanger, Col..... 10.00
Cove Head and B P Road.... 8.00
St Andrew's, Truro..... 130.25
Proceeds Old House Couva .. 135.70
W F M S. West, per Dr Reid 12.00
S S's in West, per Dr Reid.. 284.62
Brookfield Miss Soc. N S ... 8.75
La Have S.S, for Miss S.... 33.00
Florenceville & Greenfield.. 9.00

Mabou.....	31.55
Port Hood.....	7.00
J P McIntosh, Wallace.....	1.00
Union Church, Hopewell	224.60
St Matthew's, Halifax.....	130.00
Kouchibouguac, per J Greer- lees.....	3.00
Lower Musquodoboit.....	14.00
St Andrew's, Richibucto.....	15.50
St Andrew's, Richibucto.....	8.66
In memory of the late Mrs John N Hebb	5.00
Park street, Halifax.....	78.90
Int College Fund.....	100.00
North Sydney.....	50.00
Tryon & Bonshaw.....	5.00

\$28,553.22

HOME MISSION FUND.

Previously acknowledged.....	\$9,659.05
Middle Stewiacke Mis- sionary Association.....	25.00
Boularderie.....	4.00
Zion Church S S, Charlotte- town.....	7.95
Lockeport & East Jordan.....	5.00
Gabarus.....	5.00
Elmsdale.....	10.00
Estate of C Gregor, Cove Head.....	50.00
Flatlands & Metapedia.....	15.00
St James' S S, Dartmouth.....	4.66
St Peter's, C B.....	2.00
Blue Mountain.....	6.00
Shelburne.....	5.00
Pugwash.....	22.00
Port Mulgrave.....	5.50
Merigomish W H & F M Soc St Andrew's, St John.....	10.00
Alex Campbell, Annapolis.....	10.00
James' Church, N Glasgow.....	73.00
Int Jacob Milne.....	30.00
Rev A P Logan.....	10.00
Wolfville & Lower Horton.....	9.00
Earlton & W B River John.....	2.00
The Six Pres Church, Hali- fax, for Coburg Road Church, repayment.....	100.00
St. Paul's, Fredericton.....	135.00
St. James', Antigonish.....	100.00
Mulgrave, per Rev E Scott.....	5.60
Fifteen Mile Stream, per Rev E A McCurdy.....	3.78
Waverley (repayment).....	23.00
Cove Head.....	8.50
New Annan.....	10.00
Wentworth.....	5.00
An Edinburgh Nova Scotian, per Rev J B Logan.....	121.66
R H Reid, Truro.....	2.00
La Have.....	20.00
New Dublin.....	10.00
Maitland.....	27.50
Moncton.....	15.00
Riversdale.....	6.00
Bathurst, \$8; Youghall, \$5; Mrs Desbusay, petite Roche \$2.....	15.00
Oxford.....	10.60
Upper Musquodoboit.....	10.00
Harvey & Acton.....	27.50
Bedeque & Summerfield.....	54.00
Int Archibald Mackintosh.....	30.00
Yarmouth.....	17.15
Cove Head.....	3.00
Waverley.....	3.00
North Sydney.....	40.00
Chalmer's Church, Halifax.....	50.00
Brookfield, N S, Miss Soc.....	8.75
Chebogue & Carleton.....	4.00
St James' S S, Dartmouth.....	1.38
Florenceville & Greenfield.....	6.00
Bequest of the late Mrs. Gallant Rustico, P E I.....	109.05
St. Matthew's, Halifax.....	80.00
Kouchibouguac.....	4.00
Lower Musquodoboit.....	6.00
Lunenburg.....	14.00

The Rocks.....	2.00
St. Andrew's, Richibucto.....	15.27
In memory of the late Mrs. John A Hebb.....	5.00
Park street, Halifax.....	81.40
Country Harbor, per Rev. A Boyd.....	3.00
Isaac's Harbor, per Rev A Boyd.....	3.32
Bible Class, Grove Richmond Princeton Miss Assoc.....	8.00
Welford.....	70.21
Welford.....	15.00

For the North-West.

Sussex S S.....	6.50
First Church, Truro, Lady Member quarterly instal- ment.....	62.50
James' Church N G Miss As- sociation.....	16.00
Lunenburg.....	30.00
Park street, Halifax.....	83.75

\$11,528.58

AUGMENTATION FUND.

Previously acknowledged.....	\$5,631.50
Richmond Bay East, lot 16.....	12.50
Boularderie.....	18.00
Richmond, N B.....	34.00
Lake Amslie.....	20.00
West Cape & Campbellton adl.....	5.00
Buctouche.....	28.00
Gabarus.....	25.00
Elmsdale.....	5.00
Cardigan.....	25.00
St. James', Charlottetown.....	88.00
Dundas.....	15.00
Souris, Bay Fortune & Grand River.....	30.00
Douglstown.....	12.00
Flatlands & Metapedia.....	12.00
St. Peter's, C B.....	9.00
Amherst.....	50.00
Shelburne.....	27.00
Mahone Bay.....	44.00
Hampton, Hammond River & Rothesay.....	23.00
Tabusintac & Bunt Church.....	25.38
Pugwash.....	35.00
St Andrew's, St John.....	140.00
Caledonia, P E Island.....	18.00
Princeton, P E Island.....	75.00
Zion, Charlottetown.....	75.00
St James, Dartmouth, ad'l.....	26.05
Bridgetown & Annapolis.....	18.00
Lower Musquodoboit.....	20.00
Calvin Church, St John.....	11.00
Earlton & W B R John.....	30.00
St Andrew's, Halifax.....	140.00
Cape North, ad'l.....	6.00
Woodstock, ad'l.....	1.60
Oxford.....	30.00
West Cape & Campbellton.....	10.00
St Paul's, Fredericton.....	135.00
St James, Antigonish.....	95.00
Whycocomah.....	30.00
Bocabee & Waweig.....	30.00
New Annan.....	24.80
Wentworth.....	5.20
Barrington.....	15.00
La Have.....	42.00
Cove Head.....	15.50
Middle Musquodoboit.....	27.00
Maitland.....	125.00
Chalmers', Halifax.....	110.00
New Dublin.....	16.00
St David's, St John.....	170.00
Baddeck.....	25.00
Cheticamp.....	3.00
Moncton.....	33.00
Riversdale.....	10.00
Bathurst.....	31.10
Five Islands.....	19.00
Harvey & Acton.....	21.00
Rocks.....	5.00
Bedeque & Summerfield.....	55.00
Sheet Harbor.....	6.23
Quoddy.....	6.23

Yarmouth.....	40.00
South Richmond.....	11.00
Springside.....	50.00
Waverley.....	3.00
Shediac.....	20.00
North Sydney.....	25.00
Clifton, N S.....	32.00
Florenceville & Greenfield.....	11.00
Bridgewater.....	65.00
Bequest of the late Mrs Gal- lant Rustico, P E I.....	54.52
Margaree Harbor.....	6.00
St Stephen's, St John.....	130.00
James' Church, N G.....	110.00
St Matthew's, Halifax.....	280.00
Richmond Bay, East, lot 14th.....	12.00
Park street, Halifax.....	140.00
Grove, Richmond.....	30.00
Int College Fund.....	100.00

\$8,949.68

COLLEGE FUND.

Previously acknowledged, \$10,110.25
Boularderie, 15.00; Stellarton, 17.98;
Gabarus, 5.00; estate of C Gregor,
Cove Head, 50.00; St James', Char-
lottetown, 45.00; Prince street,
Pictou, 90.88; Mahone Bay, 7.00;
Lockeport, 2.00; Pugwash, 15.00; St
Andrew's, St John, 60.00; Caledonia,
P E Island, 8.00; D E & W Horne,
70.00; James' Church, N G, 30.00;
Wolfville & Lower Horton, 5.00;
Earlton & W B River John, 3.00;
St. James', Antigonish, 20.00; Tryon
& Bonshaw, 5.00; Upper London-
derry, 10.00; New Annan, 10.00;
Wentworth, 3.00; La Have, 15.00;
New Dublin, 5.00; Lunenburg, 50.00;
Int Mrs E Grant, 90.00; Riversdale,
4.00; Oxford, 4.00; Five Islands,
7.00; West River & Green Hill,
28.25; Princetown, 30; Upper Mus-
quodoboit, 10; Collection at close of
session, 24.07; Bedeque & Summer-
field, 26.00; Buctouche, 1.00; Yar-
mouth, 1.75; Div B of B N A, 201.73;
Florenceville & Greenfield, 5.00;
Glassville, 4.00; St Matthew's, Hali-
fax, 50.00; Int Geo Sanderson, 75.00;
Int T B Crosby, 24.00; Int L J
Kelley, 45.00; Kouchibouguac, 3.00;
Lower Musquodoboit, 3.00; The
Rocks, 2.00; St Andrew's, Richi-
bucto, 10.00; Park st, Halifax, 83.00;
St Paul's, Truro, 20.00; Int on capi-
tal from endowment from F F & Co,
12.73; total, \$11,516.64.

BURSARY FUND.

Previously acknowledged, \$938.51;
Cavendish & New Glasgow, 4.00; Int
E S Williams, 35.00; Lower Musquod-
oboit, 5.00; Moncton S S, 15.00;
Princetown, 5.00; Bedeque & Sum-
merfield, 5.00; Maitland, 5.00; Int
F F & Co 8.60; Int College for Hunter
Bursary, 100; Int Matheson Bursary,
50.00; total, \$1,171.07.

MANITOBA COLLEGE.

Previously acknowledged, \$293.82;
Pugwash, 10.00; St James', Anti-
gonish, 3.00; Chalmer's Church, Hali-
fax, 5.00; Bedeque & Summerfield, 5.00;
Maitland, 5.00; St Paul's, Truro,
10.00; total, \$331.82.

AGED MINISTERS' FUND.

Previously acknowledged, \$2,723.65;
Gabarus, 3.00; Mabou & Port Hood,
9.42; Cavendish & New Glasgow,
5.00; Int Mrs H Marnhill, 24.75;
Shelburne, 2.00; Mahone Bay, 7;
Int Stephen Butter, 17.10; Rev
James Rosborough Rate, 3.00; Pug-
wash, 10.00; St Andrew's, St John,

15.00; Tryon & Bonshaw, 3.00; James, Church, N G, Miss Association, 5.00; Wolfville & Lower Horton, 2.00; St James', Antigonish, 5.00; Cove Head, 5.00; New Annan, 5.00; Wentworth, 2.00; Knox, Shediac, 5.25; La Have, 2.00; An Edinburgh Nova Scotian per Rev J B Logan, 121.67; New Dublin, 2.00; Rev E. Smith, Rates, 20.00; Moncton S S, 15.00; Riversdale, 1.00; Bathurst, Youghall, 2.50; Rev W Dawson, Rate, 3.75; Bedeque & Summerfield, 10.00; Yarmouth, 3.75; Oxford, 3.00; North Sydney, 6.00; Florenceville & Greenfield, 2.00; Lunenburg, 10.00; St Andrew's, Richibucto, 5.00; In memory of the late Mrs John N Hebb, 5.00; Park street, Halifax, 12.00; St Paul's, Truro, 5.00; total, \$3,084.84.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 198 St. James St. Montreal, to May 5th 1891.

Already acknowledged...\$20,738 91
A Friend, Paisley..... 3.00
Grafton S Sch..... 5.00
G Arnold, Bell's Corners O... 5.00
Kingsbury & Flodden..... 2.00
Kingsbury, S Sch..... 3.00
Flodden S Sch..... 1.00
W Winchester..... 58.00
Rev S F McCusker..... 5.00
Miss J Walker, Chatham O... 2.00
Arnprior, St Andrew's..... 100.00
Richmond & Melbourne..... 10.00
Rev W Bennett, Springville... 10.00
Lady, Port Hope..... 2.50
Montreal, Calvin ch..... 25.00
R E Lane, Lanes O..... 5.00
Tarbolton M..... 6.00
Yarmouth S Sch..... 20.00
Apple Hill & Gravel Hill... 5.00
O T Smith, Binbrook..... 10.00
W H Harrington, Halifax... 10.00
Whitton, St Lukes..... 4.00
C C McFaden, Durham..... 1.00
National Bible Soc of Scotland..... 318.52
L'Orignal, Ont..... 6.00
Janet M Lyall, N Carlisle Q... 2.00
Monkton Ont..... 6.00
Stirling, St Andrew's..... 8.00
Dundee..... 14.00
Almonte, St Aw's S Sch..... 10.00
Mrs F Cattanach, N Lancaster 2.00
Lucknow S Sch..... 5.00
Listowel, Knox Y P C Assoc. 7.00
Merriton, St Andrew's..... 3.00
Guelph, Chalmer's SS..... 5.00
Riversdale, Ont..... 4.00
A T Taylor, Montreal..... 25.00
Hawkesbury, St Paul's..... 10.50
Rev J Fairlie, Lansdowne... 2.00
Gamebridge, W F M Soc.... 5.00
Oshawa C E Soc..... 3.35
Cypress River, Ladies Aid S. 10.00
Montreal, St Marks ch..... 5.00
Rev G Shore, Carleton, St John..... 5.00
Clayton O, Mrs W Patterson. 1.00
A Friend, Mornington..... 10.00
A Friend, Constance O..... 10.00
London, St Aw's S Sch..... 30.00
Bocabee & Waweig..... 5.00
Mandaumin S Sch..... 3.50
L'Orignal..... 5.00
Forest..... 10.00
Forest S Sch..... 5.00
Springville..... 10.00
North Brant..... 4.00
Gravenhurst..... 40.00
Markham, St Aw's..... 22.75
Markham, St Aw's S Sch.... 10.00
Windsor..... 25.00
Bradford..... 5.00
Scarboro, Chalmer's ch..... 10.00

Toronto, St Jas Square S S... 75.00
Walpole..... 6.00
Harrowsmith..... 5.00
Essa First..... 4.00
Kinlough..... 3.00
Elmvale..... 12.00
Mandaumin, W F M Soc.... 6.00
Leaskdale..... 4.00
E Puslinch, Duffs ch..... 20.00
Neepawa..... 16.00
Blenheim, St Aw's SS..... 3.67
Pilot Mound..... 2.25
Levis..... 1.00
Holstein..... 9.00
St Johns ch, Barrie..... 5.00
Heckston S Sch..... 5.00
Chesley, Geneva ch..... 21.00
Chesley, Geneva ch S Sch.... 10.58
Rapid City, Aux M Soc..... 25.25
Prince Albert & Port Perry.. 16.00
Per Rev J Mathieu..... 685.06
Lochiel..... 17.00
Skeads Mill's S Sch..... 4.00
Three Rivers S Sch..... 10.00
Caledonia, O S Sch..... 15.00
Caledonia, Y P S C E..... 10.00
Caledonia, Per W J Patterson 6.00
Brockville, St Johns ch Miss B 4.00
Ross & Cobden..... 13.00
Windsor Mills, Que..... 10.00
Highview Man, Soc of C End. 1.15
Chesterfield..... 15.00
Moose Jaw, N W T..... 1.65
Donald Duff, Maple Ridge 2.00
Bristol..... 2.00
Duncan McRae, Springfield O 5.00
Mrs Dr McEwan, Carleton Place..... 5.00
A McDougall Jr, Minnedosa 5.00
Pickering, St Aw's..... 4.00
Montreal, Crescent st ch.... 25.00
Rev S Rondeau, Ottawa..... 5.00
Ottawa, St Marks ch..... 11.64
Ottawa, St Marks ch S Sch.. 1.50
Nepean & Bell's Corners... 5.00
Carleton Place, Zion ch..... 10.00
William, —Norwood Ont.... 2.00
Markham, St Johns ch..... 11.00
A Friend, Arkona..... 2.00
Renfrew..... 50.00
Alliston, Ladies of Pres ch... 8.90
Mrs J H Fidler, Marmora... 2.00
J P Watson, Cornwall..... 5.00
Per Rev J McCaul..... 243.27
Montreal, Erskine ch SS.... 50.00
Bear Creek..... 17.00
Brigden..... 5.00
New Glasgow, Que..... 3.00
Carluke Ladies, Per Mrs J Morton..... 30.00
Berne..... 7.40
Roxborough, Knox ch..... 4.00
Berlin Y P A & SS St Aw's ch 25.00
Blackstock..... 6.00
David Kennedy, Vernon.... 5.00
Per Miss Speirs, Clayton O 5.00
Per Miss J Pringle, Georgetown, O..... 3.50
Angers, S Sch..... 3.50
Executor, Estate late Wm Miller, Howick, Que..... 1238.41
Interest on do..... 49.84
Ex's Est Mrs Charlotte Jane Nicholls, Peterborough Ont 2500.00
Coll by Miss R H Rodger from women of St Paul's ch Peterborough..... 82.50
New Glasgow N S, James ch 62.50
Montreal, St Gabriel ch..... 20.00
W H Clark, St Stephen, NB. 3.00
Quebec, St Aw's..... 50.00
Kenyon..... 15.00
Durham NS, Soc of C End.... 2.00
Jas Malon, Inverness, Que.. 2.00
Sydney Mines, St Aw's S S... 6.32
Avonmore S Sch..... 7.30
Friends in Avonmore..... 6.50
Robert Anderson, Montreal. 50.00

Schreiber..... 5.00
John Johnston, Grafton..... 50.00
Ottawa, St Paul's..... 40.00
Montreal, St Mark's S Sch.. 15.00
Sales French Testaments, &c. 115.02
Motherwell..... 10.00
Avonbank..... 15.00
Berne, S S..... 14.70
Port Arthur, St Paul's ch, W H M Soc..... 15.00
A friend Clarence..... 60.00
Cannington..... 5.00
Per Rev J McCaul..... 322.90
Per. Rev. P. M. Morrison, Halifax:—
Rev Wm McLeod, Weldford.. 2.00
Gabras..... 5.00
Elmsdale..... 3.00
St Peter's C B..... 2.00
Blue Mountain..... 6.00
Shelburne..... 3.00
Mahone Bay..... 5.00
Pugwash..... 7.00
St John N B, St Awa..... 14.00
Princeton P E I..... 60.00
Jacob Milne, Kennetcook... 6.00
Tryon & Boushaw..... 3.00
Wolfville & Lower Horton... 5.00
Lower Musquodoboit..... 10.00
Hon S Creelman, Springside.. 5.00
Halifax, Fort Massey..... 10.00
Cove Head..... 3.75
New Annan..... 5.00
Wentworth..... 2.00
New Dublin..... 2.00
Riversdale..... 5.00
Bathurst—Youghall..... 2.40
Oxford..... 4.70
West River & Greenhill..... 15.36
Bedeque & Lumbertfield..... 61.00
Rev S Rosborough..... 5.00
Yarmouth..... 8.45
Cove Head & B. P. Road.... 5.00
Florenceville & Greenfield.. 1.00
The Rocks..... 1.00
Richibucto, St Awa..... 5.00
Halifax, Park st..... 30.50

Per. Rev. Dr. Reid, Toronto:—
Essa Town Line..... 2.00
Harriston, Guthrie ch..... 8.00
Leith..... 5.00
Oilsprings..... 1.55
Toronto, Bloor st S S..... 40.00
Richmond..... 28.00
Mattawa..... 11.00
Wroxeter S S..... 10.50
Lundas..... 25.00
Fingal..... 62.00
Deseronto..... 20.00
Toronto, West ch..... 30.00
Galt, Knox ch..... 25.00
Mrs McCrae, Knox ch, Galt.. 30.00
Harriston, Guthrie S S..... 10.00
Chinguacousey, 2d..... 20.00
Shakespeare..... 5.00
Weston..... 6.00
Wyoming..... 5.00
Maxville..... 10.00
R McL—Seaforth..... 1.00
Chatsworth..... 8.00
Burlington..... 10.00
Deer Park..... 5.00
Bear Creek..... 0.60
Manchester..... 4.00
Moosomin..... 2.60
Ivy..... 2.00
London, Knox ch..... 30.00

\$ 28,736.75

POINTE AUX TREMBLE SCHOOLS.

Received by Rev. Dr. Warden, 198 St. James street, Montreal, Treasurer, to May 5th, 1891.

Ordinary Fund.

Already acknowledged.....\$7,930.06
West Winchester S Sch..... 8.00
Lyn W F M Soc..... 15.00
Waubashene S Sch..... 25.00

New Westminster, St Awws S S	12.50
W Mortimer Clark, Toronto.	50.00
Jas Laidlaw, Georgetown ...	2.00
Norwood S Sch.....	25.00
Colquhoun S Sch.....	7.00
Port Hope, Mill street S Sch.	10.00
Port Hope, First Church S S.	40.00
Kintyre S Sch, No 4.....	4.10
Rylston S Sch.....	6.00
New Richmond, Que, St	
Andrews S Sch.....	7.00
Woodstock, O, Knox S Sch..	50.00
A T Taylor, Montreal.....	25.00
Windsor, O, S Sch.....	50.00
A friend, Onondaga.....	2.00
A friend, Constance, O.....	10.00
Little Harbor, N S, Sab Sch.	10.00
London, St Andrew's S S....	65.00
L'Original.....	5.00
W F Greig, Port Severn.....	5.00
Avonbank S Sch.....	18.00
Mrs Redpath, Montreal....	50.00
Deseronto, Church of the Re-	
deemer.....	12.50
Montreal, Erskine Ch, B class	50.00
Friends at Comber, per R	
Ainslie.....	10.00
Prescott W M Soc.....	5.00
Walter Beatty, Pembroke...	5.00
Ross, O, Sab Sch.....	14.00
J W Carmichael & P A Mc-	
Gregor, New Glasgow.....	50.00
Peterborough, St Paul's Ch	
S Sch.....	50.00
J H Hird, St Andrew's, Que.	50.00
Renfrew S Sch.....	25.00
Thorold S Sch.....	25.00
Holstein, per Miss Mary	
Allen.....	1.00
Montreal, Stanley St Ch, Y P	
S C E.....	50.00
Georgetown, Que, Sab Sch...	25.00
Brantford, Zion S Sch.....	50.00
Montreal, Erskine Ch S S...	50.00
Mrs John Brebner, Sarnia...	5.00
Brockville, St John's S Sch..	25.00
Madoc, St Peter's Ch W M	
Soc.....	10.00
Montreal, St Gabriel Ch.....	50.00
W H Clark, St Stephen, N B.	3.00
Mabou & Hillsboro S Sch's..	14.00
Truro, First Ch.....	50.00
St John, N B, St Awws S S...	15.00
Halifax, Park St S Sch.....	50.00
Truro, First Ch Boys' Own	
M B.....	27.00
Mabou Village S Sch.....	2.50
St Stephen, St Stephen's S S.	50.00
Hillsborough S S, Mabou...	10.00
Stratford, Knox S S.....	50.00
Toronto, Bloor St S Sch.....	50.00
Ottawa, Knox S Sch.....	50.00
Toronto, Erskine S Sch.....	50.00
Vankleek Hill S Sch.....	50.00
A G McLeod, Denver.....	50.00
Montreal, per Rev J Bourgoin	259.00
Tuition fees & Board.....	1178.24
Interest.....	135.00
Guelph, St Aw's S Sch.....	50.00

\$10,987.90

Building Fund.

Received by Rev. Dr. Warden, 198	
St. James street, Montreal, Treas-	
urer.	
Already acknowledged.....	\$5,488.68
E, Montreal.....	10.00
Lady, Port Hope.....	2.50
Montreal W M Soc.....	80.00
Norwood S Sch.....	10.00
Woodlands, St Matthew's CE	
Soc.....	10.00
Port Hope, First Ch S Sch...	15.00
Peterborough, St Paul's Ch S	
Sch.....	25.00
Per Mrs (Dr) Parsons, Knox	
Ch, Toronto.....	140.00
Per Mrs (Dr) Parsons, Toronto	15.00

Bluevale W M Soc.....	3.00
Two friends, Port Hope.....	1.00

\$5,800.68

Endowment Fund.

Received by Rev. Dr. Warden,	
Montreal.	
Already acknowledged.....	\$2,000.00
Mrs J E Stevens, Oxford, Md	100.00

\$2,100.00

COLIGNY COLLEGE, OTTAWA.

Building Fund.

Received by Rev. Robt. H. War-	
den, D.D., Treasurer, Montreal.	
Already acknowledged.....	\$144.30
Ottawa, Bank St Ch.....	20.00
Ottawa, Bank St S Sch.....	80.00
Miss Reid, Cardinal.....	2.00
W H Clark, St Stephen.....	3.00
Per Rev Mathieu.....	822.46

\$1,071.76

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Robt. H. War-	
den, D.D., Treasurer, Montreal.	

Ordinary Fund.

Already acknowledged, \$2,402.47 ;	
Montreal, Calvin Ch, 25.00 ; Town	
Line & Ivy, 15.00 ; Montreal, St	
Marks, 5.00 ; Kinlough, 7.50 ; Dor-	
chester, O, 6.00 ; Lochiel, 10.00 ; Sim-	
coe, St Paul's, 5.00 ; Ross & Cobden,	
18.00 ; Rev W L Clay, Moose Jaw,	
4.65 ; Peterborough, St Paul's, 50.00 ;	
Nepean & Bells Corners, 5.00 ; Mont-	
real, St Gabriel, 10.00 ; Ground Rent,	
1.00 Chinguacousey, Second, 10.00 ; W	
Wyoming, 5.00 ; total, \$2,579.62.	

EXEGETICAL CHAIR, &C.

Already acknowledged.....	\$2,020.00
George Hyde, Montreal....	25.00
Estate late G Rogers do	50.00
A friend do	50.00
Hugh Cameron do	25.00
Wm Drysdale do	25.00
J H Hutchison do	25.00
Arch Campbell do	25.00
Thos Forde do	25.00

\$2,270.00

ENDOWMENT FUND.

Already acknowledged, \$634.35 ;	
Morrisburgh, per Rev D L McCrae,	
35.00 ; Sherbrooke, per Rev D L	
McCrae 23.00 ; Lancaster, per Rev D	
L McCrae, 17.75 ; total, \$710.10.	

SCHOLARSHIP FUND.

Already acknowledged, \$805.00 ; J	
B Sutherland, Montreal, 10.00 ; Wm	
Drysdale, Montreal, 50.00 ; Guelph,	
Chalmers Ch S S, 4.00 ; total, \$905.00.	

LIBRARY FUND.

Rev S J Taylor, Montreal..	\$2.00
Gordon & Egan, Montreal, ..	3.53

LUMBERMAN'S MISSION.

Montreal, Calvin Ch,	\$6.00
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NEW HEBRIDES TEACHERS.

Montreal, Erskine J M S ..	\$120.00
Per F D McLennan, Williams-	
town	25.00

QUEEN'S COLLEGE FUND.

Received by J. B. McIver, Treas-	
urer, from 2nd April to 2nd May,	
1891.	

Stirling, St Andrew's Church \$	10.00
Lansdowne, Sandbay and	
Fairfax	6.00
Peterborough, St Paul's ch	30.00
Storrington & Glenburnie...	10.00
Ottawa, St Paul's Church,...	10.00

MANITOBA COLLEGE.

D. McArthur, D.D. and John M.
King, Treasurer.

For Ordinary Revenue.

Previously Reported.	\$3,990.86
Congregational contributions	
by Rev Dr Reid	1,250.00

\$5,240.86

For Debt and Repairs.

Previously reported.....	\$4,453.45
James Mitchell, Toronto....	25.00
Mrs McArthur, Carleton	
Place	25.00
William Blackley, Toronto..	25.00
Dr Gunn, Whitby.....	10.00
T Kinnear, Toronto.....	20.00
A lady in Port Hope.....	10.00
J B Sutherland, Montreal...	10.00
Thomas Nicoll, Perth.....	5.00

\$4,583.45

For Scholarship Fund.

Previously reported.....	\$374.00
Professor Hart, Winnipeg. .	10.00
John M King, D.D. Winnipeg	60.00
Colin Campbell.....	25.00

\$469.00

WIDOWS' AND ORPHANS' FUND IN
CONNECTION WITH THE CHURCH OF
SCOTLAND ; JAMES CROIL, TREAS.,
MONTREAL.

Deseronto, Rev R J Craig,...	\$ 5.73
Huntingdon, Rev J B Muir .	8.00

MINISTERS' W. & O. FUND, MARITIME PROVINCES.

Rev. George Patterson, D.D., Secre-
tary.

Receipts from 1st February to 30th
April, 1891.

Ministers' Rates.—E McNab, \$22.20 ;
Kenneth McKenzie, 14.80 ; D For-
rest, 16.00 ; Jas A McKenzie, 25.00 ;
R Laing, 15.00 ; total, \$93.00, of which
\$6.00 for fines and interest.

Congregational Collections.—Cape
North, \$4.00 ; Bass River, N B, 3.00 ;
Black River, N B, 2.00 ; Lower Mus-
quodoboit, 4.00 ; Valleyfield, P E I,
50.00 ; Union Centre & Lochaber,
2.00 ; Glace Bay, 5.00 ; St Andrew's,
Chatham, 12.00 ; Chalmers Ch,
Halifax, 5.00 ; New London North &
Kensington, 7.00 ; St Stephens, St
John, N B, 20.00 ; A B R M, St
Andrew's, N B, 5.00 ; Souris, P E I,
5.00 ; Georgetown, P E I, 2.00 ; Ma-
lagawatch, C B, 2.00 ; R Dennis, 2.00 ;
Mira, 7.00 ; Whyoccomah, 2.00 ;
Bloomfield, P E I, 3.00 ; Glassville,
N B, 2.00 ; Middle Musquodoboit, 40
cents ; Falmouth street, Sydney, C B,
4.00 ; West Bay, C B, 4.00 ; St
Stephen's, N B, 10.08 ; Middle River,
C B, 3.00 ; Bridgetown & Annapolis,
5.00 ; Mt Stewart & W St Peter's,
4.00 ; West & Clyde Rivers, P E I,
4.00 ; St John's, Windsor, 6.00 ; Clif-
ton & Granville, 3.00 ; Loch Lomond
& Framboise, 7.50 ; Sydney Mines,
2.00 ; Acadia, 5.00 ; Kentville, 7.00 ;
Richmond Bay, West, 5.00 ; Boular-
derie, Miss K McKenzie, 1.00 ; St
Matthew's, Halifax, 12.00 ; Caven-
dish & New Glasgow, 2.00 ; Lahave,
1.00 ; Bathurst, Youghall, 2.00 ; Be-
deque & Summerfield, 3.00 ; North
Sydney, 6.00 ; Thorburn & S River,
1.00 ; Florenceville & Greenfield, 6.00 ;
total, \$24.00. Totals for the year ;
Ministers' rates, 1,639.54 ; Fines &
Interest, 39.49 ; Collections & Dona-
tions, 352.97 ; total, \$2,032.00.



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Principal:—MISS GRACE FAIRLEY,
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Upper School	100

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A. F. RIDDELL.

Secretary.

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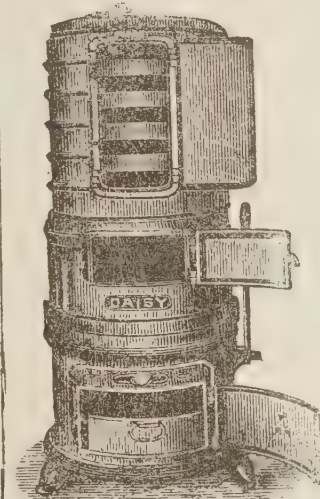
THIS INSTITUTION is now the property of the Presbyterian Church. Its aim is to give a first class English education with French and German, Music, and the Fine Arts. The staff of Teachers is thoroughly efficient. Special attention is given to the Christian training of the pupils. The grounds are large and well laid out. The buildings are spacious, well furnished, lighted with gas, heated by steam and hot water, and provided with all modern conveniences for health and comfort.

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WM. COCHRANE, D.D., GOVERNOR,
Or MISS MARY F. LEE, LADY PRINCIPAL.

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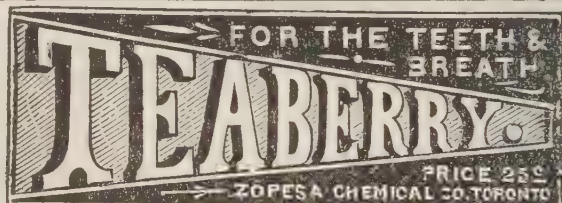
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Presbyterian Record

FOR THE

DOMINION OF CANADA.



JULY, 1891.

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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XVI.

JULY, 1891.

No. 7.

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The Nation's Loss.

IT will be some time before the people of Canada will fully realize how much they have lost by the death of Sir John A. Macdonald—the patriotic statesman who devoted his whole life to the welfare of his country. If other men arise to govern as well or perhaps better than the late premier, it will be because he had already laid the foundation of the future prosperity of the Dominion. If anything were wanting to show the hold which Sir John had on the affections of the people, the extraordinary sympathy manifested during his last illness affords touching proof that his integrity, his sincerity, and his *unselfishness* were appreciated no less than his administrative ability by all classes of the people and by men of every shade of politics.

Sir John was born in Glasgow in 1815, and came to Canada with his father, Hugh Macdonald, a native of Sutherlandshire, in 1820. The crowning act of his political career was the consummation of the British North America Act, which inaugurated the new Dominion, on July 1st, 1867. For this

he received the honour of Knighthood. Sir John was twice married: first, to a daughter of Mr. Alexander Clark of Dalnavert, Invernesshire; Scotland. His second wife is a daughter of the late Mr. T. Bernard, a member of the Privy Council of Jamaica. Lady Macdonald has earned the gratitude of every Canadian by her admirable devotion to the best interests of her husband ever since they were united in 1867; and now that she is a widow, a nation's tears attest their sympathy with her.

Temperance and Sabbath Observance.

THERE is a very close connection between these two. Where temperance prevails the conditions of society are favourable to Sabbath observance. Intemperance is the fruitful cause of much of the Sabbath desecration that prevails. The friends of both have shewn symptoms of unusual activity of late. The Churches of all denominations are alive to the importance of the issues and have been making strenuous efforts to influence public opinion in the right direction. The House of Commons has been flooded by petitions from all parts of the country in favour of "total prohibition" as the only effectual cure for the

ravages of intemperance; an influential committee has interviewed the Government on this subject and met with a courteous reception, though at the same time they were impressed with the difficulties which stood in the way of immediate legislative action; two of these were emphasized by the Minister of Finance—(1) the effect of prohibition on the revenue, (2) the difficulty of enforcing prohibition enactments. It is putting it mildly to say that the deputies were disappointed with the result of the interview; but all that can be justly said about it is that the country is not yet, as a whole, ready for prohibition, that there are indications of a growing sentiment in that direction, and that even in "high places" there is manifestly less reluctance to canvas its merits than has been the case in former years.

Judging from the reception Mr. Charlton's Bill met with in the House of Commons, the attitude of public sentiment on SABBATH OBSERVANCE is not very dissimilar to that on the temperance question. It may not be prepared to go all the length that Mr. Charlton proposes in the way of legislation on the subject. It is a good thing however, that the question has been argued on its merits and that it has attracted the attention of so many thinking men. The longer it is discussed the more clearly will it appear to be in the interests of all parties—employers of labour and the employed—to rest one whole day in seven from the ordinary occupations of life. Sir John Thompson doubtless voiced the sentiments of the majority of the Commons in commending the objects of the Bill, which he thought might safely be entrusted to the local legislatures. In the meantime a special committee of eleven was appointed to consider the provisions in detail and report. The Lords' Day Alliance, has had a meeting in Ottawa at which it endorsed the general provisions of Mr. Charlton's Bill and pledged itself to use all legitimate means to secure its passage through the legislature, resolving, *inter alia*.

"That the alliance, whose main object is to secure to toiling man his rightful claim to one day of rest in seven, invites the co-operation of all men and associations of men who seek the end in the endeavour to procure the enactment of a Sunday-rest law for the whole Dominion."

Missionary Cabinet.

DWIGHT L. MOODY—THE EVANGELIST.

IN the valley of the Connecticut river, surrounded by a rich and picturesque country is situated the quiet and pleasant New England village of Northfield, of the existence of which the great outside world might never have heard more, but for its connection with the subject of this sketch, than that it is the post town of a Township containing one thousand seven hundred inhabitants, that it has three churches and a public library. This humble village has however become famous as at once the birth place of one of the most remarkable men of this century in America, and the place selected by him in which to spend the evening of his life in promoting one of the most useful enterprises of the day.

Dwight-Lyman Moody, the sixth of nine children, (two of them, a pair of twins, were born after his father's death), was born there on the 5th of February, 1837. His youth was spent on the old homestead farm where his mother still resides. With no paternal oversight, and naturally of a somewhat wayward and high-strung disposition, he became restless and unsettled in his aims. At seventeen he became a clerk in his uncle's shoe store in Boston, where he soon made his mark as a salesman, having in the meantime connected himself with the Church and Sunday-school of Dr. Kirk, at that time one of the leading Congregationalist ministers in Boston. He was received into the membership of the Church in 1856, and soon after began to take part in the prayer meetings; but so uncouth was he in speech, his minister and other friends kindly hinted to him that public speaking was not his forte, but that he might serve God more acceptably in some other way. Not satisfied with his success in business, he removed to Chicago. In that great busy centre of commerce Dwight sought to relieve the feeling of loneliness which as a stranger came over him by engaging in active Christian work. He first took a class in a Methodist Sunday-school, and afterwards in a mission Sunday-school where the only privilege offered him by the superintendent was that of gathering in and teaching new scholars; but that was just the kind of work that

suited him, and he soon had a class of eighteen ragged street arabs listening to his ungrammatical expositions. Encouraged by success, he started a school of his own in a deserted saloon in sight of which were two hundred others in full blast. The work grew in his hands. He removed his classes to a large hall which he occupied on Sabbath morning for six years, while he began to conduct evangelistic meetings in other places during the week. He took an active interest in the formation of the Young Men's Christian Association, and the daily union prayer meeting. At length he determined to give himself entirely to Christian work, and from that time until now has continued in it without ever receiving a stated salary from any individual or society.

In 1863, a large chapel was erected in Chicago for Mr. Moody, of which he became the lay pastor. His friend Mr. Farwell gave him a house which other friends furnished; soon after this came the great fire which swept both chapel and house out of existence. After that he made a short visit to England and attracted attention by the vivid manner in which he described his work in the great godless city of the west. This led to an invitation, a few years later, to Mr. Moody and Mr. Ira D. Sankey to conduct a series of evangelistic meetings in Britain. They reached Liverpool in June, 1873. Then commenced a succession of "mass meetings" in York, Newcastle, Stockton-on-Tees, Carlisle, Edinburgh, Glasgow, Paisley, Greenock, Dundee, Aberdeen, Belfast, Londonderry, Dublin, Manchester, Sheffield, Birmingham, culminating with a succession of revival meetings in London, such as had not been seen since the days of the Wesleys and Whitefield. Wherever they went the largest halls were found inadequate to contain the crowds who came to hear the earnest plain-spoken evangelist and the sweet singer who accompanied him: opera houses and music halls were called into requisition and, in several instances, temporary buildings were erected for this special purpose. They visited the old country a second time in 1883, and were privileged to witness good fruits, the result of their former visit.

Astounding as has been the abundance of Mr. Moody's labours and the success that has attended them in direct evangelistic

effort, and in the impetus which he has given to young men's associations and other agencies, the work to which he is devoting his chief attention at the present time is perhaps the most important of all, for it has now reached a stage when its permanence is assured. We refer, of course, to the Northfield Seminary and Mount Hermon School, which have attained to large dimensions in the immediate vicinity of his native village. The former is now in the tenth year of its operation, and the latter in the eighth. Together they represent an invested capital of more than half a million in property. The annual expenses of the schools are considerably over \$100,000, met by a moderate scale of fees and the liberal contributions of friends who take an interest in the work. The Seminary provides a liberal and distinctly Christian education for young women; the Mount Hermon School for boys "who have small means and high aims." In both the industrial element largely prevails, though not to the exclusion of the higher accomplishments. Northfield has further become noted for its annual Christian conferences and also for its meetings specially intended to develop the missionary spirit. The words found on Luther's monument in Wittenberg may be fitly applied to the Northfield enterprise:

"Is it God's work, it will remain;
If only man's, 'tis done in vain."

The question has often been asked "whence hath this man this wisdom and power, for he has no pretension to learning or eloquence?" Well, we are not careful to answer that question; but those who can read between the lines may find a clue to it in John's Gospel 3 : 8.

A recent issue of the *Winnipeg Free Press* gives an interesting account of the labours of the Ven. Archdeacon McDonald, lately arrived in the capital of the North-West, during twenty years, and extending over a vast territory surrounding Fort Yukon, in Alaska, and Fort Macpherson, on the Peel River, and extending as far west as 156° 30' longitude. Archdeacon McDonald first went to the country in 1862, under the auspices of the Church Missionary Society. In 1872 he went to England for a year and then returned to Peel River. During the first period his headquarters had been from 1862 to 1869 at Fort Yukon, in 144° 21' west longitude and 66° 23' north latitude, or about a mile within the arctic circle.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

EXCURSION TO HEBRON.

IT was on the tenth of March that I drove from Jerusalem to Hebron in one of the few carriages of which the Holy Land can boast. I was accompanied on the occasion by three congenial fellow-travellers and a well-informed dragoman, all of whom contributed largely to the enjoyment of the excursion. The distance is twenty Roman miles, the direction being nearly due south. The road is rough and mountainous, but, unlike most of the roads of modern Palestine, it is quite passable for a wheeled carriage. As we drove along this part of the road we met large numbers of the fellahin, or peasantry, from the surrounding districts wending their way with their agricultural products to the holy city—some on huge, unwieldy camels, some on nimble-footed donkeys, and some on the tandem that Nature gave them. My sympathies were deeply stirred in behalf of these down-trodden peasantry groaning under the exorbitant taxation which the Turkish government imposes on them.

But I must hurry on towards Hebron. In the neighbourhood of Bethlehem we saw the town now called Beit-Jala picturesquely situated on the sloping hill-side. Our informant had no hesitation in identifying it with Zelah the home of Kish, and the site of the family sepulchre in which Saul and Jonathan were buried. It is at present a prosperous looking town surrounded by magnificent olive groves, and containing 3,000 inhabitants, all Christians of the Greek and Latin persuasions. The residences of the Greek and Latin Patriarchs are very conspicuous buildings. Two miles further south we reach the place which the natives call El-Burak. Here are the actual Pools of Solomon of which he says in Ecclesiastes:—"I made me pools of water to water the wood that bringeth forth trees." These pools, three in number, are enormous reservoirs hewn partly out of the solid rock, and partly built of great squared stones, all heavily lined on the inside with extremely durable, marble coloured cement. They are so located, one after the other, in the descend-

ing valley that the water which trickles down from the neighbouring fountains filters successively through each of them, and thus is three times purified before entering the aqueduct through which of old it flowed into the holy city. Over the principal fountain from which the water issues there are elaborately constructed chambers which were evidently designed to guard it from the gaze of the passing traveller. The reservoirs are, respectively, three hundred and eighty, four hundred and twenty, and five hundred and eighty-two feet in length—the largest of them when full being capacious enough, as Dr. Thomson of the "Land and the Book" says, to float the largest man-of-war that ever ploughed the ocean. They are still, after a lapse of three thousand years, in a remarkable state of preservation. Water is still conveyed from them as far as Bethlehem. Beyond this the aqueduct is so dilapidated that it is no longer of any service. Baroness Burdett-Coutts several years ago offered the Turkish officials £30,000 for the purpose of reconstructing it all the way to Jerusalem, as it existed in the days of Solomon. But the generous gift was rejected without thanks, on the ground that it would be unlawful to use the money of the Christian for the purpose of conveying the gift of God, water, to El Khuds—the Holy Moslem City!

The celebrated gardens and orchards of Solomon were situated in the vicinity of these cisterns and a little further down the fertile valley which here crosses our road at nearly right angles. The whole valley teems with historical associations and marvels of physical scenery of surpassing interest to the poet, or the preacher, who has an eye for the beautiful in nature and the tragic in human life. The twelve miles from El-Burak to Hebron may be briefly described as a succession of hills and dales with a rude khan, at which we stopped for an hour, and an occasional humble habitation of a native peasant. Yet the land, now comparatively dreary and desolate, is evidently very fertile, capable, particularly, of producing fruit in great abundance and variety.

Arrived at Hebron, we first walked a mile up the adjacent valley of Eshcol to see the Oak of Mamre which stands in an open

space at the head of the valley. This famous tree, now called Abraham's Oak, is a magnificent terebinth, thirty-three feet in circumference with four great wide-spreading branches at about twenty feet from the ground. Tradition says that it was a comparatively youthful-looking tree at the time of our Saviour. It is now a very old-looking tree, and one of its great branches has recently fallen to the ground. We lunched beneath its sombre shade, and talked of all the memorable incidents in Abraham's life which transpired in its vicinity, as related in Genesis. The valley of Eshcol, which we traversed, is as fertile to day as it was when "the spies" took the rich cluster of grapes from it as a specimen of the fruit-bearing capacity of the Promised Land. We saw growing in it, and on the neighbouring hill-sides, the strong, healthy grape vines which have caused Hebron, in all the historic ages to be regarded as pre-eminently the grape-city of Palestine. Except for the uncleanness of its streets and lanes Hebron has an air of stability and prosperity about it which you would not expect to see while passing through the uncultivated solitudes between it and El-Burak. It is strongly built on the Eastern slope of a lofty eminence which rises up six hundred feet higher than Jerusalem. It is one of the most ancient cities now existing on the surface of our globe. At one time a city of refuge, then the capital of King David for seven and a half years, the Arabs now love to call it El-Khulil—the Friend—in honour of Abraham the friend of God. It has at present a population of about twelve thousand, nearly all of whom are Mohammedans of a fierce, fanatical type. The six hundred Jewish residents of the place are easily distinguished by their glossy ringlets and pale, sad faces. A glass manufactory and a water-bottle manufactory, next to the grape culture, are the two principal industries of Hebron. A short distance south of the town there are two long pools, or reservoirs, which now, as in the olden time, supply the people with water for domestic purposes. Over one of them David's young men, at his command, hanged the assassins of Ishbo-sheth, as we read in the fourth chapter of the Second Book of Samuel.

The Cave of Machpelah is, of course, the special object of interest in Hebron. It is,

undoubtedly the sepulchre of the patriarchs Abraham, Isaac, and Jacob, and of Sarah, Rebekah, and Leah. The Mohammedans guard it with jealous care, and have built a mosque over it. As a great favour we were permitted to walk around the sacred enclosure, and saw all that travellers are permitted to see of it. And certainly it did seem to me to be, next to Calvary, and Gethsemane, and Olivet, one of the most sacred spots on the face of the earth. I can never forget the emotions which I experienced as I stood by the earthly resting-place of the patriarchs, and mothers in Israel, who held high converse with God in the days of old. As through a rift in the clouds, Machpelah gave me a glimpse of the great hereafter when we will sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

French Evangelization.

HEREWITH we give a few of the more salient points of the annual report presented to the General Assembly, reserving for future issues some very interesting details of the work in particular fields:—

The missionary operations of the Board, consisting of colportage, mission schools, preaching stations, and regularly organized churches, are chiefly in the Province of Quebec, but extend also to portions of the Maritime Provinces and Ontario, besides the well-known field of Ste. Anne, Kankakee Co., Illinois. A glance at the map of the Dominion will shew the 93 stations in which the Gospel is regularly preached. In the Province of Quebec there are in all 62 counties, and our missionaries occupy 70 stations in 30 of these counties. The measure of success we are able to report may be deemed sufficient to encourage and stimulate the Church to go forward to overtake the whole land.

COLPORTAGE.—This department of work has been carried on as in the past. The Colporteurs of the Board, having given districts assigned them, work from a centre. They are practically itinerant evangelists. Not only do they distribute the word of God and religious literature, but gather the neighbours together for cottage prayer meetings, as well as to read the Scriptures and pray with the families in their own homes. Every minister and missionary of the Board does more or less of this sort of work. One minister, last year, distributed over 200 copies of the word of God, and, in several instances, had evidence that it was

"the power of God unto salvation." Twelve colporteurs were employed during the whole or part of the year, some of them only a few months. They distributed 1,886 copies of the Bible and New Testament, and about 25,000 tracts and copies of *Le Rayon du Soleil* and *L'Ami de la Maison*. Besides the Province of Quebec, Colporteurs laboured for six months of last year in parts of New Brunswick and Ontario.

MISSION SCHOOLS.—Ignorance is one of the chief hinderances to the work of evangelization. Hence the importance of these Mission Schools which the Board has always sought to plant when suitable openings have been found. During the past year there were 31 schools in operation in the fields worked by the Board. Six of these have become regularly organized schools, and no longer receive aid from the funds of the Board. A Mission School has recently been opened, with prospects of success, at La Jeune Lorette near the city of Quebec, on the Quebec and St. John Railway. The total number of scholars enrolled at these schools during the past year was 1,059; of these 363 belonged to Roman Catholic families. The average attendance was 638. In addition to the above, there are a number of self-supporting schools, which, in past years, were organized and fostered through the instrumentality of this Board.

POINTE AUX TREMBLES SCHOOLS.—The session just ended has been one of the most eventful in the history of the Schools. The attendance was considerably in excess of any preceding year, and the progress and deportment of the pupils almost all that could be desired. In March between seventy and eighty teachers and scholars sat together at the communion table and commemorated the Saviour's death. Of this number twenty were then received into the fellowship of the Church after an intelligent profession of their faith in Christ.

As enquiries are continually being made regarding the schools, the following information is, in substance, taken from last year's report: These schools are situated on the north shore of the St. Lawrence River, nine miles east of Montreal. They were founded in 1846 by the French Canadian Missionary Society, and were purchased by the General Assembly of our Church in 1880. On the mission property there are two school buildings, one for boys, which can accommodate about 120, and the other for girls, with accommodation for between 80 and 90, including the recent extension. Upwards of 3,300 French Canadians have already been educated here. Many of these now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, merchants, etc. Pupils are admitted between the ages of thirteen and twenty-five, the average being seventeen.

Special prominence is given to the religious instruction of the pupils, and the teaching of

God's Word on the points of difference between Protestants and Roman Catholics. In these every pupil is thoroughly indoctrinated, and it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a reason for the hope that is in them, than can the pupils of Pointe aux Trembles when they leave the Mission Schools there.

Two years ago the boys' building was enlarged, and last summer the girls' building was entirely renovated, and enlarged to nearly double its former size.

The attendance was one hundred and sixty-eighty, of whom ninety-eight were in the boys' building, and seventy in the girls'. The schools are visited and examined monthly by a committee of the Board appointed for the purpose, and towards the end of the session written examinations are held on all the subjects taught during the year.

The enlargement of the buildings and the consequent increase in the number of pupils necessitates a very large increase in expenditure annually. It is hoped, therefore, that many more of the Sabbath Schools of the Church will assume the support of a pupil. From those unable to do so, a contribution is earnestly asked. The Board has no hesitation in warmly commending the schools as worthy of public confidence, assured that no means are likely, by the blessing of God, to be more efficacious in the work of French Canadian Evangelization, and in advancing the cause of Christ in the Province of Quebec. Year after year God has manifestly set His seal upon this work, and blessed the labours of the teachers, but never perhaps has there been a more successful session than the one just ended. "The Lord hath done great things for us, whereof we are glad."

COLIGNY COLLEGE, OTTAWA.—The session has been a prosperous one. Under Mrs. Crawford, the Principal, and her efficient staff of Teachers, the institution has made rapid progress and its future success seems assured. The attendance of students during the year was 121, of whom 31 were boarders. Five of the boarders were French-speaking. The teaching is of a very high order, the Board being determined to spare no reasonable expense or effort to maintain the College in the highest state of efficiency possible, and to make it in every respect worthy of the confidence of parents. The cost for resident pupils for board with furnished room, fuel and light, and tuition in all the ordinary branches, including French, German and Latin, ranges from \$150 to 172.50 per session of 38 weeks. The buildings occupy a most eligible site in the capitol of the Dominion and are most admirably adapted for educational purposes.

SECRETARY.—Rev. S. J. Taylor entered upon the duties of his office as Secretary in Septem-

Secretary.

So it is with souls on the sea of life. Each one has one or more anchors. Multitudes go to ruin every year because they do not have the Christian's anchor. All their anchors of self-righteousness, fine morals, and the like, are mere toys for the last awful storm. The Christian is better off. God, though he may have disappointed his earthly hopes, has shut him up to the only true hope. This hope is his anchor which takes hold of the Holy of Holies, where his great High Priest pleads for him. Many anchors are merely thrown into Heaven, or they take hold of a mansion, or they grasp a crown. While such anchors are safe, by the mercy of God, they will slip more or less. They are sure but they are not perfectly steadfast. Let every Christian who has an anchor that slips draw it down and hurl it within the veil. Then he may laugh at Satan's rage and face a frowning world. Then when thousands of others are being swept into the whirlpools and dashed upon the rocks that skirt the pit, he may look calmly on. He will be sure that no such fate awaits him. His anchor is as firm as God's throne. It is held by the right arm of Jehovah.—*Rev. M. C. Bailey.*

OTHER SHEEP.

M'Donald the Scotchman has on the Scotch hills a great flock of sheep. M'Donald has four or five thousand head of sheep. Some are browsing on the heather, some are on the hills, some are in the valleys, a few are in the yard. One day Cameron comes over to M'Donald and says, "M'Donald, you have thirty sheep; I have been counting them." "Oh, no!" says M'Donald, "I have four or five thousand." "Ah!" says Cameron, "you are mistaken; I have just counted them; there are thirty." "Why," says M'Donald, "do you suppose that is all the sheep I have? I have sheep on the distant hills and in the valleys, ranging and roaming everywhere. Other sheep have I which are not of this fold."

So Christ comes. Here is a group of Christians, and there is a group of Christians; here is a Methodist fold, here is a Presbyterian fold, here is a Baptist fold, here is a Lutheran fold, and we make our annual statistics, and we think we can tell you just how many Christians there are in the world; how many there are in the Church, how many of all these denominations. We aggregate them, and we think we are giving an intelligent and an accurate account: but Christ comes, and He says, "you have not counted them right. There are those whom you have never seen, those of whom you have never heard. I have my children in all parts of the earth, on all the islands of the sea, on all the continents, in all the mountains and in all the valleys. Do you think that these few sheep you have counted are all the sheep I have? There is a great multitude that no man can number. Other sheep have I which are not of this fold."—*Talmage*.

GOD'S PROMISES

Mr. Spurgeon, in a recent sermon, said: "A promise is like a cheque. If I have a cheque, what do I do with it? Suppose I carried it about in my pocket, and said 'I do not see the use of this bit of paper I cannot buy anything with it,' a person would say: 'Have you been to the bank with it?' 'No, I did not think of that.' How it is payable to your order. Have you written your name on the back of it?' 'No I have not done that,' 'And yet you are blaming the person who gave you the cheque! The whole blame lies with yourself. Put your name on the back of the cheque, go with it to the bank and you will get what is promised to you.' " A prayer should be the presentation of God's promise endorsed by your personal faith. I hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a cheque and stopping an hour. The clerks would wonder. The common-sense way is to go to the counter and show your cheque, and take your money and go about

your business. There is a style of prayer which is of this fine practical character. You so believe in God that you present the promise, obtain the blessing, and go about your Master's business. Sometimes a flood of words only means excusing unbelief. The prayers of the Bible are nearly all short ones; they are short and strong. The exceptions are found in places of peculiar difficulty, like that of Jacob, when he cried;

"With thee all night I mean to stay,
And wrestle till the break of day."

As a general rule, faith presents its prayers, gets its answer and goes on its way rejoicing.

GO AND TELL JESUS.

Some years ago a Christian lady came to me in great distress and said "Sir, I have such a burden on my heart. I am engaged in a boarding school where are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

I said: "Do I understand your case? You love Christ?"

"Yes."

"You want to speak for him?"

"Indeed I do."

"You cannot?"

"Can not say a word."

"And is that a burden to you?"

"Indeed it is."

"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with him."

I saw no more of her for some weeks; but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

I asked her: "How is it with you now?"

"O," she said, "I did as you told me, Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for him now. My tongue is unloosed, and I can praise God."

NOW.

The Gospel everywhere urges the immediate acceptance of Christ by the heart. Men are not told to believe to-morrow or next week, but the present is the time of salvation. This being the case, the preacher should endeavor to persuade his hearers to accept now the offers of salvation. This seems to be very simple, but its simplicity has caused preachers to stumble. Many sermons lack point and purpose on this account. The immediate acceptance of Jesus Christ by the heart and the indwelling of Christ in our lives, this is the beginning and end of preaching.

Christ's First Disciples.

JULY 12.

A.D. 30.

JOHN 1 : 29-42.

Golden text, John 1 : 29.

JOHNS relates many things of Christ, which the other Evangelists have omitted, and makes no mention of some important events of His life, which they report. The facts of his birth, early years, and temptation, were sufficiently known at the time he wrote. We have seen what was his object in writing, ch. 20 : 31. Therefore he introduces John the Baptist abruptly in v. 6, simply for the sake of his testimony to Jesus, which he gives in full, v. 15, 19-35. V. 29. *The Lamb of God*—Title suggested by the Passover lamb, whose blood saved the Israelites from destruction in Egypt, Exod. 12 : 7-23, 1 Cor. 5 : 7, and by the daily sacrifice in the temple, Exod. 29 : 38. *Taketh away—sin*—1 John 1 : 7, 1 Pet. 2 : 24. V. 30. *Before me*—In the beginning, v. 1. John the Baptist was older than Jesus. V. 31. *Knew him not*—Although related to Jesus, John lived a long distance from Nazareth, Luke 1 : 39. *Made manifest*—Made known to the Jewish people. God had evidently revealed to John the sign by which he would recognise the Messiah, v. 33. Seeing it, he *bare record, i.e.*, declared that Jesus was the Christ, v. 32, Luke 3 : 21. V. 33. *Baptizeth—Holy Ghost*—This baptism promised in John 15 : 26, Acts 1 : 4—given in Acts 2 : 1-4. V. 34. *The Son of God*—Declared so by a voice from heaven, 2 Pet. 1 : 17. V. 35. *Two*—Andrew, v. 40, the other not named, may have been the apostle John. V. 36. *Looking*—Steadfastly, with significant attention, to point him out to his two disciples who at once left him to follow Jesus. V. 38. *What seek ye?*—Jesus knows all the wishes of his disciples, but he loves to hear them tell them to him, Luke 18 : 41. *Where dwellest thou?*—They asked so that they might visit him, and have a longer conversation with him than they could have had conveniently outside. Jesus kindly invited them to accompany him, an invitation that they accepted eagerly. *Tenth hour*—Four p.m., according to Jewish reckoning. V. 41. *First findeth*—A true mark of conversion is the desire to make others share in that blessing, John 4 : 28, 29. *The Messias*—The Christ. The meaning of the word is "the anointed," Dan. 9 : 25. John had first pointed him out, as the Lamb of God, his conversation with Jesus had convinced him that He was truly "He that should come," Matt. 11 : 3. V. 42. *He brought him*—To Jesus. The duty of every one who knows the Lord is also to bring this knowledge to others. Holding forth the Word of Life, Phil. 2 : 16. *Cephas*—Syriac for "stone," Matt. 16 : 17, symbolizing the firmness of Peter in his apostolic ministry, Acts 3 : 13. Andrew and his brother not long after were called, whilst in Gallilee, to be apostles, Matt. 4 : 18.

Christ's First Miracle.

JULY 19.

A.D. 30.

JOHN 2 : 1-11.

Golden Text, John 2 : 11.

JOHNS only, relates this first miracle of Jesus. It was three days after the conversation with Nathanael, ch. 2 : 47. V. 2. *Cana*—A village about three miles north of Nazareth. *A marriage*—The festivities of marriage lasted seven days, Gen. 29 : 27, Judg. 14 : 17, and were held in the house of the bride's father, from which she was escorted to her husband's home, whence friends came to meet the new-married couple, Matt. 25 : 1, *the mother of Jesus*—Mary may have been a relation. V. 2. *Called*—Andrew, John, Peter, Philip and Nathanael were invited, ch. 1 : 37, 43, 45. The supply of wine running short, Mary told her son. She must have believed that he could provide it in a miraculous way, Comp. Luke 1 : 35, 2 : 19, knowing he was the Son of God. V. 4. *Woman*—Usual way of address, implying no disrespect, ch. 19 : 26. *What have I*—Jesus, as God, could not recognize directions, or control over his supernatural power, even from his mother. He gives her a gentle reproof for her indiscretion, Comp. 2 Sam. 16 : 10. *Mine hour*—Let her not fret, even if he delays, but wait patiently, Ps. 37 : 7, Hab. 2 : 3. Perhaps the wine was not quite exhausted. V. 5. *Do it*—This command from Mary shows her faith in her son, Luke 1 : 45. V. 6. *Waterpots*—Needed for the many "washings" imposed upon the Jews by tradition, Mark 7 : 3-4. *Two or three firkins*—If Syrian measure, about two gallons, if Athenian, eight. Jesus ordered the servants to fill them with water. Had he or his disciples done it, fraud might have been suspected. By his orders, some of the water was drawn and presented to the ruler of the feast, v. 8. He may have held the office of "friend of the bridegroom," ch. 3 : 39, and if so would act as master of ceremonies at the feast. When the festivities were over he would lead the bride to her husband. He was surprised at the excellence of the wine when he tasted it, and charged the bridegroom with having broken the usual custom, which was to serve first the best, and when men had well drunk that which was inferior. This statement of a Jewish custom does not warrant the inference that there was any intemperance at the feast of Cana. Jesus never countenances sin, 1 Pet. 2 : 22. Is Christ the minister of sin? God forbid! Gal. 2 : 17. Intemperance is a grievous sin, 1 Cor. 6 : 10, Gal. 5 : 21. V. 11. *Manifested His glory*—ch. 1 : 14. By exhibiting his creative power, a Divine attribute, proving himself by His works, to be indeed, the Messiah, the Christ. *Believed*—They had already received him as the Messiah, ch. 1 : 49, but their faith in the Divine character of His person needed strengthening and received it then.

Christ and Nicodemus.

JULY 26. A.D. 30. JOHN 3 : 1-17.

Golden Text, John 3 : 16.

JESUS had now gone to Jerusalem to keep the Passover, Deut. 16 : 5. There he purged the temple, Mal. 3 : 1, and worked many miracles, ch. 2 : 23. V. 1. *Pharisees*—A Jewish sect very strict in their manner of life. Nicodemus was a *Ruler*, a member of the Jewish council, or Sanhedrin. From the first, he was friendly to Jesus, and befriended him to the last, ch. 7 : 50, 19 : 39. V. 2. *By night*—To avoid interruption as Jesus was busy all the day, or as some have thought from fear of men. *Rabbi*—Master. *We know*—The rulers and himself, the miracles of Jesus being a clear attestation of His mission. V. 3. *Kingdom of God*—Nicodemus expected the advent of Messiah, but his idea of the nature of his kingdom was incorrect. He thought it would have come in pomp and power, and unless he was *born again* he could not realize that this kingdom had begun, Luke 17 : 20. New birth or regeneration of the heart, alone can give clear views of Christ's person and work, Matt. 16 : 17, 1 Cor. 12 : 3. Nicodemus, not understanding, Jesus repeats the same truth with additional details in v. 5. *Water—Spirit*—Comp. Matt. 3 : 11. Both baptisms obligatory for members of Christ's kingdom. To be born again as Nicodemus first understood it, v. 4, even if possible would be useless. The pure cannot be taken from the impure, Job 15 : 14. But when God gives man His Spirit, the renewed man, being spiritual, understands the things of God, 1 Cor. 2 : 10-14. Jesus compares the Spirit to the wind, Ezek. 37 : 2. It goes where God sends it, Ps. 148 : 8. 1 Cor. 12 : 11, its effects are felt, although how it works may be a mystery. V. 10. *A master in Israel*—Teachers like him surely should have known and understood, Ezek. 35 : 25. Jesus had told him of things taking place on earth and he did not understand, how could he do so if He told him of heavenly things? He mentions two. V. 13. First, that He—the Son of Man—came from Heaven, yet even then was in Heaven. Second, in v. 16. That God, out of his eternal love, had given His Son to the world, that all who believed in Him should have eternal life. By recalling the incident of the brazen serpent, Numb. 21 : 9, He prophesied His own lifting up on the Cross of Calvary. Thus, in a few sentences, Jesus described the true nature of His Kingdom of Grace originating in the Father's love, and providing a remedy for sin. V. 17. *To condemn*—Jesus came to save, Matt. 1 : 21. He will come again, Acts 1 : 11. But it will be to judge the living and the dead, Matt. 25 : 31-46. He came in lowliness, Phil. 2 : 7. He will come in glory, Jude 1 : 14. To believe in Him is to be born again, Eph. 2 : 10.

Christ at Jacob's Well.

AUG. 2. A.D. 30. JOHN 4 : 5-26.

Golden Text, Rev. 22 : 17.

JOHN is the only evangelist who mentioned the First Passover that Jesus celebrated after his baptism, ch. 2 : 13. The imprisonment of John the Baptist took place whilst Jesus was yet in Judea, and according to Matt. 4 : 12, was the reason of his departure for Galilee. Here an additional reason is given, v. 1. His direct road lay through Samaria, v. 4. V. 5. *Sychar*—Anciently called Shechem, Gen. 33 : 18, now Nablous. *Jacob*—Gen. 33 : 19, 48 : 22. V. 6. *A well*—Called Jacob's well, now dry, 100 feet deep, cut in the rock is still shown east of Nablous. *Wearied*—Jesus was man as well as God. As man, he suffered as all men suffer, as God, he never wearies, Is. 40 : 28, Heb. 4 : 15. *Sixth hour*—Noon. Jesus was alone, his disciples having gone to the city for provisions. A Samaritan woman coming to draw water, He asked for a drink, which she seemed unwilling to give. V. 9. *No dealings*—Because of differences of origin and religion, 2 Kings 17 : 24-28, old grudges, Neh. 6 : 1-14. The word "Samaritan" was an insult in Judea, John 8 : 48. V. 10. *The gift*—The Saviour, John 3 : 16. *Living water*—That knowledge of Salvation which quenches the thirst for pardon in a sinner's soul. The stagnant waters of error could not do this. She wondered where Jesus could get this fresh spring water. Had he more wisdom than Jacob, whom she calls "father," v. 12, for although of mixed origin the Samaritans claimed descent from him. Jesus without answering that question said that the water he could give was of such a nature that "who-soever drinks of it shall never thirst," still speaking of the preciousness and sufficiency of his grace, 2 Cor. 12 : 9. That grace, like a perennial spring, never fails, v. 14. The woman answered lightly, v. 15. To show her need of Salvation, Jesus abruptly changes the subject, humbling her by convincing her of sin, vs. 16-18. Unwilling to discuss such a personal subject, she attempts to change it by introducing one of the controversies of the day, vs. 19-20. Many people will speak on such controversies for hours who have not a word to say of practical personal religion. *This mountain*—Mount Gerizim, where the Samaritans had their temple, Deut. 11 : 29. Jesus shows her that it matters little where God was worshipped, v. 21. The time had come when the only acceptable worship would be that given *in Spirit and in Truth*. God is not confined to one locality, Acts 7 : 48. She owned her ignorance, but hoped that one day "*Messias*" would teach men all things, v. 25. Christ then reveals Himself, v. 26. Jesus still follows the same plan, in the conversion of sinners.

Ecclesiastical News,

SCOTLAND:—The General Assemblies met in Edinburgh on the 21st of May. For the second time the Marquis of Tweeddale occupied the position of Lord High Commissioner in the Kirk Assembly and the opening was attended with the usual ceremonials of levee, the imposing procession with military escort, and sermon in St. Giles by the retiring moderator, Rev. A. K. H. Boyd, D.D., who nominated as his successor in office, Dr. James McGregor of St. Cuthbert's, Edinburgh. The Free Church Assembly having none of the pageantry which makes the meeting of the mother Kirk the event of the year in Edinburgh, and having no "burning questions" before it to draw enthusiastic crowds, its opening was quiet almost to dullness. Dr. Thomas Brown the retiring moderator preached the opening sermon and introduced Dr. Thomas Smith, Professor of Evangelistic Theology in the New College, Edinburgh, as his successor in the moderatorship, stating that in addition to his other qualifications Dr. Smith had rendered eminent services to the Church as a missionary in India. The ordinary proceedings of these Courts resemble so closely those of your own General Assembly it is not necessary to enter upon details. It may be remarked in passing, however, that the Free Church has initiated process for qualifying subscription to the Confession of Faith by the enactment of a Declaration Act, somewhat similar to that adopted by the U. P. Church some years ago, which it is believed will prove a relief to some tender consciences. Dr. Burns of Halifax and Rev. J. R. Munro of Antigonish, N.S., had the honour of representing the Canada Church in the Edinburgh Assemblies. In the Synod of the United Presbyterian Church there was the usual breeze about "dis-establishment." Forty-two overtures were presented calling on that body to abstain from further agitation of the question; true to its former declarations, however, the Synod dismissed the overtures by an overwhelming majority. The late Mrs. Bell of Glasgow bequeathed \$300,000 to General Booth for the use of the Salvation Army. Mr. Quarrier has also been the recipient of large gifts for his Orphan's Homes and is now erecting buildings that will cost \$100,000. Dr. Calderwood retires from the editorship of the *United Presbyterian Magazine* in favour of Dr. Corbett of Glasgow, and Dr. George Robson of Inverness has been appointed Editor of the *U. P. Missionary Record*, in room of the late Dr. James Brown.

D.

ENGLAND:—Dr. Munro Gibson, an ex-Canadian, made an admirable moderator of Synod. He led off with a rousing address on "Spiritual Dynamics," or Human Channels for Divine Power. The chief subjects of discussion were

the reports of the Home and Foreign Missions of the Church. Both were encouraging. The tentative evangelistic labours of Messrs McPhail, Train, and McNeill had been successful. The Foreign Missions were prospering. The Church has now thirty missionaries engaged in carrying on mission work in China and India. The annual missionary meeting was an inspiring occasion. This Church, having fought the battle of the "Standards," is now engaged in framing a revised book of common order, with fresh formulas for ministers at induction and other matters of detail. The Synod agreed to a recommendation of the F. M. Committee, "that medical missionaries, being elders ordained as such, be invested with the power of dispensing ordinances in foreign fields where the services of a minister are not available. The income for Foreign Missions for the year was \$195,000 leaving a working balance in the treasury of \$45,000. A few "shots" were exchanged at intervals in the course of the debates, but they did no harm. The meeting on the whole was harmonious. A feeling of sadness prevailed, especially at the opening services, on account of the many conspicuous blanks in the muster-roll since last meeting. The Synod meets next year in Birmingham where there are five Presbyterian ministers—one of them being an ex-Canadian also.

S.

UNITED STATES:—The 103rd General Assembly met in Detroit on the 21st of May. Dr. Green of Princeton was unanimously elected moderator. Business was rushed from start to close. The first in order was the report of the committee on Revision of the Confession; it was sent down without debate to Presbyteries. No radical changes are contemplated: its Calvinism is scarcely touched: the Church is conservative! The chief interest centred in the Briggs controversy. The debate was long and keen, but not acrimonious: sympathy was expressed for the man but very little for his erratic theology. The verdict of the Assembly was unmistakably clear and emphatic that Dr. Briggs is not a man who should be allowed to teach theology in any Presbyterian College. It was a remarkable decision—recording distinct disapproval without assigning any specific reasons—and carried by a sweeping majority of 440 to 60. The Home Mission Report announced a deficit of \$100,000 but it will not interfere with the work of the Church: \$1,000,000 are asked for the current year. The receipts for Foreign Missions were \$942,690 and \$1,100,000 are asked for this year. Mr. William Dulles jr. of New York, the new Treasurer of the Board made a grand speech, Dr. Eddy was there from Syria, Dr. Nevius from China, and Dr. Sheshadri from India. While discussing these matters, the Assembly was startled by the announcement of the sudden death of Dr. Henry J. Van Dyke, Professor elect of Systematic Theology in Union Semi-

nary, and for forty years pastor of Second Presbyterian Church Brooklyn and, more awfully solemn was the death of Judge Brackinridge of St. Louis, who, after delivering a masterly speech on the Briggs question, in the act of turning round to make his bow to the moderator, fell dead at his feet.

Z.

Our Own Church.

THE Meeting of the General Assembly in the "Lime Stone City"—the *Cata-raqui* of prehistoric times, carries our thoughts back to an event almost beyond the reach of the memory of the oldest member of the Assembly, for 'tis sixty years since the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland was first constituted in Kingston. On 7th June, 1831, a meeting of ministers in connection with the Church of Scotland met, "pursuant to agreement," at which there were present eight ministers and two elders.* On June 8th, the Synod was constituted, Rev. John MacKenzie, of Williams-town being chosen moderator, and Rev. Robert McGill of Niagara, clerk. Singularly enough, one of the first items of business that came before the Synod was a copy of a dispatch from Downing Street to Sir John Colborne the Lieut. Governor of Upper Canada, recommending the whole of the Presbyterians in the Province to unite into one Synod—a consummation which was not to be effected until forty-four years later!

The earliest Synod Roll that has been preserved contains the names of twenty-five ministers. That was in 1833. In 1844 the number had increased to ninety-one in Upper and Lower Canada. Twenty-four ministers withdrew from the original Synod at that time and formed themselves into a separate Synod in sympathy with the Free Church of Scotland. These united with the Synod of the United Presbyterian Church in 1861. In 1875 the larger union brought together under one General Assembly 623 ministers, 3859 elders, 90,653 communicants and 73,394 Sabbath-school scholars. Since that time the number of ministers and congregations have increased about fifty

per centum, the number of elders, communicants, and S. S. scholars, about one hundred per centum. The contributions of the people for all church purposes have increased from \$982,671 to \$2,054,951. During these sixteen years we have educated and sent forth into the ministry from our own colleges no less than five hundred and eighty young men.

PERSONAL:—*Rev. Samuel Houston*, our genial Irish correspondent, at present on a visit to his native country, was seized with typhoid fever soon after landing at Belfast and at latest accounts was still seriously ill. *Rev. James Hally* of St. Thérèse, who was taken ill in Scotland more than a year ago, has not yet recovered sufficiently to enable him to resume ministerial work, and his friends are becoming apprehensive that he may have to retire altogether from active service in the Church. *Rev. Narayan Sheshadri*, who was prevented by illness from proceeding to Edinburgh in time for the Assemblies, paid Canada a visit instead. He spent a week in Montreal, and attended the General Assembly in Kingston.

ORDINATIONS AND INDUCTIONS.

CALEDONIA, *Hamilton*:—Mr. J. S. Conning, licentiate, was ordained and inducted on the 2nd of June.

MR. F. O. NICHOL, was ordained as missionary to Mistawasis, N. W. T., by the Presbytery of Barrie on the 15th of May.

OSGOODE AND KENMORE, *Ottawa*:—Rev. J. M. Goodwillie, of North Bay was inducted on the 2nd of June.

SHERBROOKE, *Quebec*:—Rev. William Shearer formerly of Morewood Ont., was inducted on the 26th of May.

MR. J. K. MCGILLIVRAY, was licenced and ordained as missionary at Gore Bay, by the Presbytery of Barrie, May 19th.

LOWER STEWIACKE, *Halifax*:—Mr. W. J. MacKenzie, was ordained and inducted on the 26th of May.

YARMOUTH, *Halifax*:—Rev. E. D. Miller of Lunenburg, was inducted on the 9th of June.

LAKEVILLE (W. Cornwallis,) *Halifax*:—Rev. F. S. Coffin, was inducted on the 19th of May.

HALIFAX, *St. Matthew's Church*:—Rev. Thos. Fowler of Loudon, Scotland, was inducted on the 4th of June.

BLUE MOUNTAIN, *Pictou*:—Mr. Duncan Henderson, was ordained and inducted.

MR. WILLIAM McCULLOCH THOMPSON, was

* The ministers were Alexander Gale, George Sheed, John Machar, John Cruikshank, Alexander Ross, Robert McGill, Thomas Clarke Wilson, and William McAlister: the elders were George McKenzie, Barrister, of Kingston, and John Willison, Surgeon of Dundas.

licenced and ordained by the Presbytery of Halifax, and appointed missionary for one year at Kempt and Walton, on the 12th of May.

AVONTON, *Stratford*:—Rev. A. H. Drumm formerly of Georgetown, Ont., was inducted on the 27th of May.

ST. MARY'S, *Stratford*:—Mr. T. A. Cosgrove, was ordained and inducted on the 27th of May.

PETERBOROUGH:—Rev. A. McWilliams of South Mountain, *Brockville*, was inducted as pastor of St. Andrew's Church on the 2nd of June.

DUNDEE, *Montreal*:—Rev. Duncan Macdonald, of Carleton Place, Ont., is to be inducted on the 2nd of July.

STEWARTON, *Ottawa*:—Mr. Robert E. Knowles, was ordained and inducted as pastor of this new charge in the southern part of the city of Ottawa, on the 8th of June.

THREE RIVERS, *Quebec*:—Mr. Alexander Barclay, licentiate, was ordained and inducted on the 2nd of June.

GEORGETOWN AND LIMEHOUSE, *Toronto*:—Mr. D. M. Buchanan, was ordained and inducted on the 23rd of June.

QUEBEC, PRESBYTERY:—Messrs Adam Robertson and Hugh Craig, were ordained as missionaries on the 27th of May, the former as missionary at Metis and the latter at Sawyerville and Massawippi.

FITZROY HARBOUR AND TARBOLTON, *Ottawa*:—Rev. D. J. Hyland, was inducted on May 26th.

RAMSAY, *Lanark and Renfrew*:—Mr. J. M. Maclean was ordained and inducted on the 8th of June.

Mr. J. A. McDonald was ordained and designated Missionary to Indians in British Columbia on the 23rd of June.

MEDICINE HAT, *Calgary*:—Mr. Chas. Stephen was ordained and inducted on June 1st.

Mr. James Buchanan was ordained as missionary to Red Deer district by the Presbytery of Calgary on the 1st of June.

Mr. D. D. MacKay was licensed and ordained as missionary at Crystal City, *Rock Lake*, on June 8th.

LICENSURES:—Messrs W. W. Craw and F. O. Nichol by the Presbytery of Barrie, on the 13th of May: Messrs D. M. Buchanan, J. D. Edgar, P. E. Nichol, and A. McIntyre, by the Presbytery of Toronto on June 2nd; Mr. Hugh Craig by the Presbytery of Quebec, on May 26th: Mr. Malcolm Macleod by the Presbytery of Victoria and Richmond on May 26th. Messrs. J. M. Maclean, J. A. McDonald and R. E. Knowles by the Presbytery of Lanark and Renfrew on May 26th.

CALLS:—Rev. M. L. Leitch, of Elora, to Knox Church, *Stratford*, Ont. Rev. D. McGregor, of Amherst, N.S., to St. Paul's Church, *Frederickton*, N.B. Rev. Thomas Stewart, of Sussex, N.B., to Dartmouth, *Halifax*. Mr. James Edgar, licentiate, to Knox Church, *Brussels—Maitland*. Mr. J. M. MacLennan, of Queen's Col-

lege, *Kingston*, to Blackeney and Clayton, *Lanark and Renfrew*. Rev. George Crombie, to Coulange, *Ottawa*. Rev. W. E. Wallace, to Little Current, *Bruce*. Mr. Peter McEachern, of Knox College, to Napier and Brooke, *Sarnia*. Rev. S. Rondeau, of Ottawa to Sudbury, Ont. Rev. Peter Fisher to Boissivain, *Rock Lake*.

DEMISSIONS:—Rev. J. McClung, of Ancaster and Alberton, *Hamilton*. Rev. Duncan Davidson, of Langside, *Maitland*. Rev. John Lees, of W. Williams, *Sarnia*. Rev. William Lochhead, of Fenelon Falls, *Lindsay*. Rev. W. H. W. Boyle, of Knox Church, St. Thomas, Ont., on account of continued ill-health. Rev. W. K. McCulloch, of Hawkesbury, *Ottawa*. Rev. John MacKay's resignation of Knox Church, *Scarboro*, has been regretfully accepted by the Presbytery of Toronto.

NEW CHURCHES.

TORONTO:—Westminster church on Bloor Street, which has taken the place of the old Charles Street church, of which Rev. John McNeil has been pastor for some years, was opened for public worship on the 24th of May, by Rev. James Stalker, of Glasgow, Scotland. The church is seated for 1600, but 2000 persons were packed into it both morning and evening, while thousands, it is said, could not get in. The church is one of the finest in the city combining in its construction all the latest improvements in architecture. With the site it has cost about \$73,000. BEETON, Ont., the new church erected by Rev. J. McD. Duncan's congregation was opened for worship on the 24th of May. The new Alma church at St. THOMAS, Ont., the gift of Mr. A. M. Hutchison, on a site given by Mr. N. Macdonald, in the eastern part of the city, was also dedicated on the 24th of May. The 28th of June was the day appointed for opening the new Knox church at MILTON, of which Rev. Robt. Haddow is pastor. It was a day long to be remembered, for the variety and richness of the services conducted by Dr. MacMullan, of Woodstock, and Dr. Parsons of Toronto.

Obituary.

REV. WM. WALKER, Chatham, Ont. who was called away suddenly by death in the 69th year of his age on the morning of the 15th of May, was a native of Glasgow, Scotland. After completing his course of study in the University of his native city, and subsequently a course of Theology in the Hall of the United Presbyterian Church, he was inducted into the pastoral charge of a church in the Isle of Man. Finding residence there uncongenial to his health he

came to Canada and accepted a call to the United Presbyterian Church in Chatham, known after the union of that body with the Free Church as the Wellington Street Presbyterian Church. Here for 32 years he continued to discharge with marked faithfulness, ability, and success his sacred calling until failing health led to his resignation two years ago.

As clerk of the Presbytery of Chatham for many years and convener of its Home Mission Committee, he had been intimately associated with the history and growth of Presbyterianism in the Western Peninsula. Early in his ministerial life in Chatham he married Miss Smith, eldest daughter of Mr. Robt. Smith, an honoured elder in his church who with two daughters, the elder of whom is the devoted teacher of our Indian Mission School at Portage la Prairie, Manitoba, and one son Dr. Robt. S. Walker, survive him.

J. G.

At McKillop, Ont., on May 6th, the wife of Rev. Peter Musgrave died after a lingering illness which was borne with Christian fortitude.

The General Assembly.

AT half-past seven o'clock on Wednesday evening, the 10th of June, the Seventeenth General Assembly of the Presbyterian Church in Canada met in the beautiful new St. Andrew's Church, Kingston, which was well filled with commissioners and a goodly number of the citizens. Rev. John Laing, D.D., of Dundas, the retiring moderator, preached the opening sermon, taking his text from Ephesians, 4: 7-8, "But unto every one of us is given grace according to the measure of the gift of Christ," &c. It need scarcely be said that the sermon was an excellent one, for, as a preacher, Dr. Laing has few equals in the Church.

"The welfare of man," he said, "could only be secured by communion with God. Communion had been interrupted by Adam's transgression, but God had devised means for its restoration. He had communed with Enoch, Noah, Abraham, Moses and other of the patriarchs, but especially in and through Jesus. To accomplish the full restoration, he had also ordained an instrument, namely, his own Church. All who believe in Christ Jesus were members of that Church. These have various gifts conferred upon them to qualify them, and are guided by the Holy Ghost. No

less than sixteen such gifts are mentioned in the New Testament. Precious gifts and needful gifts they are. The possession and exercise of them are necessary for the building up of Zion. Men of different powers were raised up at every important juncture of affairs in the Old Testament times. The twelve apostles in the New Testament times went forth at God's bidding to enlighten men. Since then, men of all types of mind, with all gifts and graces, poets, scientists, men of learning and wealth, have gone forth amid difficulties and dangers to the great work of God. Nor have they labored in vain. But there are sad features of the case which we remembered with shame. Selfish men, discontented men, impious men have gone forth under the banners of Christ. But this will not always be. A change must come and God will bring good out of evil. The present aspects of the Church are gloriously cheerful. Noble men and women—doctors, theologians, missionaries—have gone into India, Japan, China, and the islands of the seas to preach the unsearchable riches of Christ. And now what does the Church, our Church, need in order that she may be triumphant? Think of our learning and wealth, our able financiers and great preachers. What do they need? I answer, the baptism of the Divine Spirit, which will consecrate all men and all their gifts to our Master; "not by might, nor by power, but by my spirit, saith the Lord of hosts." With this the Church cannot stand still. She will progress with the times, and a large spirit of Christian enthusiasm will follow. When I speak of the members of Christ's Church I speak, not with a spirit of narrow sectarianism, but I speak in that broad spirit of Christian brotherhood which embraces all those who love the Lord Jesus Christ in sincerity. Let Christians arise and shine, and let them go to the fields of the world imbued with the spirit of our Saviour. Let them be earnest and united, and then the blessed era predicted by the prophets and pictured in the Gospel shall be realized when the "kingdoms of the world shall become the kingdoms of our Lord and his Christ."

At the conclusion of the devotional exercises the Moderator took his place on the platform, supported right and left by the venerable clerks, ex-moderators, conveners of committees, and other leading dignitaries. The court was formally constituted with prayer, and the roll was called. This is always a tedious process, but it is "historic," and apparently indispensable. Out of a total constituency of some four hundred, three hundred answered to their names and, as many had not yet arrived who were to come, the attendance this year is sure to be above the average. There were three nominations for the moderatorship,

Rev. Thomas Sedgwick, of Tatamagouche, N.S., Principal Caven, of Toronto, and Dr. Wardrope, of Guelph, who, having received the largest number of votes, became the unanimous choice of the Assembly. But for one thing, in all probability, Mr. Sedgwick would have had the honour conferred upon him, but it had come to be known that Dr. Wardrope retires this year from the convenership of the Foreign Mission Committee, an office which he has filled for eight years with singular ability, and the Assembly, in thus recognizing his invaluable services in that capacity, honoured itself. And, besides, his other services to the Church during a long pastorate of forty-six years, gave him a title which could not be disregarded. Mr. Sedgwick's turn will come very soon, (D.V.,) and deservedly.



THE MODERATOR.

Dr. Wardrope is a son of the late Rev. Thomas Wardrope, a licentiate of the Church of Scotland and parish school master in Ladykirk, Berwickshire: was born there, May, 1819: began his studies for the ministry at Edinburgh, under Pillans and Dunbar, interrupted however, by family coming to Canada in 1834, when he continued his studies under his father and the superintendence of the Presbytery of Hamilton: he entered Queen's College Kingston, in 1842: after the division in 1844, he spent some time in Bytown as master of the Grammar-school: in August, 1845, ordained minister of Knox church, Ottawa: while in that charge he rendered important service to the Presbytery by giving frequent supply to Wakefield and other vacant congregations and mission stations in the

bounds: was translated to Chalmers' Church, Guelph in 1869: Moderator of the Synod of the Presbyterian Church of Canada (Free Church) in 1858: Convener of Assembly's Committee on State of Religion, from 1873 to 1877, and of the Foreign Mission Committee since 1883.

DR. LAING received a cordial vote of thanks for his services as moderator during the past year, and for his excellent opening sermon. After a few matters of routine had been attended to, the first sederunt was brought to a close. Then there began such a vigorous hand-shaking and interchange of fraternal greetings among the brethren! To many of them this renewal of fellowship was one of the most delightful features of the Assembly.

Second Day.

AFTER an hour spent in devotional exercises, the minutes of last night's session were read and a number of committees were appointed. Principal Grant reported in behalf of a committee charged with making arrangements for the adjournment of the Assembly to-day, in order that an opportunity may be afforded the Moderator and Clerks, and all the members of the court, indeed, to pay their tribute of respect to the memory of the great statesman whose funeral takes place this afternoon. The following resolution was unanimously agreed to and the Assembly adjourned till 7.30 p.m.

"The General Assembly of the Presbyterian Church record with profound sorrow the decease of the Right Honorable Sir John A. Macdonald, Premier of the Dominion, and prays that this dispensation of Providence may be sanctified to all who are connected with public affairs and to the whole body of the people. The General Assembly expresses its deep and respectful sympathy with Lady Macdonald and other members of the family of the deceased Premier, and prays that the God of all consolation may abundantly comfort them in their great sorrow. Further, the General Assembly resolves that on adjourning after the forenoon's sederunt it will stand adjourned till 7.30 p.m. to allow the Moderator and clerk and all its members who so desire to attend the funeral of Sir John A. Macdonald. The Assembly directs that a copy of this resolution be communicated to Lady Macdonald."

EVENING SEDERUNT.

The Assembly resumed business at half-past seven o'clock. The proceedings of this and all the subsequent sessions are condensed from the excellent reports given by the *Montreal Daily Witness*:—

THE CHURCH HYMNAL.—Rev. Dr. Gregg of

Toronto, convener, presented the report of the Hymnal Committee, which was adopted after a brief explanation. Some complaint was made by one of the commissioners about the paltriness of the binding of the Sunday-school hymnal. The books, it was alleged, have a bad habit of getting unbound after two or three days' use. Dr. Gregg promised that the matter would be looked after.

HOME MISSIONS.

The annual reports of the committees East and West were presented in "book form," and were held as read.—

The former was presented by the Rev. John McMillan of Halifax. He called special attention to page three, where reference is made to work in Labrador, where Dr. Hare is laboring at his own expense. Only his passage has been paid. He pleaded strongly that the same missionary spirit should be caught and exemplified. He also spoke of the fact that as many as seventy services have been conducted by elders. Why may not the services of elders be more generally utilized? If this could be done, no churches need be closed during the winter for want of suitable persons to conduct ordinances. He advocated the question also from a Sabbath-school standpoint. Our scholars should be more thoroughly instructed in the geography and work of Home missions. The finances were in a healthy state, the income last year having been about three times the amount of five years ago. He closed with a fervid tribute of gratitude for the great success of the work.

THE AUGMENTATION SCHEME.

Closely allied to this was the report of the Augmentation Scheme in the Lower Provinces. This was presented by the Rev. P. M. Morrison, the agent of the Church down by the sea. The history of this Scheme there has been, on the whole, a history of success, there being now only 12 congregations which do not raise the minimum stipend of \$750 and a manse, whilst only a few years ago there was no less than 120 in this condition. He held that \$750 per annum was a very scanty provision for a minister and his family, and hoped that ere long the wealthy congregations would come to the help of their poorer brethren. He closed with a resolution that the two reports now read be adopted and that we tender thanks to Almighty God for the success accorded to this branch of our work.

The resolution was seconded by the Rev. T. G. Jack, who gave several illustrations of the working of the fund.

The Rev. George Bruce, of St. John, N. B., suggested that the recommendation should ask that power be given to the Committee to reduce the largest grant (\$300) if it should see fit. The suggested amendment, however, was not adopted. Mr. Morrison's motion carried.

WESTERN SECTION.

After singing a hymn, Dr. Cochrane, of Brantford, presented the report of the Western section. He regretted that the income was slightly below what the Committee anticipated. The report was the largest ever presented to the Assembly, containing some 82 pages. He urged that ministers of the Church should read parts of it to their congregations. After all, it is by long odds the best report ever presented to the General Assembly. Thirty years ago the churches in Toronto and Montreal were very few and small. Now he hardly dared to say how many and grand the churches are in those cities. Thirty years ago the income of the fund was only \$4,000; but now it has reached a grand total of \$130,000. He had no hesitation in stating that the churches of Presbyterianism in Canada, were in their gifts to this fund, a long way ahead of those of any denomination in the Dominion. He pleaded earnestly and eloquently for support for the augmentation scheme. The emigration to Manitoba and the North-West Territories is largely in excess of any previous year. He could hold out no hope, therefore, that less money can be asked for, but rather a great deal more. The deficit in the Home Mission Fund last year was \$1,409.98, and in the Augmentation Fund \$4,287.97. The Committee had hoped that there would be an increased income, but they were disappointed. To reduce the grants would simply be to reduce the augmented congregations to home mission stations. This should never be allowed. It remained for the Assembly to say what should be done. He closed an impassioned address by moving the reception of these reports.

The Rev. Prof. Bryce, of Winnipeg, seconded the resolution. Twenty years ago there were only nine mission stations in the North-West, but now there were six hundred and eleven—no mean progress. Our ministers out there have shown a disposition to take their places by the side of the people. Preaching from a document is not the preaching that succeeds among those sturdy sons of the soil, whatever it may do with the refined churches in these eastern parts of the Dominion. He paid a warm tribute of praise to Dr. Robertson, the Superintendent of Missions in the North-West, who has proved himself not only to be a self-denying missionary, but a statesman of high order.

Dr. Warden, of Montreal, moved a long resolution recognizing the goodness of God in our success in the mission fields of the church, thanking the Home churches for large gifts to our home mission funds, and urging the people to largely increase their contributions. He continued by giving statistics showing that next year, instead of \$23,000, the fund would require, at least, \$33,000. He trusted that the Assembly would instruct

presbyteries to adopt measures to secure larger contributions from the churches. Were the ministers and officers of the church all loyal to each other there would be no deficit in this fund. Let all pray for the outpouring of the Holy Ghost upon the whole Church and money would flow abundantly. The resolution was carried.

Third Day.

THE forenoon was occupied in discussing the Home Mission Report, which was presented and commented upon last night. The discussion was a very lively one, as, indeed, it ought to be, for if there is anything that should rouse a true Presbyterian into action it is when the interests of Presbyterianism in his own country are imperiled. And that is just what was the matter on this occasion—a slight deficit in the contributions of the Church for Home Missions during the past year had been announced, and an alarming deficit in the augmentation of stipends fund. To be exact, the shortage in the Home Mission Fund, West, was \$1,409.98, and in the Augmentation Fund, \$4,287.97. The Eastern section made a much better showing—their receipts for Home Missions left them with only the small indebtedness of \$201.34, and the receipts for augmentation were within a few cents of the expenditure. The receipts for both sections stand thus:

THE WESTERN SECTION.

Through the Home Mission Committee	\$52,934 26
Through the Augmentation Committee	22,762 10
By the Lumbermen's Mission and College Societies.....	8,929 39
By congregations, chiefly in cities, and not included in the returns of the H. M. Committee.....	27,360 96
	<hr/>
	\$111,986 71

THE EASTERN SECTION.

Through the Home Mission Committee	\$11,528 58
Through the Augmentation Committee	8,949 68
	<hr/>
Total, East and West.....	\$132,464 97

This does not include the contributions of the people in mission stations for the support of ordinances among themselves, which would aggregate a large additional amount.

In the western section the number of missionaries employed during the year was 250, viz.: 92 ministers and licentiates, 133 students, and 25 catechists. The eastern section employed 40 ministers and probationers and 45 catechists—making the whole number of missionaries employed during the whole or part of 1890-1891, say 345.

The discussion above referred to turned largely on the insufficiency of the receipts for augmenting the stipends of weak congregations in the western section. A good deal of the blame was laid at the doors of the Presbyteries, and suggestions were not wanting to remedy the defect. One way was to reduce the payments to the ministers, another was to separate the Home Mission Fund entirely from the Augmentation Fund; but though already separated, nominally, they are essentially and necessarily one and must so continue. The report, with its recommendations, was finally adopted in its entirety, and the Moderator was requested to draw the attention of the congregations to the importance of maintaining its Home Missions effectively, by issuing a pastoral letter on the subject.

MISSIONS IN THE NORTH-WEST: DR. JAMES ROBERTSON, the indefatigable Superintendent of Home Mission operations in the North-West, gave a telling address on the progress and prospects of the work in Manitoba, the North-West Territories, and British Columbia. He had unlimited faith in the future of the North-West. Its vast and varied resources encouraged our hopes. It is of the utmost importance that the people be provided with the Gospel. In the west, the average giving is higher per member than in the east. Ten years ago there were only two churches west of Lake Superior, now there are 33; ten years ago there were 161 places where the Gospel was preached, now 611; then there were 1,152 members, now 11,000; then \$15,000 was raised, now \$194,000. He concluded with an eloquent appeal in behalf of the vigorous prosecution of mission work in the North-West.

MUSKOKA AND PARRY SOUND:—The attention of the Assembly was directed to the onerous and very efficient labours of Rev. ALLAN FINDLAY, the Missionary Superintendent in these districts, and to a recom-

mendation of the Presbytery of Barrie that Mr. Findlay's salary be increased from \$1,200 to \$1,400 per annum. Rev. R. N. Grant, of Orillia, and Mr. W. B. McMurrich, of Toronto, supported the recommendation valiantly. The proposal, though a reasonable one, created quite a breezy discussion, but was ultimately acquiesced in by a large majority.

DISTRIBUTION OF PROBATIONARIES:—DR. TORRANCE presented the report of the committee, Dr. Laidlaw, of Hamilton, seconded its reception and adoption. In doing so he asked that the committee should be discharged. The Presbyteries did not report vacancies to it, nor are the probationers in want of charges asking the committee for work. As the scheme does not commend itself to either of these it is manifest that the committee has only been spending its time and strength for naught, and had much better be dissolved. Dr. Reid sympathized with the request, but held that a scheme of some kind was necessary. Some young men felt it to be humiliating to engage in a general scramble after a "hearing" in vacant charges. All probationers were not troubled with this modesty, but some were, and in their interests a scheme must be adopted. Dr. Cochrane said this was the second time that the committee had applied for a discharge, and it should be granted. If this were granted a new scheme would be presented for the approval of the Assembly. The request was agreed to and the committee discharged. Dr. Cochrane then submitted a proposed scheme to take the place of the old one.

The Rev. Mr. Ratcliffe, of St. Catharines, expounded the scheme more fully, and seconded its adoption. Dr. Warden, of Montreal, moved that it be remitted to a small committee for thorough consideration, and report in printed form to a future sederunt, which was agreed to.

RECEPTION OF MINISTERS:—Applications were read from thirteen ministers of other Churches to be received as ministers of this Church. A long discussion arose on technical points, after which the applications were referred to the committee appointed to investigate such petitions who will report later.

FOREIGN MISSIONS.

The evening sederunt was given up to the consideration of reports on the Foreign Missions of the Church, which were of a very encouraging nature and riveted the attention of a very large audience. As we intend to give a pretty full abstract of these reports in a future issue of the *Record*, the following

resumé of the proceedings may suffice for the present.

DR. WARDROPE, the Moderator, being Joint-Convener of the Committee, asked his colleague REV. E. SCOTT, of New Glasgow, N. S., to present the report. This Mr. Scott did, in his own lucid and earnest manner, surveying the whole field with admirable brevity, so leaving time for others to contribute their quota to the interest of the occasion. Being more at home in regard to the missions instituted by the Eastern Synod, he called special attention to the work in the New Hebrides and Trinidad. He spoke of the "Dayspring" steamer as being laid aside, but the money formerly spent upon her working would be required to pay a steamship company, which is now doing her work. The most pleasing feature of the field in the New Hebrides, is that Victoria, Australia, has undertaken to support the Mission on the Island of Santo, and the Committee had received a message from the churches there, that Canada need not send any more missionaries to that island, for Victoria would supply all that were needed. There were many evidences of the success of the labors of the missionaries in those islands, one of which is in the great respect paid to the Christian Sabbath. The three missionaries there, who have laboured together for eighteen years, were students together twenty years ago. Trinidad, is presenting marks of progress, schools being assisted by Government grants.

DR. GRANT, in moving a resolution, took occasion to remark that converts were not always the measure of success. Ten years may pass in arduous toils, and much money may be spent, and yet no converts made. Still a work may have been done which is far more valuable than many converts. Sometimes the conversion of one man may be of greater service to the Church than many of a different kind. The mission of our Church to the Indians of the North-West has been wonderfully successful. The same may be said of Formosa, where Dr. Mackay has made wonderful achievements. So of Honan and India. He moved as follows:—"That the General Assembly receives the report, and while reserving its recommendations and other matters requiring careful attention for subsequent consideration, desires to offer thanks to God for the success with which He has been pleased to bless the missions that are under the oversight of the committee, and for the increasing liberality of the Church, especially for that which is manifested in the great development of the Women's Foreign Mission Societies (eastern and western divisions). The General Assembly thanks the committee, and more particularly the conveners, for their diligence in prosecuting the work entrusted to them during the past year, and regrets to learn that Dr. Wardrope

insists on resigning the position which he has held so long and the duties of which he has discharged with so much faithfulness. The Assembly has heard with sorrow of the death of the Rev. Mr. Jamieson, and sympathizes with Mrs. Jamieson in her sore bereavement. It records its sorrow also for the death of Mr. John McKay, of Mis-ta-wa-sis Reserve. This devoted man found the Indians of the reserve a band of blanketed heathen, and left them a Christian community and a self-sustaining people. It rejoices to learn that the committee has secured the services of a well qualified labourer to begin a mission among the Indians on our Pacific coast and commends Mr. J. A. McDonald and his work to the prayers of the Church, and it at the same time urges upon all its ministers and people the duty and privilege of engaging with heart and soul in the great work entrusted to this Church by its great Head, and also the duty of affectionately remembering in their prayers their missionaries labouring in the foreign field."

The REV. JOHN A. MACDONALD, a young man who has just finished his college course, and who has been appointed to a mission among the Indians of the Pacific coast, briefly addressed the Assembly upon his motives and prospects. This is a work that will return a large interest upon the money and talent employed.

The REV. A. B. BAIRD, in seconding Principal Grant's resolution, spoke chiefly about the work among the Indians of the North-West Territories. The motion was carried amid great applause.

REV. HUGH MACKAY, of Broadview, was glad to have the opportunity of saying a few things and of giving a few facts about the North-West. The work is an arduous one, and much of it is devoted to training the young in the Industrial schools. The migratory habits of the parents renders the work more difficult. But there is a greater difficulty in the fact that the Roman Catholic priests often come and offer a cow or a buck-board to leave the Protestant schools and go to the Catholics. The poor Indian is not sufficiently instructed to appreciate the difference in the two forms of religion. We are anxious to make those poor creatures loyal to Christ, loyal to the Dominion, loyal to our Queen. He described the horrible scenes of the "sun-dance," some of which made the Assembly shudder. These things we are striving to put an end to forever.

REV. W. L. McRAE, of Trinidad, spoke of the increase in the expenditure upon the island, as having been occasioned by a number of new schools. To educate the young has been proved to pay well. This he illustrated by giving cheering incidents. In teaching the adults they have between 20 and 30 catechists. When he left Trinidad the foundation of a school was laid, in which they intended to train their own native ministers. The baptized

converts were larger than many of the old missionaries could report.

REV. MR. BARCLAY, of South Formosa, China, said that it was easy to preach to the Chinese. They are good listeners, and therefore there is but little excitement in doing the work. The whole country is now open to the gospel. The language is one throughout, so that one man, as far as that is concerned, can preach to eleven millions of people. We can employ as many missionaries as we please, they will be heard. Get native missionaries and we shall convert the Chinese. We have 1,200 communicants in South Formosa, but we cannot claim that they are all real Christians. Some of these at first came to us from other motives. Our policy is to protect our converts from their persecutors to the utmost of our power. The heathen man was shrewd enough to discover that under certain circumstances he might turn this protection to good account without becoming a Christian. When he got into trouble with the civil authorities, as he not unfrequently did, he would proclaim himself a convert to Christianity, and crave our protection from what he would call his "persecutors." We know how to remedy this now. He appealed to those in the churches at home for their prayers and help.

DR. NARAYAN SHESHADRI of Jalna, India, created quite a sensation as he sat before the audience in his native drab toga and white turban, and when he rose to speak was cheered to the echo. This being his third visit to Canada, his face and voice were familiar to many. Besides, he is a graduate of the Presbyterian College, Montreal, and in every respect a most interesting man, as much at home in speaking the English language as in Marathi or Hindostani. He told the oft repeated story of his conversion from Brahmanism to Christianity with inimitable *naïveté* and pathos, attributing the great change in his religious sentiments to the instructions he received from the late Dr. John Wilson of Bombay, the first Missionary of the Church of Scotland in India. When he resolved to become a Christian, the tyranny of caste was so strong that he had to give up father, mother, brothers and sisters, for the sake of his Master, but caste, he said, is losing its charm. Education has done much to destroy this superstition; still it is a hard thing to kill and a difficult thing to give up. There are large districts in India not yet occupied by Christian missionaries. There are cities of over 150,000 inhabitants which have not even heard one. It is true that there are some 2,000 servants of Christ laboring in that country, but what if there are 300,000,000 of people to be evangelized? Time was when preaching was impossible in India, now, however, the whole country is open and the preacher is made welcome. Every ten years the number of Christians is doubled. If this could continue in the same ratio the whole population would in a short time receive the

gospel. At first women were not allowed to learn anything in the sense of education, but now they come to school and learn as the men. Some of the ladies even clever, as clever as the ladies here, taking their B. A.'s and M. A.'s, and are proud of their titles; only the Moham-medans are behind in this matter. They are very slow to move. Dr. Sheshadri sat down amid a storm of applause. This meeting was enthusiastic throughout. The citizens were out in force. The church was full, the speaking excellent and varied. British Columbia, the North-West Territories, Trinidad, Formosa and India all had their representatives at it. There were two things only, which in any way marred the pleasure, one was the retirement of Dr. Wardrope from the convenership of the Committee, and the other, a telegram from Quebec announcing the sudden death of Rev. Professor Weir of Morrin College.

THE RECEIPTS FOR THE YEAR for Foreign Missions were, by the Western Committee, \$86,972.80; by the Eastern Committee, \$28,553.22; total, \$115,526.02. Of this amount, the Women's Foreign Mission Society, west, contributed \$38,105, and the Women's Foreign Mission Society, east, \$5,510.66.

Fourth Day.

THE forenoon of Saturday is always allotted to the Colleges, and the afternoon, as regularly, is set apart as a "half-holiday." Even aged doctors of divinity as well as younger men know how to appreciate a little relaxation after several days of close application to work.

THE COLLEGES.

WINNIPEG COLLEGE.—REV. DR. KING presented the report. He said that this, in many respects, was the most cheering report which had yet been sent in by this College. In point of numbers the students were more numerous, and in financial circumstances the income quite equalled the expenditure. They were educating men not only for the ministry but for commercial pursuits as well. He was pleased to say that the debt, which hitherto had been a sore trial has now been entirely cleared off. Nothing is now owing. This does not represent the whole of the cheering news, for not only has all the debt been removed but a considerable sum has been secured for endowment. About \$10,000 had been promised in this connection by one man, and a lady, who is a member in a church over which a graduate of this College is pastor, has promised \$2,000 more. If he were a younger man, he would not despair of securing \$250,000 for this purpose before his death.

Through the kindness and sympathetic help rendered by the General Assembly, the students had so increased in numbers, that an

enlargement of the buildings had become an absolute necessity, in the interests of both students and professors. In closing he pleaded strongly for a larger teaching staff. The authorities of the College asked that the Rev. A. B. Baird be appointed a professor. From a little more liberality on the part of the church with the interest from endowment, he thought there would be no difficulty about salary. DR. WARDEN moved the reception and adoption of the report. In doing so he remarked upon the large number of students which, he thought, was unequalled by any college in like circumstances. He was sure that the hope expressed by Principal King, anent the endowment, was reciprocated by the Assembly, and he and the Assembly would rejoice to see this accomplished very soon.

KNOX COLLEGE—MR. W. MORTIMER CLARK, of Toronto, presented the report of Knox College. In speaking to the report he said that many donations of books had been made. While thanking the friends for these, he wished to hint that donations in money would be more acceptable to the Board. Many of these books were duplicates of what they had already, which were undesirable, as they occupied room to no purpose. He moved the reception and adoption of the report, Dr. Laing seconding it. The Rev. Mr. Straith, of the Presbytery of Saugeen, supported the resolution, emphasizing the last clause respecting Dr. Caven, who has now completed his 25th year as Professor and Principal in this institution. The ordinary expenditure for the year was about \$20,000. The Endowment Fund had been increased by \$1,442. The mortgage debt still remains at the original amount of \$26,500.

QUEEN'S COLLEGE—HON. JUSTICE MCLENNAN presented the report of Queen's College. He lamented the slight deficiency in the funds of the Theological Department, and hoped that the churches would remember them in their generosity. Perhaps, owing to the vigorous and successful efforts put forth a few years ago for buildings and endowments, it might be thought there was no need now for any very large subscriptions. This was a mistake, as those efforts were not for the special benefit of the theological part of the College. The friends, he hoped, when giving to the colleges in the future, would not lose sight of this. He closed by moving the adoption of the report, seconded by Rev. G. M. Milligan, Toronto. The total number of students last session was 440, of whom 40 were theological students and 49 art students who contemplated entering the ministry of the Presbyterian Church of Canada. The remainder were students in arts and medicine. The revenue from all sources was \$36,514.41, while the expenditure was \$44,594.87.

THE MONTREAL COLLEGE:—DR. WARDEN,

the treasurer, presented the annual report. The College is now possessed of buildings worth some \$500,000 and its endowment fund is \$178,621.18. The revenue for the year was \$13,182.73, and the expenditure, including \$10,605 for professors' and lecturers' salaries, \$12,828.89, leaving a favourable balance of \$253.88. The number of graduates was smaller this year than usual on account of the smallpox epidemic years ago having reduced the size of the entrance class of that year, thus affecting the graduating class of this year. The total number of graduates since the inception of the institution is 160. The staff embraces three professors and two lecturers, but should include another professor and an additional lecturer or two. Dr. Warden, in presenting his report, referred to the judicious way in which Mr. David Morrice and other Montreal men managed the endowment fund and, also, to the generosity of Mrs. Redpath and others towards the College.

MORRIN COLLEGE.—*Rev. D. Tait*, of Quebec, presented the report of Morrin College. In his remarks he paid a touching tribute to the late Prof. Weir, who had been so suddenly taken from among them. Dr. Thompson moved the reception and adoption of the report. The Rev. F. M. Dewey seconded the resolution. He said that he did so with a sad heart on account of the death of Prof. Weir, who was on the staff of the College. At this point the Rev. D. Tait read the resolution, which the committee, appointed at an early part of the sederunt, had prepared, anent the late Prof. Weir, of the College. It was as follows:—

The General Assembly having heard of the death of the Rev. Dr. Weir, of Morrin College, Quebec, desires to place on record an expression of its high appreciation of the services which he rendered to the church for many years and its sense of the loss sustained by his death. Also its deep sympathy with the relatives of the deceased, and would pray that the God of all grace may comfort them in the time of their sad bereavement. The General Assembly would also express its sympathy with the Governors of Morrin College in their great loss.

HALIFAX COLLEGE.—The next report was from the Presbyterian College, Halifax. This was read by the *Rev. D. M. Gordon*. In moving its adoption, he stated that he considered the College to be a necessity of the Church. There were 27 students in attendance on the classes. Since the commencement of the College, 208 young men had been trained for the ministry. Over one-half of this number have been given to the Church since the union of 1875. Our graduates are scattered the wide world over, some being in Australia, some in the New Hebrides, some in New Zealand, some in the West Indies. The majority, of course, are in the Maritime Provinces. Seven of our gradu-

ates have died in the Foreign Mission field. No other College in Canada has such a record as this.

In the evening the Assembly availed itself in large numbers of the invitation of PRINCIPAL GRANT to a "Garden party" at Queen's University. It turned out to be a "park party," so extensive is the College campus, but it is tastefully laid out, well kept, and exceedingly beautiful for situation. An hour was spent in the spacious Convocation Hall, when there was a flow of reason, as there had previously been of the good things of this life provided by the ladies. There were sixteen speakers, no less, each vying with the other in invoking blessings on Queen's head. Music lent its charms, too. On the whole it was a remarkably fine affair.

Sabbath.

DR. A. B. MACKAY, of Crescent Street church, Montreal, preached before the General Assembly in St. Andrew's Church in the forenoon, and Rev. G. M. Milligan, of Toronto, in the evening. The Sacrament of the Lord's Supper was dispensed in the afternoon, the Moderator presided and was assisted by Dr. McMullan, of Woodstock, Dr. Laing, of Dundas, and Principal King, of Winnipeg. The pulpits of the city churches of all denominations, except the Roman Catholics and the Church of England, were occupied by members of the General Assembly. The young people in the Sunday-schools had a good time and will not soon forget the meeting of the Assembly in Kingston, nor the kind words addressed to them by ministers and elders, many of whom they had never seen before, but whose names will henceforth recall pleasant memories.

Fifth Day.

THE PRESBYTERIAN COUNCIL:—The Assembly proceeded to receive nominations for delegates to be elected to the next Council, which is to meet in Toronto in 1892. There seems to be no end to the number of nominations. The election is by ballot—not the most dignified method to be sure, but it was introduced some years ago and has become an established custom now. The Pavilion has been placed at the disposal of the Committee, and the Government has placed the Normal School Hall at their disposal for refreshments. The fund required for defraying the expenses of the Coun-

cil would be about \$7,000, which Toronto would gladly provide. The number of delegates whom the Assembly is entitled to send is sixteen ministers and sixteen elders.

AGED AND INFIRM MINISTERS' FUND.

PRINCIPAL MCKNIGHT presented the report of the Aged and Infirm Ministers' Fund, of the Eastern Section. Hitherto the funds had not warranted the Committee in paying higher annuities than \$200, and there was little hope that this could be increased at present. The report was agreed to.

The report of the Western Section was read by J. K. MACDONALD, of Toronto. A diversion was occasioned here by the entrance of Dr. Ormiston, formerly of Hamilton, and well known in Canada. He came forward and shook the Moderator's hand most warmly, and was invited to a seat upon the platform. "Thank you," said he, "but I would rather sit down there among the lads," and he did so.

Mr. Macdonald resumed: There has been an increase in the income, but it had not kept pace with the increase of the claims upon the fund. In this section, it will be seen, the worn out ministers have to depend more upon the liberality of the congregations than they do in the east. An effort has been made to raise the Endowment Fund, but it has not been so successful as they had hoped. Montreal had subscribed \$11,000 out of the \$89,000 which had been secured. Whatever has been done towards this fund has been done, not by the wealthy members of the church, but from less fortunate friends. He hoped, however, that these would be forthcoming. Sir Donald A. Smith, of Montreal, had promised \$20,000 if by next General Assembly \$200,000 could be raised. If they were to succeed in this every minister and member would have to do his duty.

FRENCH EVANGELIZATION.

DR. MACVICAR presented the report of the Board of French Evangelization. He had been asked, by newspaper readers even, whether they had any other school besides that at Pointe-aux-Trembles. He answered by pointing out the number in the report. Coligny College, Ottawa, was purchased for \$20,000, but was now worth three times as much. This College has an equipment of the highest order; a staff of the highest culture, and offered an education which cannot be surpassed by any ladies' college in the Dominion. It was specially undertaken to prevent parents, as far as possible, from sending their daughters to Roman Catholic convents. He closed by moving the following resolution:—

"The Assembly receives and adopts the report now presented, records its satisfaction with the progress of the work under the care of the Board of French evangelization, and cordially commends it to the prayerful and liberal support of the Church. Further, the Assembly expresses thanks to all friends and supporters of

the work, especially to the National Bible Society of Scotland, and to the Convener and Colonial Committee of the Presbyterian Church of Ireland."

DR. LAING seconded this, calling attention to the position of Presbyterians as Protestants, holding the principles of the Huguenots and the Covenanters. We are Protestants: we protest against tyranny whether civil or religious. We know what a Roman Catholic Government is, and what it must do. Look at the Province of Quebec, with its Jesuits' Estates Act, its prostration at the feet of bishops, its education is such as takes the training of the child out of the hands of its parents. But we are free. The truth has made us free. We yield conscience only to Christ, the only head of the body. The pope arrogates to himself the headship of the church, and the people fall down before him and worship him as their God. The Church of Rome is anti-Christ—not the anti-Christ—but an anti-Christ, and as such, is condemned in the New Testament. Now, sir, what have we? an organized church and, besides, a large number of congregations in the United States, who have been driven from their homes by persecution. He rejoiced in the revival of Ultramontaniam; it was a sign of life. If we were dead there would be no need of such revival.

REV. GEORGE BRUCE, of St. John, called attention to the admirable system which has been organized by our Board of French Evangelization, and which is so perfect and which has been so successful. The French population has overflowed the Province of Quebec and has made its inroads upon New Brunswick. The Church in the Lower Province had felt the influence of these new arrivals, and had to put forth new energies to hold its own. The Board of French Evangelization and others came to their help, and now they had a missionary in one place which had previously been abandoned. Thus the Board had helped to save souls which had been abandoned to perish.

REV. C. CHINIQUEY was received with warm applause. He said: You Christian people, brought up in such light and purity, cannot even suspect the corruption in the Church of Rome. You may call me an exaggerator, but what have I to gain by exaggeration? I am 82 years old, and I am speaking in the presence of God. I speak with sadness in my heart, and I say that Romanism is but paganism dressed up in a Christian name. People who never saw the inside of Popery claim to know more about Romanism than we who have been inside and seen all. The Christ the people worship is a false Christ. This is strong, but it is true. He then described the process of making the sacramental wafer, showing the round knives and baking irons, and the engravings upon the latter. Next he exhibited a wafer such as made by these implements, pronounced the formula used by the priests, and said, "There, that is your God—

soul, body, bone and divinity of the Son of God." Every one of her children have to believe that the piece of bread is the very substance of Christ. The priest says to the people, "Here is your God; come and worship him." Then he showed the image of the god Vishnu of India, and, holding it in one hand and the wafer in the other, he cried, "Here is the god of India and here is the god of Rome; they are both the same; neither can help; both are idols."

BRANTFORD LADIES COLLEGE.

DR. COCHRANE presented the annual report of the Brantford Ladies College. The daughters of Presbyterian ministers have special privileges, the whole costing but \$140, and further arrangements have been made to help them to take a university course. There were 132 pupils last year, nearly double the number of the previous year. Every teacher is a graduate of a university. They do not stint the food any more than they stint the instruction, nearly every one increases in weight from five to twenty pounds during her stay there. (Laughter.) He claimed that no ladies' college in the Dominion surpasses it in any feature of its equipment and comfort.

CHURCH AND MANSE BUILDING FUND.

DR. ROBERTSON presented the report of the Church and manse building fund. He spoke of the comfort it had provided for ministers and their families. Besides, it enabled many a small society to build a church by lending money at small interest. When the money is returned it is loaned to some equally small society.

DR. GRANT moved that the Assembly receive the report, commend the fund to the liberal sympathy and help of the Church, and authorizes Dr. Robertson and the committee to take steps to increase the capital to \$100,000. In speaking to the motion he delivered a vigorous address, speaking of the absolute necessity of such a fund, and claiming that to support it is to prove a benefactor to the country.

MAJOR WALKER seconded the resolution, telling of several incidents, some of them grotesque, where difficulties had been encountered, without churches and homes for the ministers. The resolution was carried.

TRINIDAD.

REV. K. J. GRANT, of San Fernando, writes to the *Maritime Presbyterian* as follows:—

Our intercourse with the people deepens the conviction that the Word of God is studied and prized.

Whilst the stars were yet visible on Monday morning Babu Lah Bihari and I set out for Rusillac, one of our most distant stations.

The whole day was spent in family visitation. Rarely did we get seated till neighbours, not Christians, began to drop in, and from their demeanour it would be difficult for a stranger to determine who had avowed Christianity and who had not. The truth is evidently gaining ground. We study in every corner of our field the International series of lessons, but we are not confined to them. The Old Testament narratives now studied are read and retained. The Bible is in nearly every Christian home, and again and again any lesson touched upon was taken up and the narrative intelligently given.

But there is more than memory exercised. In studying the story of Ahab's appropriation of Naboth's vineyard a Brahmin recently baptized remarked, "We here see the danger of trusting to the advice of women. Ahab was bad, but hearkening to his wife's advice plunged him deeper in disgrace."

To strengthen his position he added: "Look at Eve, we have no reason to believe that Adam would have fallen and brought upon himself and us shame and ruin had it not been for listening to the advice of his wife. The world could not do without women, but don't take their advice without first considering the matter well yourself."

We simply give his views without assuming any responsibility in the matter.

Our meetings after a short service are generally thrown open, and the utmost freedom is given for expression of opinion. Last Sabbath, at a country station, a candidate for Baptism rose, and amongst other remarks favourable to the conduct of the maid in Naaman's house, he stated, "the faith of this girl in the prophet of Israel and through him in the God of Israel, must have been very great. She was a servant, a slave, and if her master were disappointed in not getting cured, she probably knew that she would be put to death, for what would an old soldier in those times care for the life of a slave that misled him. But she feared not. O God, give me to believe in Thee like that girl."

"GRASSHOPPER CHRISTIANS" is the name given by one of our exchanges to people who, as it expresses it, "are on the jump in revival times, and hide away the rest of the year."

LIFE is not victory, but battle. Every battle declined, as well as every battle drawn, is a battle lost.—R. D. Hitchcock.

I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—Albert Barnes.

The Presbyterian Record.

MONTREAL, JULY 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

The report of the proceedings of the General Assembly will be continued in the August number, which will also have some interesting letters that have been crowded out this month. The RECORD will be supplied to new subscribers—including congregations wishing to add to their existing orders—from now till the end of the year, for *ten cents per copy*! There is nothing in the range of journalism cheaper than that. It affords a fine opportunity of introducing the RECORD to thousands who have not yet made its acquaintance. Subsequent numbers will contain copious extracts from the reports on The State of Religion, Temperance, Sabbath-observance, Sabbath-schools, Home and Foreign Missions &c, affording the reader an easy way of becoming acquainted with the important work of the Church in all its departments.

Literature.

TEN YEARS IN MY FIRST CHARGE, by *Rev. Hugh Scott*, M. A., minister of St. Andrew's church Perth, Ont., Toronto, HART AND Co., 1891; pp. 357: Price \$2.50. It is not often that young men undertake to publish their autobiography, nor except in very special circumstances does it seem desirable. The author modestly claims that, being a minister of Christ, he is not to be charged with presumptuousness in writing as he does, and he intimates that "new accumulations of experience may some day find expression in the pages of another volume." The incidents recorded in these pages, and the pastor's experiences are, we presume, similar to those of the majority

of earnest ministers during their earlier years, but we can imagine that this record of them will be perused with lively interest by those to whom Mr. Scott ministered, apparently with so much success. The publishers have done their part admirably. It is a most handsome volume.

THE LORD'S SUPPER by *Rev. J. P. Lilley*, Arbroath, price \$1.75, and HOW TO READ ISAIAH, by *Buchanan Blake*, B. D., Clydebank; price 90 cents. These are two valuable books for the pastor's library, full of fresh thoughts on the themes of which they treat. They are published by Messrs T. & T. Clark, Edinburgh, and sold by the PRESBYTERIAN NEWS Co, Toronto, who are the agents in Canada for all of Messrs Clark's publications.

KNOX CHURCH, TORONTO, from 1820 to 1890. In this we have a most interesting review of the history of the congregation, with biographical sketches of the successive ministers—Rev. James Harris, Dr. Burns, Dr. Topp, and Dr. Parson's, as well as of some of the elders and other office-bearers, such as Messrs Jesse Ketchum, Hon. John McMurrich &c.

SUNDAY AFTERNOON ADDRESSES, published by the students of Queen's College, Kingston, contains a series of seven excellent addresses delivered in Convocation Hall by the Principal and Professors in Queen's. Copies may be had by addressing Mr. W. J. Herbison, Kingston: price 20 cents.

MEETINGS OF PRESBYTERIES.

Calgary, Banff, 9th September
Paris, Ingersoll, 7th July.
Glenarry, Alexandria, 14th July, 11 a.m.
Peterboro, St. Andrew's ch, 7th July, 9.30 a.m.
Brockville, Westport, 6th July, 8 p.m.
Minnedosa, Rapid city, 14th July, 7.30 p.m.
Regina, Whitewood, 8th July, 10 a.m.
Kingston, Belleville, 7th July, 7.00 p.m.
Bruce, Southampton, 14th July, 5 p.m.
London, St. Thomas, 14th July, 11 a.m.
Columbia, New Westminster, 8th Sept., 3 p.m.
Sarnia, St. Andw's ch, 7th July, 10 a.m.
Whitby, Bowmanville, 21st July, 10.30 a.m.
Brandon, Brandon, 29th July, 8.30 p.m.
Orangeville, Orangeville, 14th July, 11 a.m.
Winnipeg, Knox ch, 14th July, 3 p.m.
Maitland, Wingham, 14th July, 11.15 a.m.
Huron, Goderich, 14th July, 11 a.m.
Stratford, North Easthope, 13th July, 7.30 p.m.
Quebec, Morrin College, 25th August, 3 p.m.
Lindsay, Wick, 25th August, 11 a.m.
Barrie, Barrie, 28th July, 11 a.m.
Sydney, St. Andw's ch, 7th July, 11 a.m.
Lun & Shelburne, Bridgew'r, 11 Aug., 2.30 p.m.
Guelph, St. Andw's ch, 21st July, 10.30 a.m.
Toronto, St. Andw's ch, 7th July, 10 a.m.
Vict. & Richmond, Mid River, 7th July, 11 a.m.
Truro, Portapique, 11th August, 2.30 p.m.
Ottawa, Knox ch, 4th August, 10 a.m.
Lan & Renfrew, Carlton Pl'e, 8th Sept., 10.30 a.m.
Rock Lake, Morden, 8th July, 3.30 p.m.

Page for the Young.

ROOM AT THE TOP.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work for a' that
To him that doeth it well.

Fancy the world a hill, lad;
Look where the millions stop;
You'll find the crowd at the base, lad;
There's always room at the top.

Courage and faith and patience,
There's a space in the old world yet;
The better the chance you stand, lad,
The further along you get.

Keep your eyes on the goal, lad
Never despair or drop;
Be sure that your path leads upward;
There's always room at the top.

DO YOU KNOW YOUR NAME?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

I daresay you have heard the story of a little boy, nine years old, who went one night with his father to a meeting.

As they walked along the country lane, the father said, "Now, Johnnie, I want you to pay great attention while I am speaking, because in the address I mean to mention your name."

"My name, father, what shall you say about me?"

"Oh, you must wait, my boy, till you hear the address."

So Johnnie fixed his eyes upon his father, and listened very quietly until the service was over, when, as they were walking home together, he said—

"Father, you forgot to mention my name."

"No, Johnnie, I said it more than once. Walk quietly along. Now try to understand what I mean."

After walking in silence some distance, the little boy said softly, *I think I know what you mean, father. Was it when you said sinner?*

"Yes, my dear boy, for that is indeed your name."

I don't think Johnnie will ever forget that walk, and the nice talk he had with father.

Do you, dear reader, know your name? Perhaps you are not aware that both your name and address is put down in the Bible; but such is the fact, for your name is *sinner*, and your address is the *world*, and both are mentioned in the verse at the head of this chapter.—*Josiah Spiers.*

WHAT A LITTLE MAID GAVE

"O dear, I've nothing to put in the box for Foreign Missions!" complained a little girl.

"No," said her friend, as she gave the little maid a caress, "but you are a little home missionary."

And was she not? She spent an hour that morning amusing her baby sister who was cross cutting teeth. She sewed up a rent in brother Ned's ball and hunted up some twine for his kite string, and she did it with a smiling face, and not a word of being bothered.

Yesterday, this little home missionary attended the door-bell for Mary, the housemaid, and let her go visit her sick child. Meantime she wrote a letter to her absent father, who was away on business, in which she told him all the home news in a frank, artless way, giving the man a thrill of loving pride and pleasure in his little daughter.

In many ways did this little maid help and cheer her mother. So, though she could not contribute to the aid of Foreign Missions, she did what she could to add to the happiness of those about her. Who can do better than that?

ADVICE TO BOYS.

Horace Mann gives this bit of advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss. And remember who said, 'Love your enemies,' and Bless them which curse you."

BAD BARGAINS.

A teacher in a Sabbath-school once remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain who, even to gain the whole world, loses his own soul." A bad bargain indeed!

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.

Acknowledgements.

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ASSEMBLY FUND.

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Duntroon.....	\$ 10.00
West ch.....	6.00
St Andrew's ch.....	4.00
A Friend, Penetanguishene, Caledon, Melville ch.....	5.00
Gravenhurst.....	60.00
The late Margaret Nichol Jackson, Peterboro'.....	50.00
Primrose S.S.....	3.33
Zephyr.....	15.00
Fellow-worker, Knox church, Guelph.....	3.00
Watson's Corners.....	8.00
Ashburn.....	10.00
Dorchester.....	15.00
W S S M.....	5.00
Ingersoll, St Paul's S S.....	45.00
Odanah.....	5.00
Osgoode.....	8.00
Hampden.....	9.40
Mount Lehman.....	17.00
Calgary.....	5.25
Durham.....	32.50
Moore, Burns' ch and S S....	40.50
Port Severn.....	3.00
Wick.....	52.00
East Toronto S S.....	5.00
Rosburn Group.....	5.00
Zephyr S S.....	3.40
Lucknow.....	7.25
Stouffville.....	7.00
Fort Pelly.....	34.30
Montreal, St Paul's.....	500.00
Strathroy.....	23.00
Thornbury and Clarksburg..	7.17

Mrs Samuel Carruthers, Wapping Falls.....	18.00
Interest on legacy late Sarah Wallace Leeds.....	10.00
Clavering.....	2.40
Glengarry S S Association....	120.00
Lady Melville ch, Brussels..	2.00
W S I.....	5.00
Beaverton.....	31.00
Douglas.....	4.00
J T Morton, London, Eng., salary of Dr. McClure and assistant.....	1260.00
Hamilton, St Paul's Y P S C E	40.00
Keene.....	25.00
North Bruce and Saugeen..	39.00
Montreal, Crescent Street ch.	100.00
St John's S C Endeavor.....	10.00
Brookdale.....	7.00
London, King Street ch.....	5.00
McKillop.....	7.00
Winthrop.....	7.00
Late James Fraser, Kenyon..	50.00
Fairbairn.....	5.65
Toronto, St James Sq ch....	287.25
Burlington.....	5.00
Woodville.....	70.25
Anna B Graham, Honan.....	2.00
Anna B. Graham, Indore.....	1.00
A Friend, Hullett.....	20.00

\$3,142.65

KNOX COLLEGE FUND.

Zephyr.....	3.00
Peabody.....	3.45
Hampden.....	2.75
Durham.....	11.50
East Toronto S S.....	5.00
North Bruce and Saugeen....	6.00
Brookdale.....	4.00
McKillop.....	5.00
Winthrop.....	6.00

QUEEN'S COLLEGE FUND.

North Bruce and Saugeen..	\$5 00
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MANITOBA COLLEGE FUND.

Zephyr.....	\$ 3 00
Fellow worker, Knox church, Guelph.....	3 00
Lucknow.....	1 30
Brookdale.....	2.00
McKillop.....	1.80

\$11 10

WIDOWS AND ORPHANS FUND.

Zephyr.....	\$ 2 60
Fellow worker, Knox church, Guelph.....	25.00
Petrolia.....	8.00
Ashburn.....	6.80
Dorchester.....	5.00
Peabody.....	2.25
Durham.....	13.50
H. C. Toronto.....	3.50
Lucknow.....	3.22
Stouffville.....	3.00
Douglas.....	8.00
Keene.....	27.00
North Bruce and Saugeen....	3.25
Brookdale.....	3.00
London, King St ch.....	5.00
Rapid City.....	5.00

\$122 82

WIDOWS AND ORPHANS FUND.

Ministers Rates.

Rev. Dr. Caven.....	\$ 8.00
Rev. George Brown.....	24.00
Rev. J. Steele, 2 years.....	16.00
Rev. D. Mitchell.....	10.00
Rev. John Ross.....	8.00
Rev. J. L. Campbell.....	16.00
Rev. S. A. Carriere.....	50.00

Rev. T. G. Thomson.....	48 00
Rev. A. A. Drummond.....	8 00

— \$188.00
AGED AND INFIRM MINISTERS FUND.

Rev. S. Fenton	\$ 2.00
Zephyr.....	2.00
Fellow worker, Knox church, Guelph	2 00
Melrose and Tonsdale.....	7.00
Watson's Corners.....	9.22
Petrolia.....	8.00
Ashburn.....	3.00
Dorchester.....	5.00
Peabody.....	1.00
Calgary.....	5.00
Durham.....	14 50
W Guilimbury, 1st Church..	3 33
Lucknow.....	3 57
Stouffville.....	3.00
Strathroy.....	12.00
W. S. I.....	10.00
Thedford.....	5.20
Douglas.....	8 00
North Bruce and Saugeen ..	7.00
Brookdale	3.00
London, King St. ch.....	5 01
McKillop.....	5.00
Winthrop.....	4.50
Wootville.....	13.79
Motherwell.....	7.20
Avonbank.....	5.25
Rapid City.....	10 00
Singhampton.....	4.23

— \$168.79
AGED AND INFIRM MINISTERS FUND.
Ministers Rates.

Rev. Dr. Caven.....	11.00
Rev. J. Rattray.....	3.75
Rev. W. McKinley.....	10.00
Rev. J. Steele, 2 years.....	8.00
Rev. D. McGillivray.....	5.00
Rev. D. Mitchell.....	10.00
Rev. J. Ross.....	5.00
Rev. W. J. Clark.....	7.50
Rev. W. S. Ball.....	10.00
Rev. T. G. Thomson.....	4.50

— \$74.75
KNOX COLLEGE STUDENTS MISSION
SOCIETY.

Mount Pleasant S.S.....	\$12.20
John Johnston, Grafton....	20.00

JEWISH MISSION.	
W. Macintosh, Belleville..	\$ 5.00
Rev. P. Nicol, Albion.....	5.00
Anna B. Graham.....	2.00

SPRINGHILL DISASTER.	
Toronto, St. James Sq. ch...	\$63 69

CONTRIBUTIONS UNAPPORTIONED.	
Toronto, Central ch.....	\$592.95
Toronto, Knox ch.....	488.52
Toronto, Bloor St. ch.....	250 00
Brussels, Melville ch. & S.S.	62.00
Acton and S.S.....	105.62
Egmondville.....	24.00
Dundas.....	84.97

MARITIME PROVINCES.	
Received during May by Rev. P. M. Morrison, Agent at Halifax, Office 39 Duke St. P.O. Box 338.	

FOREIGN MISSIONS.	
James ch, New Glasgow....	\$220.00
Middle Musquodoboit.....	14.80
John McVicar, Coxheath cop- per, C.B.....	5.00
St. Andrew's, Sydney.....	25 00
Mrs Gillies, Sydney.....	25.00
Erskine ch, Montreal.....	40.00

A Lover of the Auld Kirk Nevada.....	20.00
Charlo, Y P S C E.....	17.60
New Mills, Y P S C E.....	31.75
Park st, Hfx, Y P S C E.....	25.00
Upper Economy.....	8.00
St Andrew's Bermuda.....	12.89
Malagawatch.....	2.00
South Mountain, Y P S C E.	4.50
Sheet Harbor.....	4.50
Parkdale S S, Toronto for Santo.....	60.00
Oldham, SS.....	3.00
A Friend, Parsboro.....	5.00
A Lady Friend, Port Hood..	2.00
Bequest of Miss M. H. Mc- Gillivray.....	10.00
Earlton.....	5.00
Sherbrooke, for Miss Schools	15.60
St Marks SS, West, for native Teacher, N.H.....	25.00
Geddie Memorial Fund.....	120.00

— \$701.64
AGED MINISTERS' FUND.

Int J K Munnis.....	90.00
Middle Musquodoboit.....	1.00
Int Jesse Cumming.....	5.00
St Andrew's, Sydney.....	10.00
Proportion of Profits on sale of Hymn Book.....	250.00
Rev W Scott, (Rates).....	24.00
Orwell.....	5.00
Rev D McKinnon, (Rate).....	3.00

BURSARY FUND.	
Int Mrs R Mc Quarrie.....	30.00
Malagawatch.....	2.00
River Dennis.....	1.00

COLLEGE FUND.	
Middle Musquodoboit.....	5.50
St Andrew's Sydney.....	8.00
Knox, Shediac.....	8 00
St James & Union.....	10.00
Int W A Patterson.....	93.44
Upper Economy.....	8.00
Int J H Marks.....	76.00
Malagawatch.....	2.00

AUGMENTATION.	
St Andrew's, Sydney.....	30.00
Clifton, ad'l.....	10.00
Escuminac.....	10.00
Malagawatch.....	4.00
Bequest of Miss M H Mc- Gillivray.....	14.00

— \$68.00

HOME MISSIONS.	
North West Arm (repayment)	20.00
Middle Musquodoboit.....	8.80
Richmond, N B.....	9.60
Sackville, N S (repayment)..	23.30
St Andrew's, Sydney.....	30 00
St James SS, Dartmouth.....	5.15
Int P G Hime.....	33.00
Geo P Jardine.....	18.00
Boys Own Mission Band, Lit- tle Harbor.....	9.00
Mr A D Gunn (repayment)..	10.00
Salina.....	10.00
St Andrew's, Bermuda.....	12.89
Malagawatch.....	2.00
Maitland, collection for La- brador.....	20 32
Students Miss Association for Labrador.....	10 00
River Hebert.....	10.00
Bequest of Miss M H Mc- Gillivray.....	10.00

North West.	
Quoddy &c.....	7.75
—	\$249.81

FRENCH EVANGELIZATION.
Received by Rev. Robert H. Warden,
D.D., 198 St. James St., Montreal,
Treasurer of the Board of French
Evangelization, to June 6, 1891.

Hopewell Union SS.....	2.00
McDonald's Corners.....	4.00
do do SS.....	5 00
A friend, McDonald's Corner	2.00
Lancaster, 2nd Con, SS.....	2.00
Hillsdale.....	7.00
Kirkwall, W. F. M. Soc.....	8.00
Dorchester.....	5.00
Poland.....	4.00
Eganville and Scotch Bush..	11.00
Portage la Prairie.....	20.00
Glencoe.....	24.50
St. Hyacinthe.....	17.00
Hensall Carmel Ch.....	41.19
Jas. H. Jobbetts, Brunswick, Me.....	2.00
Women St. Paul's Ch., Peter- borough, per Miss R. H. Roger.....	37.00
St. Francis District.....	15.22
Ottawa, St. Paul's.....	10.00
Centre Scotch Line, SS.....	2.00
Jas. Fraser, Perth.....	3.00
Toronto, West Ch. SS.....	26.00
Baddeck SS.....	11 75
Angus Sillars, Rural, Wis., Kemble Coffin, Morrell, P. E. I.....	5.00
James Mackintosh, Hyde Park, Mass, U. S.....	2.00
Proof Line.....	10.00
Cannington SS.....	6.00
E. Normanby.....	5 00
Oro Knx.....	2.32
Hon. D. Wark, Fredericton..	2.00
Enniskillen.....	5.00
Wm. Hunter, Underwood ..	2.00
Miss Rhoda Hall, Uxbridge..	1.00
Keene.....	25 00
N. Bruce & Saugeen, St. Andrew's.....	29.00
Per Rev. P. M. Morrison, Halifax, Middle Musquod- oboit.....	4.35
Sydney, St. Andrew's.....	30.00
Red Bank and Whitneyville..	8 00
Orwell.....	30.00
Milford and Gay's River....	49.31
Wm. McCarty, Spry Bay.....	5.00
Beq. Miss M. H. McGillivray, Clifton, N. S.....	10.00
Mrs. S. S. B. Smith, Halifax, N. S.....	5.00
Per Rev. Dr. Reid, Toronto ..	5.00
Aberarder.....	10.00
Dunroon.....	4.00
West Ch.....	4.00
St. Andrew's Ch.....	3.00
Caledon, Melville.....	4 00
Zephyr.....	2.00
Fellow-worker, Knox Ch., Guelph.....	2.00
Mrs. McCrae, Knox Ch.....	20.00
Galt.....	8.00
Petrolia.....	14 01
Mt. Pleasant SS.....	10.00
Rev. A. W. Lewis, Mt. Leh- man.....	8.50
Durham.....	12.00
H. C., Toronto.....	9.00
W. Gwillimbury, First Ch....	5.00
East Toronto SS.....	22.00
Exeter.....	5.63
Lucknow.....	7.00
Stouffville.....	10.00
Douglas.....	12.00
Brookdale.....	4.45
McKillop.....	

Wintthrop	5.00
Fairbairn	4.25
W. L. Chatham, Que.	5.00

\$657.48

POINTE AUX TREMBLES SCHOOLS.

Received by Rev. Robt. H. Warden,
D.D., 193 St James St., Montreal,
Treasurer of the Board of French
Evangelization, to June 6th, 1891.

ORDINARY FUND.

Estate late John Scott, Beverly	4.00
Portage la Prairie, Y. P. S. C. E.	50.00
Fitzroy Harbour SS.	10.00
Hensall Carmel Ch. SS.	3.00
Toronto West Ch. SS.	25.00
St. Mary's First Ch. SS.	13.20
Hon. D. Wark, Fredericton.	5.00
Moore Tenth Line	1.22
Three friends, Wingham ...	0.50
Miss A. McNaughton, Newcastle, O.	2.00
Miss Z. Shrapnell, Ingersoll, Ontario.	2.00
Beq. of Miss M. H. McGillivray, Clinton, N. S.	10.00
Rev. A. W. Lewis, Mt. Lehman, B. C.	10.00
Mt. Pleasant SS.	4.12

\$140.04

BUILDING FUND.

Montreal Crescent St. SS.	30.00
Miss M. Lowry, Hagerman ..	3.00
Ingersoll, St. Paul's SS.	25.00
Willing Workers.	3.00
W. L. Chatham, Que.	5.00

\$66.00

COLIGNY COLLEGE.

Miss M. Lowry, Hagerman.	2.00
Beq. of Miss M. H. McGillivray, Clifton, N.S.	5.00

\$7.00

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev. Robert Warden, 193
St. James Street, Montreal, Treas.

ORDINARY FUND.

Dorchester, Ont.	\$5.00
Bristol, Que.	5.00
Lachute, Henry's ch.	15.50
Lancaster	6.73
Advertisements in Calendar.	60.00
Ashton	10.00

\$102.23

SCHOLARSHIP FUND.

Montreal Crescent St. B class \$70.00

EXECUTIVE CHAIR, ETC.

J. S. Archibald, Montreal... \$10.00

ENDOWMENT FUND.

Rev. D. MacKay, Addison, N. Y.	10.00
Huntingdon, per W. Clyde, Williamstown, O., St. Andrew's ch per Rev.	40.00
McCrae.25
Williamstown, Hephzibah	5.00
Thomas Wilkinson, Brockville, Ont.	5.00
Mrs. Dr. MacNish, Cornwall,	10.00

\$90.25

NEW HEBRIDES TEACHERS.

Chatham, Que., St. Mary's Ladies Aid. \$25.00

Contributions Unappropriated.

Received by Rev. R. H. Warden, D.D., Montreal, Knox ch. \$200.00

MANITOBA COLLEGE.

Treas. Dr. King & McArthur, 1891-2.
For Building Fund.

Geo Douglas, Chatham. 10.00

S A Witherspoon, "	10.00
J McLerie, "	5.00
W Henderson, Starbuck, Man ..	5.00
R Templeton, Belleville.	25.00
W Hargrave, Winnipeg & Mo ..	10.00
D Ormiston, Whitby	10.00
O T Strange MD, Kingston.	25.00
G M MacDonnell.	25.00
W G Craig.	25.00
J Laidlaw.	10.00

\$160.00

For Ordinary Fund.

Congregational Contributions Per.
P. M. Morrison. 154.00
Donation of Colonial Committee of Church of Scotland £50 243.45

\$397.45

For Debt and Repairs.

Previously reported.	\$4453.45
Js Mitchell, Toronto.	25.00
Mrs McArthur, Carlton Place ..	25.00
Wm Blackley, Toronto	25.00
Dr Gunn, Whitby	10.00
T Kinnear, Toronto.	20.00
A Lady in Port Hope.	10.00
Thomas Nicoll, Perth.	5.00
J B Sutherland, Montreal.	10.00

\$1583.45

For Ordinary Revenue.

Previously Reported. \$3990.86
Congregational Contributions per Dr Reid. 1250.00

\$5240.86

Scholarship Fund.

Previously reported.	339.00
Professor Hart.	10.00
Colin H Campbell.	25.00
John M King.	60.00

\$434.00

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FOR THE EDUCATION OF YOUNG LADIES.

THIS INSTITUTION is now the property of the Presbyterian Church. Its aim is to give a first class English education with French and German, Music, and the Fine Arts. The staff of Teachers is thoroughly efficient. Special attention is given to the Christian training of the pupils. The grounds are large and well laid out. The buildings are spacious, well furnished, lighted with gas, heated by steam and hot water, and provided with all modern conveniences for health and comfort.

The cost per term for board, with furnished room, fuel and light, and tuition (including French and German) is from \$50.00 upwards; Music and painting extra. There are three terms each year. The next term begins

Tuesday, September 15th, 1891.

Early application for admission should be made.
Special rates to Ministers' families.

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Vice-Pres:—SIR WILLIAM DAWSON, C.M.G., etc.,
(Principal of McGill University.)
Principal:—MISS GRACE FAIRLEY,
(M.A. certificate with first-class honours, Edinburgh)

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A preparatory department will be commenced in the above Institute at the opening of next session, for girls of ten years and upwards.

The fees payable by resident students are \$300 per session, including board. Drawing and Music extra.

A limited number of non-resident students will be received into the Institute, the fees, per Session, for whom, are as follows:—

Preparatory Department (ordinary course.)	\$ 80
Upper School	100

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22 St. John Street, Montreal. A. F. RIDDELL, Secretary.

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Applications for residence in College &c., as early as possible, to

Rev. ROBT. LAING, Secy., Halifax.

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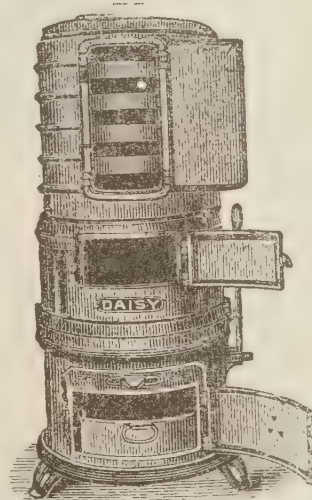
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BRANTFORD, June 1891.

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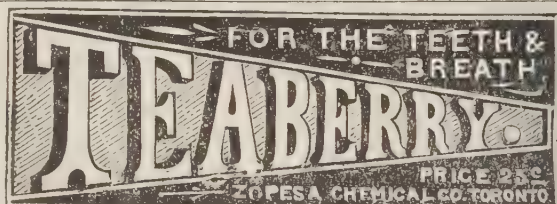
A. D. PERRY, Chief Agent.

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Assurance and Annuity Fund - - - - -	12,000,000
Canadian Investments - - - - -	1,000,000
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1880.... 141,402.81....	911,132.93..	3,881,479.14
1889.... 563,113.67....	2,250,000	17,007,758.86



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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



AUGUST 1891.

OFFICE OF PUBLICATION,
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Invested in Canada, - - - \$900,000.

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XVI.

AUGUST, 1891.

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Beginning at Jerusalem.

THE number of people living in non-Christian countries is vastly greater than those whose privilege it is to hear the gospel's "joyful sound;" and in Christian countries it is largely people's own fault if they do not have the benefit of religious ordinances: they can scarcely go beyond the sound of them. These and other reasons that might be named constitute a strong plea for the support of Foreign Missions; but, when it comes to be a matter of precedence, there is no doubt that the *first* duty of every Church is to make suitable provision for the religious instruction of its own people. Our Saviour made that clear when he said, "That repentance and remission of sins should be preached among all nations—beginning at Jerusalem." The order of procedure is more fully set forth in the memorable announcement to the disciples on the eve of their Master's ascension. — "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Whatever else we do or leave undone we cannot divest ourselves of the obligation resting on us as a Church to make such adequate provision for the support of our Home missions as the circumstances of the country require at our hands.

THE HOME MISSIONS of the PRESBYTERIAN CHURCH in CANADA are a precious heritage of unbounded extent which for generations to come will tax her energies to the very utmost—so rapid is the increase of population and so vast the area. The reports of the committees for the past year will be found in the printed minutes of the Assembly and it is to be hoped that means will be taken to make the members of all the congregations acquainted with their contents. It is only right they should know what is done with the money they have contributed in support of those missions and also that they should understand the grounds on which the conveners ask for larger revenues.

It will be observed that in these reports "The two branches of our work—Home Missions and Augmentation—have been kept distinct, in the hope that this will facilitate reference to the work done by the Presbyteries in each department, instead of having them reported together. The report contains particulars more or less copious of the progress of Home Missions and Augmentation in the different Provinces and Presbyteries, reports of the Students' Missionary Societies, the Lumbermen's Mission, and other matters of interest that have engaged the attention of the Committee during the year. The appendix presents complete and carefully prepared statistics of all the Mission Stations and Augmented Congregations under the care of the Committee, with the names of the missionaries, probationers and student catechists now employed."

The whole number of missionaries em-

ployed in whole or in part during the past year was 345. The mission stations occupied by these missionaries were over 1000 in number, scattered over the whole country from Newfoundland and Labrador to British Columbia and Vancouver Island. The direct contributions administered by the Assembly's Committees reach the respectable sum of \$ 64,462.84, increased to \$ 100,753.19 if we include the disbursements of the Lumbermen's mission, the College societies, and others not included in the reports of the H. M. Committees. Adding to these the receipts for the Augmentation scheme, which is virtually Home Mission work, the whole amount is \$ 132,464.97. There was a slight deficit in the receipts of Western Committee last year, so small, however, (only some \$ 1400) that it need occasion no disquietude. The work has been prosecuted with great enthusiasm and ability and no doubt the committee will be sustained this year also by the continued and even increased liberality of the congregations. The report submitted to the General Assembly by Dr. Cochrane concludes with these words,—

"As to the future, it is evident that, unless the Mission work of the Church is to be seriously curtailed, the amounts placed at the disposal of the Committee, both for Home Missions and Augmentation, must be considerably increased. Manitoba and the North-West, and British Columbia, will of necessity, as emigration flows in, require larger sums than in the past. This year the North-West (including Manitoba) received some \$ 29,200, and British Columbia nearly \$ 4,500. Next year British Columbia will require at least \$ 7,000, and the North-West a proportionate increase, if the Church is to maintain its hold, and supply destitute regions beyond our present missionary limits.

The Committee would again remind congregations that they can very materially reduce the amount of interest paid on the large sums borrowed in October for claims then due, by forwarding their contributions *as they are received*, to the Agent of the Church, instead of withholding them till near the end of the financial year."

IN THE MARITIME PROVINCES.

THE HOME MISSION Committee of the Eastern Section of the Church on looking back over the past year, marks with gratitude the many tokens of Divine favor which have been vouchsafed in the prosecution of its work. The missionaries, with one exception, have enjoyed good health, and all have performed with dili-

gence and zeal the work entrusted to them. Their number has not always been equal to the needs of the field, but that want was partially made up by the services of elders who rendered most excellent help in times of need. The Church has been true to its past record as a liberal supporter of the fund, and although we cannot give in figures the spiritual gain, we have many evidences that God's word has not returned to Him void.

SYDNEY:—Five catechists were employed, one assisting Mr. Farquharson in his extensive charge at Sydney. The others occupied stations that give promise of growth and stability. The old historic town of Louisville was occupied, with pleasing results. During the summer, Rev. Ewan McKenzie the zealous missionary at Cape North was called and inducted to the pastorate of that remote and interesting field. PICOU employed seven catechists and two ordained missionaries; TRURO, three catechists and one ordained missionary; HALIFAX, nine catechists and two missionaries; LUNENBURGH and SHELburne had two catechists during the whole year; ST. JOHN, employed no less than ten catechists and four ordained missionaries, who reported good success all along the line. P. E. ISLAND has no mission stations within its bounds but one catechist laboured here, in Dundas—a vacant congregation. NEWFOUNDLAND:—In this Presbytery, Mr. A. Laird supplied Harbour Grace, then vacant, during the summer. It has since secured the services of Rev. E. McNab as its pastor. Rev. F. S. Coffin spent the year as missionary at Bay of Islands on the West Coast. The sum of \$ 3075 was contributed by the congregations in the Maritime Synod for missions in the North-West. The total receipts for Home Missions were \$ 11,528.58—just a trifle under the expenditure. The number of workmen employed was 87—viz, 47 catechists and 40 ministers.

"We need for the future more men and more money. There are not enough men on our list, whom our people are prepared to call, to supply our vacancies. We have had to place several fields that ought to have been under the charge of ordained missionaries under the care of catechists. We pray the Lord of the harvest to send out more labourers, and we beseech the fathers and mothers of our Church to consecrate their sons to this work. But if we had all the men that are needed—ordained men drawing the modest salary of \$ 700 apiece per year—we would need much more money than we now receive. Can we not get both? Are not our people interested enough in the religious prosperity of our country to furnish both? We believe they are. We will go forward and trust the Lord, in Whose hand are the hearts of men, to dispose them to deal liberally towards this work."

JOHN McMILLAN, *Convener.*

P. M. MORRISON, *Secretary.*

IN THE WESTERN SECTION.

QUEBEC covers a large area and affords scope for a great deal of Home Mission work. Twenty stations require supply: families are discovered here and there who have not been visited by a minister of the gospel for years. The work is beset with many difficulties and discouragements but is vigorously prosecuted. MONTREAL has its City Missionary, the Rev. James Patterson, and the city congregations contribute some four or five thousand dollars annually for mission work in the city, in addition to what is sent to the Home Mission Committee—last year it was \$3,163.05, and \$2495.11 for Augmentation of Stipends. OTTAWA has fourteen mission fields and thirty preaching stations. The Protestant population is rather on the decrease. LANARK AND RENFREW presbytery has a large mission field, well manned and yielding good results. KINGSTON has no less than nineteen Home Mission fields under its care, and though the work is greatly scattered and many of the people in poor circumstances, the missions have been as successful as could be expected. TORONTO has eight mission fields outside the city and seven within. The amount contributed by the city churches for mission work apart from their regular contributions to the general Home Mission fund was \$11,454.58. The Presbytery gave \$8317.63 towards the Home Mission fund and only drew from it \$586. BARRIE:—This Presbytery has the oversight of the extensive mission fields of Muskoka and Parry Sound under the superintendency of Rev. Allan Findlay. The number of missionaries employed this summer is *forty-three*, of whom eight are ordained ministers. BRUCE has charge of the Algoma district—a very large, necessitous, and increasingly interesting mission district containing seventeen centres of operation and 63 preaching stations. The seven Presbyteries in the Synod of Manitoba and the North-West, extending from west of Lake Superior to Vancouver Island, constitutes a mission field nearly one half as large as all the others put together. It is in this vast region that *Dr. James Robertson* has laboured as superintendent of missions for the last ten years with remarkable success. We think we cannot do better than conclude this brief sketch of our Home Missions than by giving a few extracts from his last comprehensive report to the Assembly—reserving some further notice of Mr. Findlay's work for another time.

ABSTRACT DR. ROBERTSON'S REPORT.

The country west of the Rocky mountains may be said to be an extensive plain, one thousand miles wide, flanked by a tract of rough wooded country on the east and mountainous wooded country on the west. The district to the east, between Lake Superior and the prairie, is about four hundred and thirty

miles wide, and valuable chiefly for its enormous water power, its minerals and its forests. The district is rich in iron and vast quantities of cordwood, ties, piling and bridge timber are sent every year to supply the demands of the settlers on the plains to the west. One of the largest flouring mills on the continent is built at Keewatin, having a capacity of 1,200 barrels daily.

The prairie begins about thirty miles east of the Red River and extends in three plateaux for 1,000 miles to the Rockies. So level is it, and so gradual the ascents of the steppes, that a furrow might be ploughed from the Red River to the Mountains. In this plain are said to be 200,000,000 acres of pasture and farming land. Between the eastern edge and Moosejaw, along the foot hills of the Rocky Mountains, and in the valley of the North Saskatchewan, are found the best farming lands. Large herds of cattle, bands of horses and flocks of sheep are fed on the western ranges, and already the shipping of beef and mutton to Britain has begun in earnest. All the cereals raised in temperate climates mature in Manitoba and the North-West; and owing to the fertility of the soil the yield is large and the quality excellent. Coal is found over a large area, and at some places seams are estimated to yield about 15,000,000 tons to the square mile.

BRITISH COLUMBIA.

West of the Rockies lies British Columbia, a Province of extraordinary wealth in its minerals, fisheries and forests. There are extensive tracts of farming lands of great fertility, but yet the principal wealth of the Province lies apart from farming or grazing. The bays and rivers of the Province swarm with salmon, skil, oolachan, and herring, and seals and sea otters are found in considerable numbers in the northern waters. Should the 1,250 families of Crofters, arranged for from the north of Scotland, be planted along the coast, the fisheries will no doubt be speedily developed. The salmon catch of last season was estimated at five and a half millions of dollars. Gold mining has been carried on in British Columbia since 1856, and explorers and prospectors have proved that the precious metals are distributed over the whole Province. At Nelson one lode of ore was struck last winter that brought in sight at least a million dollars, and rich veins have been discovered at several points in that district.

STATE OF RELIGION.

It is difficult to judge of the religious state of so wide a Synod as ours, but it would seem from outward indications as if Christianity largely controlled the heart and life of the people. The Lord's day is well kept in all our cities and towns east of the mountains. Attendance on Gospel ordinances is general on the part of parents and children. The people

contribute liberally for the support of ordinances and for all Christian objects. It is to be feared, however, that family worship is largely neglected. In British Columbia owing to a variety of causes, the moral and spiritual tone is lower than further east. In the early days troops of miners came in who had not much regard for religion, and these have left their stamp upon certain parts of the Province. In many places there was scarcely any organized society. The Church neglected these people, and a low moral tone was to have been expected. Of late years, however, there has been a decided improvement, and on the Pacific coast, as elsewhere, the Gospel is seen to be the power of God to the salvation of men.

MISSIONARIES AND THEIR WORK.

Take them as a class, the Church has every reason to feel proud of their efficiency, and the influence they exert for good. Their work is exhausting. It is no unusual thing for the missionary to drive thirty-five or forty miles and preach three times on Sabbath. Families are widely scattered and visiting difficult to overtake. The atmosphere is dry and bracing, but thirty degrees below zero facing the wind is not comfortable. Still in the severest weather it is seldom that a congregation is disappointed through the failure of the missionary to reach his destination. These men have few opportunities of exchanging pulpits, they find it difficult to attend meetings of the Synod, and as to attending the meetings of the General Assembly not many could afford the luxury. The travelling expenses would pinch them for a year. They are compelled to be often away from home, and their wives have no small amount of care and responsibility. These ladies can get no help in their household duties, and it may be truly said that their work is never done. The salaries of our ministers are not large in promise and too frequently they are less in fulfilment, and owing to the state of the Home Mission Fund this spring it is proposed to pay them only what was in the treasury whether that was fifty or seventy-five per cent. of the amount promised.

THE CHURCH AND MANSE BOARD, continue to advance our work greatly. Fourteen churches and two manses were built with the help of the Board last year. About \$4,970 was given in loans or grants, and the value of the buildings is estimated at \$13,950. Building operations are active this spring.

GENERAL STATEMENT.—The past year has been on the whole full of encouragements. In certain localities crop losses were sustained, through causes with which we unfortunately were not strangers before, and in consequence financial advance was arrested. Yet in the Synod as a whole real progress was made, and the record of this year is in advance of that of any previous year. All the fields occupied in former years were supplied with ordinances,

settlers neglected hitherto from lack of funds or other causes were visited and cared for, and every effort made to overtake the wants of new settlements. This year there is a considerable extension of work and it may be asserted with confidence that there is no settlement of any consequence between Lake Superior and the Pacific Ocean that is not provided with the means of grace. The inflow of settlers this spring is quite considerable, over seven thousand having arrived already, and before the close of the summer it is likely that we shall be called upon to open a number of missions in addition to those now occupied.

STATISTICS:—Mission fields, 139; Preaching stations, 493; Families, 3,862; Communicants, 4,274. Received from the Home Mission Fund, \$22,856; from the Augmentation Fund, \$5,137; for travelling expenses, \$2,500. Total \$30,493.

Missionary Cabinet.

GENERAL BOOTH.

“**W**HETHER we admire or despise it, whether we detest or sympathize with it, the Salvation Army represents one of the most remarkable religious movements of this generation.” So says Archdeacon Farrar.* Queen Victoria sent this telegram to General Booth in 1882: “Her Majesty learns with much satisfaction that you have with the other members of your society, been successful in your efforts to turn many thousands to the ways of temperance, virtue, and religion.” Cardinal Manning was one of the first to write to General Booth and express the hope that God would bless his philanthropic efforts. Bishop Lightfoot, the Bishop of Manchester, the Bishop of Rochester, Dean Vaughan, Canon Liddon and many other dignitaries of the Church of England, eminent for learning and piety, have borne testimony to the good that has been accomplished by the Salvation Army, and good John Bright, the Quaker, referring to the shameful attacks made on some members of the Society, is reported to have said, “The men who persecute you would have persecuted the apostles.” At a public meeting recently held in Montreal, representative ministers and laymen of all the Protestant churches unanimously denounced the cowardly insults and assaults to which members of the Salvation Army had been

*THE SALVATION ARMY, by Archdeacon Farrar D.D., in HARPER'S NEW MONTHLY MAGAZINE, May 1891.

subjected at the hands of lawless mobs in Montreal and Quebec, and claimed for them the same liberty and protection as are accorded to other denominations of Christians. Testimonials such as these ought to be enough to put to shame the ignorance and bigotry that shuts its eyes to whatever of good there is in the organization, and for ever harps on what they are pleased to call its "eccentricities," without for a moment reflecting that the success of the movement is largely due to the peculiar means and methods which distinguish these people from members of other religious societies.

WILLIAM BOOTH was born at Nottingham, England, on the 10th of April, 1829, and was brought up a member of the Church of England. At thirteen years of age he was a pronounced "Chartist" another name for a revolutionary socialist. At fourteen he came under the influence of Methodism and underwent that change of heart and life which constitutes conversion, and soon after became a lay-preacher. Though urged to join the ministry he delayed to take that step, owing to weak health, until he was twenty-four, when he became a minister of the Methodist New Connection Church. In this capacity he had great success for eleven years: but in 1861 he withdrew from that Church, or, to put it more correctly, he was dismissed from it on account of his having adopted ways of his own for preaching salvation to lost sinners. He had become convinced that the ordinary means of grace and forms of worship were poorly adapted to reach the spiritual wants of a very large and rapidly increasing number of unfortunates who constitute the lowest stratum of society in England, composed of street arabs and waifs, of both sexes, whose condition is as deplorable as that of the heathen and seemed to excite less sympathy. He gave himself up to evangelistic work among this "sunken class," and with such effect that he drew thousands to listen to him. He succeeded in fact, through his marvellous personal influence, in exciting the same signs of religious awakening as had marked earlier revival periods. He began in Cornwall, in open air meetings, as all the chapels of his own Church were closed against him. After a chequered experience in different parts of the country, he came to London in 1865 and in the notorious

"East end" inaugurated "The Christian Mission," out of which grew the great Salvation Army movement. He preached in old warehouses, stables, carpenters' shops, skittle alleys, beer houses, theatres, and in places that had been the haunts of immorality, to which crowds were attracted by the sensational style of his printed announcements. In 1876 the movement assumed organized form. The people who had pelted him with stones and rotten eggs, and cursed him with profane oaths, gradually came to see that this religious "crank" was filled with an earnest desire to do them good. Slowly, at first, numbers of them began to rally around him, were smitten with his enthusiasm, and placed themselves under his direction. These he put under a course of systematic "drill" with a view to their becoming active co-workers with him in the slums of London, and soon the new organization reached a measure of success beyond his own sanguine expectations. Taking to himself the high-sounding title of "General," he bestowed commissions on his followers in military fashion—Colonels, Captains, and Sergeants, multiplied apace and were readily known by their "uniforms." Martial music was imitated by the beating of drums, the blowing of horns and trumpets, the clashing of cymbals and tambourines. Loud singing, improvised speeches, and imposing processions combined to give spectacular effect to the evolutions of battalions and regiments. In the eccentric modes of action adopted by the Salvation Army there is doubtless much that is open to criticism; on the other hand, General Booth claims that multitudes have been rescued from perishing that could not be influenced by the churches, and he maintains that different ways are necessary for different people.

Apart altogether from what may be termed its objectionable features, there are some excellent elements in the Salvation Army system. One of these is the energy and devotion of the women. Mrs. Booth herself took such an active share in the work, she used to be called "the Mother of the Army." Her personal influence for many years was as powerful, perhaps, as that of her husband. The daughters, too, became eminent evangelists, and through their example thousands of women have joined the ranks and have done good service—submitting to reproach, insult, and persecution with unflinching bravery. Indeed, nothing is more conspicuous in the system than the self-sacrifice which it has worked in hundreds and

thousands of its followers. At the present time the Army has 2864 corps, in 32 different countries; it has 9349 officers; and 13,000 non-commissioned officers; thirty training garrisons in London; 24 Homes of rest; 30 Rescue Homes for Fallen women; five Shelters and three Food depots. The Salvation Army is a corporation and owns property in Britain to the value of \$1,887,500, and quite as much in other countries. In the short space of twenty-five years it has girdled the globe with its missions. However unpalatable its modes of worship may be to those who pride themselves on their propriety, refined taste, and culture, there is at least no fear of its "dying of respectability" as has often been said of some who pride themselves on elaborate ritual and stately forms. As a system of teaching men to give it is unsurpassed. Confining its operations to the poor, it has succeeded in raising an annual revenue of \$4,000,000!

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

NORTHWARD, HO!

AFTER exploring Jerusalem and the interesting localities west, and east, and south of it, I set out from the Holy City under a new regime for an extended tour through Northern Palestine. Hitherto my brother and I moved quietly along from place to place like the river of which the poet says that it "glideth at its own sweet will." Our only care by day was to have a reliable dragoman and, occasionally, the necessary officials to ensure safety and attend to the commissariat. We always found a hotel, or a house of some kind, in which to pass the night. But, learning that the house accommodation between Jerusalem and Damascus was not first class, we concluded, with other travellers in the same direction, to provide ourselves with tents. In a short time a party was formed, and all the necessary arrangements made for the northward journey. All told, our party consisted of eighteen tourists, about an equal number of ladies and gentlemen, who had come to the old Bible Land from England, Wales, Germany, the United States, and our own Dominion. We had with us as attendants thirty-six natives to minister to our wants, and act as guides and interpreters. And we had seventy-two animals to carry ourselves, and our belongings, and the tents in which we

slept at night. The distance between Jerusalem and Damascus is about a hundred and forty miles. We were just eleven days making the journey, which means that we took ample time to study the various objects of interest that came under our notice as we passed along. And I must say that during these eleven days and nights I never saw the slightest disorder, or discord, in our company, and never heard one unseemly or improper word from the lips of natives or foreigners. The tourists, though brought together from distant lands, and belonging to various branches of the Church, were as harmonious and agreeable as if we had been for a life-time members of the same congregation. We lost sight for the time of our little national and ecclesiastical differences in the common desire to learn all we could about the land that had been trodden by patriarchs, and prophets, and by the Eternal Son of God.

Leaving Jerusalem is like leaving home. With its deathless memories of the past, and its bright prospects for the future, I do not wonder to see our good friend Ben Oriel irresistibly drawn to it. But the time for our departure from the Sacred City had come, and so, on a bright morning in the middle of March, our company rode out through the Jaffa Gate, and then, turning northward, moved slowly along past the Damascus Gate, and the Tombs of the Kings and the Judges, and up the heights of Scopus, and on in our first day's journey through the Biblical sites of Nob, and Gibeah, and Ramah, and Beeroth, and Bethel.

Our visit to *the Tombs of the Kings* was deeply interesting, though there is not space here for detailed description. Suffice it to say that they are situated half a mile to the north of the city, and were evidently designed for royal personages. A large court about a hundred feet square is first excavated to the depth of about thirty feet in the solid rock. At this depth a low door, through which we crawled on our hands and knees, leads into the royal sepulchres, some twenty in number, all cut out of the solid rock and originally separated from each other by great stone doors hung on stone hinges. With lighted candles in our hands, we passed through these sleeping apartments of the mighty dead of past generations. But nothing connected with them so deeply

affected me as the great round stone at the outer door which led into the Tombs. No one of our party was strong enough to move it. It requires two or three men to turn it in the groove in which it is rolled at opening or closing. It gave me a clear idea of the perplexity which prompted the question of the women who visited the tomb in which our Saviour was buried: "Who shall roll us away the stone from the door of the sepulchre?"

"Scopus," situated half a mile north of the Tombs of the Kings, is, as its name indicates, the commanding position from which you obtain a magnificent view of Jerusalem and its surrounding localities. In past ages the air around Scopus has rung with the shouts of fierce Roman warriors and devout Frank Crusaders, who from this elevated standpoint obtained their first view of the Holy City. It will ever be memorable to me as the place from which I had the last gaze at the city without the gates of which the Redeemer of the world was crucified. Again and again as I rode slowly northward, I turned to have another and another view, and then with one last, lingering look I said in the depths of my soul, Farewell, forever, to the earthly Jerusalem! Nob, Gibeah and Ramah, through which we successively passed, all famed in ancient Bible story, are now as dreary and desolate as you can well imagine. Scarcely a vestige of them now remains to attest their vanished greatness. Gibeah, nearly four miles north of Jerusalem, was the native city of King Saul, and the capital of the Kingdom during the greater part of his troubled reign. It is forever immortalized as the place where Rizpah, with all the depth and strength of a mother's love, for six hot summer months watched the unburied bodies of her two slain sons, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. Two miles further north we passed the little village of Er-Ram, the ancient Ramah of Benjamin. Its dreary, desolate appearance filled my soul with indescribable sadness, and caused me to fancy that I heard the re-echo of Rachel's prophetic, plaintive, wailing on account of the captivity of her people: "A voice was heard in Ramah, lamentation and bitter weeping; Rachel

weeping for her children, refused to be comforted because they were not!" But a gleam of sunshine seemed to pass over the uncultivated waste as I read the prophet's assurance in regard to the exiles: "they shall come again from the land of the enemy."

The village of El-Bireh, literally "the well," a short distance further north, is unmistakably the modern representative of Beeroth, one of the Gibeonite cities whose wily inhabitants by false pretences inveigled Joshua into a treaty of peace. Tradition affirms that it is also the place at which Joseph and Mary first noticed the absence of the Child Jesus from their company when they were returning homeward to Nazareth, after observing the Passover at Jerusalem. I observed in the village the ruins of an old khan, a spring of clear, cold water, and the remains of a church that had evidently been built by the old Crusaders.

At Bethel, twelve miles north of Jerusalem, reminiscences of by-gone days crowded in upon my mind. Here Abraham pitched his tent, and Jacob had the wonderful vision of the mystic ladder, reaching from earth to heaven. Here Deborah, under her palm-tree judged Israel, and Samuel, in his School of the Prophets, trained up young men for the work of the ministry. And here, sad to say, Jeroboam placed one of his golden calves, and built a "house of high places," and so Beth-El, the House of God, became Beth-Aven, the House of Idols, of nothingness! The village which now stands on the site of ancient Bethel is called Beitin. It has some five hundred inhabitants who live in little low houses constructed of loose stones such as Jacob had for his pillow, and which are still plentifully strewn all around. All over the low gray hill, some three or four acres in extent, on which the village is built, I saw old foundations, and crumbling walls, and the remains of a tower, and in the adjacent valley a reservoir, all of which spoke of the vanished greatness of ancient Bethel. We pitched our tents for the night a short distance beyond this never-to-be-forgotten meeting-place of earth and heaven. As the shades of evening gathered around us I saw with my bodily eye the forms of my fellow travellers before me, but with the eye of my soul I seemed to see the forms of patriarchs and prophets who had actually heard the voice of God in the days of old.

But, commending myself to the care of the God of Bethel, and then dismissing all thoughts from my mind, the first night of my tent-life in Palestine was spent in unbroken and most refreshing slumber. On the following morning I rose at early dawn, bright as a lark, ready to pursue my journey further northwards.

French Evangelization.

REPORT OF THE WORK AT ST. HYACINTHE, QUE.

BY REV. E. F. SEYLAZ.

THERE is one aspect of our progress that is very encouraging. It is the increased accessibility to the people. Not only are we permitted to visit many families, but many ask us to visit them, and some visit us themselves for the purpose of speaking on religious matters and asking questions pertaining to our faith. The light is spreading, and in spite of all Archbishop Cleary, of Kingston, said to the contrary, the people have been in bondage and slavery; they know it and are getting tired of this state of things. Many are beginning to claim the right and privilege of reading, thinking, judging and acting for themselves according to the dictates of their consciences.

I could relate hundreds of cases that would be of interest to the friends of the cause to prove that light is spreading and being received in the hearts of the people, but as it would take a volume to do so I must confine myself to a very few.

1. A merchant, a very intelligent gentleman, possessing a liberal education, questioned me as to our faith. A discussion followed. He asked me to return. I did so, and Bible in hand we got into serious conversation. Gradually many persons entered the store, who all listened attentively. One of the bystanders said to me: "Sir, could you prove that doctrine in presence of our priest?" Yes, I answered; if you come with me we will go to the priest. Just then a priest entered the store to make some purchases. He was appealed to, but refused to enter into conversation. Nothing could prevail on him to do so. This conduct on his part displeased the people, and I then had an attentive audience to whom I was permitted to preach the Gospel and tell of Christ's love. The merchant pressed me to return, promising to read and study the New Testament. After a number of visits he said to me: "I am no longer a Catholic, and if I still go to the church occasionally it is to avoid hurting my wife's feelings, for she is still sincere in her faith, but I read the Gospel to her

and I hope God will open her eyes and then we can both worship together in the true faith."

Now this man is not far from the Kingdom of God. He has been brought to the light by God's grace. Scores of people have listened to the Gospel plan of salvation in his house. Who can see how much of the spiritual seed they took away with them, and how much of it will grow in their hearts?

2. Another merchant with whom I had often conversed on religion said to me: "Will you discuss publicly with our priest? I will give you \$50 if you consent!" My dear sir, I answered, I do not want your money. I only want to see you saved for eternity, and for this reason I will gladly discuss with your priest if he consents to it, but the priest refused, the result being that the gentleman was dissatisfied and begged of me to visit him often, for the purpose of expounding the Gospel, which he read during all spare moments, having a New Testament behind the counter.

After a number of visits the man said to me: "I am heart and soul with you; I am no longer a Catholic at heart and will never more submit to any of the church's teachings. Still I do not feel strong enough yet to publicly renounce the church of my forefathers."

3. Another, a merchant also, whom I visit often, keeps me till very late in the night, often until midnight, so interested is he in hearing the truth. As most people would give much to hear both sides discussed by minister and priest, he also asked me to consent to a public discussion. I consented on the condition that he would gather together at least 50 persons among the intelligent, educated classes to be present at the discussion and to judge for themselves. He was so pleased that he exclaimed: "Now we shall hear, at last, where the truth is!" But, as I had expected, the priest positively refused to see any of us. I continued to visit this man and now he, too, declares that he has lost all faith in the Church of Rome.

4. Another, a professional gentleman, with whom I often converse, said to me: "I know that our church teaches errors, but although we go to church and remain adherents, scores of us do not believe nor trust in her." But, I answered, you must come out and openly confess your faith in Christ. The man answered: "We find no necessity to come out. I, for my part, do not believe in the teachings of the church, and although I go there all my trust and hopes are in Christ. I read the Bible, I follow its teachings, I do not go to confession, I simply listen to the preaching." I hope to see this man brought to Christ some day. He visits me and we spend many happy hours together over the word of God. There are hundreds like him.

5. Another, a gentleman who was ill, whom

I visited, at my second visit, said: "I am so glad to see you; tell me all about the way to Heaven." "Do you not know; did your priest not tell you of Christ," I answered. "No, no! our church speaks to us of Christ, 'tis true, but it is so vague. We are told to trust in the Virgin Mary and that she will intercede for us, etc., but, oh! it is all so vague. And I never forgot what you told me last summer. Oh, I want to hear you. Speak to me about Jesus; tell me what you told me then; it was so good; it did my heart so much good. I am ill and may die, and I have no hope, no peace. I do not know where I am going and I am afraid."

I expounded the Gospel plan of salvation. I made it as plain as I could. His face brightened and he exclaimed: "It is so good. Yes, I understand; yes, Jesus is my Saviour. Oh, Church of Rome! Church of my forefathers! thou in whom I have trusted for 30 years, thou hast never told me of a Saviour!" The man shed tears of gratitude at having heard the truth. He is now recovering from his illness and I am satisfied he has given his heart to Jesus.

6. Another cause of encouragement is that I have hundreds of opportunities to preach the Gospel to groups and crowds of people. I visit the market every week and there find many opportunities. Scores of persons surround me, who invariably listen with attention. None ever interrupt me, except to ask questions, or sometimes to exclaim: "It is all true what the minister is saying," or, "Yes, we should read the Bible; it is a shame that we do not know these things."

All this is work that cannot be indicated by names and figures, without which some of our good friends think that nothing is being done.

7. We have met with great encouragement during the past year. Two good families, numbering eight persons, have publicly renounced the errors of Rome and joined our Church. They are truly converted, not only reformed, but born of the spirit and give us joy by the noble example they give. During the past year I baptized eight persons who came to us from the Church of Rome, and there are others who come regularly whom I hope to see converted to Christ ere very long.

8. I may remark, also, that Mrs. Seylaz meets with encouragement in her labours. She is continually among the people, and being gifted with the power of reaching the hearts of the people she opens the way in many homes, where I would not find access. She visits sick and healthy people, and all to whom she speaks and with whom she prays listen to her with attention and beg of her to return. In fact, she has impaired her health by working too much, being carried away by her zeal beyond her strength.

Household Words.

WHEN WILL IT BE

"No man knoweth the coming of the Son of Man."

When will it be?

Just at the nightfall, when all work is done,
And rest comes, following the vanished sun,
Bringing its peace to those who weary grew
With labour lasting all the long day through?

Will it be then?

Or will it be at midnight's solemn hour,
When earth seems sleeping like a folded flower;
Then will there come a knocking at the door,
And the soul starts at sounds unheard before,
And listens for a voice in terror dumb,
The dreaded voice of Death that says, "I come;
Art ready for the journey thou must take
Before the cock crows and thy friends awake?"

Or will it be at morning, when the sun
Rises on golden tasks anew begun?
Will I be standing at the plough when he
Whose face we dread so much shall come to me
And say, "Give o'er thy labour; say good bye
To these thy comrades?" Will I shrink and
cry,

"Oh, spare me yet a little while, I pray,
I am not ready. Wait till close of day?"
Ah, soul! not ready? Will the plea avail,
Uttered by lips that terror has made pale?
No! He will say, "Thou knewest soon or late,
My feet would tarry at thy soul's closed gate,
Wast thou not bidden to be ready? Lo!
I come and find thee unprepared to go.
Thou askest time. Was time not given thee?
Too late regret, and all in vain thy plea?"

Rise, soul, and set thy house in order; lest
At any moment Death should be thy guest.
Be ready for the journey thou must go
At morn or midnight, If he finds thee so,
Brave with a faith in things thou canst not see
What does it matter when he comes to thee?

—Advance.

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone as he prays with God. Abraham leaves Sarah behind him when he pleads with Him for Sodom; and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when Christ comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers came in while the prophet, alone with God, asks and receives. So of Ezekiel. So of Daniel.

Although others are present, Saul, journeying to Damascus, is alone with Christ, after that He breaks upon him. Coraelius is praying by himself when the angel flashes upon his solitude; nor is any one with Peter upon the housetop when he is preparing to go to the Gentiles for the first time. One John is alone in the wilderness; another John is by himself in Patmos when nearest God. It is when alone under his fig-tree in prayer that Jesus sees Nathaniel. All religious biography, our own closet communion and success with God, show what Christ means when, as if it were the only way to pray, He says: "And thou, when thou prayest, enter into thy closet, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."

A WELL SPENT LIFE.

A minister of the Gospel was asked to visit a poor dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition, said; "Well, I understand you are in a very peaceful state of mind, depending upon a well spent life. The dying woman looked hard at him and said, "Yes, I am in the enjoyment of peace; you are quite right—sweet peace, and that from a well spent life, but it is the well spent life of Jesus; not my doings, but his; not my merits, but his blood."

Yes. Only one man has spent a life that has met all the requirements of God's holy law, and on which we can rest before God.

The most obvious lesson in Christ's teaching is that there is no happiness in *having or in getting, but only in giving*. I repeat, *there is no happiness in having or in getting, but only in giving*. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive."—*Drummond*.

BREAD OF HEAVEN.

After 4,600 consecutive days of falling manna—Sundays excepted—the manna ceased. Some of them were glad of it. You know they had complained to their leader, and wondered that they had to eat manna instead of onions. Now the fare is changed. Those people in the army under forty years of age had never seen a corn field, and now, when they hear the leaves rustling and see the tas-

sels waving and the billows of green flowing over the plain as the wind touched them, it must have been a new and lively sensation. "Corn!" cried the old man, as he opened an ear. "Corn!" cried the children, as they counted the shining grains. "Corn!" shouted the vanguard of the host, as they burst open the granaries of the affrighted population, the granaries that had been left in possession of the victorious Israelites. Then the fire was kindled, and the ears of corn thrust into it, and fresh, crisp and tender, were devoured by the hungry victors; and bread was prepared, and many things that can be made out of flour regaled the appetites that had been sharpened by the long march. "And the manna ceased on the morrow after they had eaten of the old corn of the land."

Blessed be God, we stand in just such a field to-day, the luxuriant grain coming above the girdle, the air full of the odours of the ripe old corn of the Gospel Canaan. "Oh!" you say, "the fare is too plain." Then I remember you will soon get tired of a fanciful diet. While I was in Paris I liked for a while the rare and exquisite cookery; but I soon wished I was home again, and had the plain fare of my native land. So it is a fact that we soon weary of the syrups and custards and the whipped foam of fanciful religionists, and we cry, "Give us plain bread made out of the old corn of the Gospel Canaan." This is the only food that can quell the soul's hunger.—*Talmage*.

FINISH WHAT YOU BEGIN.

My old great-grandmother had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob house, they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labour devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four.

A REPLY TO INGERSOLL.

A Christian minister acquainted with Ingersoll has sent him the following message: "Dear Colonel,—Ten years ago you made the following prediction: 'Ten years from this time two theatres will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year.

Christ's Authority.

AUGUST 9. A.D. 31. JOHN 5 : 17-30.

Golden Text, Matt. 28 : 18.

JESUS had returned to Jerusalem, v. 1, and healed a man, on the Sabbath, at the pool of Bethesda. The Jews were angry at him for this, and conspired to kill him, v. 16. V. 17. At first he answers briefly : *My Father*—God, works. If God's care of the universe ceased for one moment all would perish. *I work*—like my Father, doing good, Matt. 12 : 8. V. 18. *Equal with God*—Jesus did not deny this. He would have done it if they had been wrong, Phil. 2 : 6. In his second answer, vs. 19-47, he proves the truth of what he said, V. 19. *Nothing of Himself*—i.e., independently of the Father—*what things soever*—his power is unlimited. Only a God could do this. V. 20. *Loveth*—So much that nothing the Father doeth is concealed from the Son, showing the Son's omniscience. *Greater works*—Than such cures as he had just effected. V. 21. *Raiseth the dead*—Jesus did this, ch. 11 : 43, Luke 7 : 14. *Quickeneth*—Both in the literal and spiritual sense, Eph. 2 : 1. V. 22. God has given His Son authority, *to judge* all men. A mere man could not do this infallibly, Acts 17 : 31. Jesus, in virtue of the authority he holds from God, claims divine honours, v. 23. To refuse them is to dishonour him. Worship Him, even as we worship the Father. Hence he is God. V. 24. *Heareth*—Obeys, Matt. 11 : 15. *My word*—My teachings, the words just spoken, in the first place. Faith in Christ's words implies faith in God. A believer is raised from spiritual death to the life of Christ and has eternal life, ch. 3 : 17, 18, Eph. 2 : 8. V. 25. *The hour is coming*—Christ's words here apply both to natural and spiritual death. By the preaching of His Gospel souls are made to pass from death to life. It is said to be the power of God, to the saved, I. Cor. 1 : 18. At Christ's command all those that are in the graves shall rise, I. Thess. 4 : 16, I. Cor. 15 : 13-22. V. 26. *Life*—In Himself. He does not depend on others for the gift of life, as we do. Only a God can be said to have life in himself in this sense, John 1 : 4. V. 27. *Son of man*—Christ's humanity peculiarly fits Him for his offices in relation to men, Heb. 4 : 15. V. 28. *All*—What comfort in this promise for Christians whose friends have been called away from this world ! ch. 11 : 25, I. Thess. 4 : 13-14. V. 29. *Resurrection of Life*—Reward of humble believers—of *damnation*—punishment of the wicked. Retribution, without which the life of man on earth would be incomplete and unsatisfactory, Rom. 1 : 6-10. V. 30. All Jesus does and will do when He judgeth men is right. He acts with God, as one with Him. His will is the Father's will, ch. 10 : 30.

The Five Thousand Fed

AUGUST 16. A.D. 31. JOHN 6 : 1-14.

Golden Text, John 6 : 48.

^{ONLY} THIS miracle is the only one recorded by all the evangelists, Matt. 14 : 13, Mark 6 : 32, Luke 9 : 10. Jesus had returned to Galilee. Whilst there he heard of the cruel murder of John the Baptist, and that Herod thought that he, Jesus, was that prophet, raised from the dead. He therefore left the neighborhood of Capernaum, and went by boat to a desert place, near the northern extremity of the Lake of Tiberias, Matt. 14 : 2-13. His disciples, who had just returned from a mission, needed rest, Mark 6 : 7-31. Jesus, however, was seen going, and a great multitude followed him, having seen his miracles, v. 2. Jesus spoke to them of the Kingdom of God, and healed the sick among them, Luke 9 : 11, being filled with compassion for them Mark 6 : 34. Towards evening, Luke 9 : 12, the twelve requested him to send away the people, so that they might have time to procure food in the nearest villages, Matt. 14 : 15, Mark 6 : 36. John omits this detail. V. 5. *Philip*—Being of Bethsaida, he might be supposed to know the resources of the neighborhood, ch. 1 : 44. The question was to *prove him*, v. 6, to try his faith in the power of his master. V. 7. *Two hundred*—About \$27. V. 8. *Andrew*—Brother of Simon, was also of Bethsaida. V. 9. *A lad*—It would seem from Matt. 14 : 17 and Luke 9 : 13, that the food belonged to the disciples, and the lad had charge of it. *Barley loaves*—The food of the poor. The disciples thought their provision was not sufficient. Comp. with answer of Moses to God in Num. 11 : 21-23. God, through His Son, was about to show his people that His hand had not waxed short. V. 10. *Make them sit*—By fifties, Luke 9 : 14, on the green grass, Mark 6 : 39. Notice the coincidence with "much grass" here. V. 11. *Thanks*—Perhaps using the Jewish formula, "May God, the everblessed one, bless what He has given us." *Distributed*—Precisely how the multiplication of food was effected is not told. It was undoubtedly a miracle of the highest order, a Divine act of creation no less. V. 12. *As much as they would*—The other Gospels only say "they were all filled," Ps. 81 : 10. *Gather fragments*—Abundance is no excuse for waste. The disciples obeyed, filling twelve baskets with what was left. Actually more than what they had at first ! What was left over would probably be given to the poor, Comp. Mark 6 : 37, John 13 : 29. V. 14. *That prophet*—The promised Messiah. His kindness not less than His power forced this conviction upon them. Christ showed that He could satisfy the hunger of thousands with material bread to teach us that He can likewise satisfy the soul's hunger for grace and pardon of the multitudes who come to Him for salvation.

Christ the Bread of Life.

AUGUST 23.

A.D. 31.

JOHN 6 : 26-40.

Golden Text, John 6 : 34.

THE multitude that Jesus had fed wanted to make him king, v. 15. Jesus ordered his disciples to cross in their boat to Capernaum and withdrew to a mountain to pray, Matt. 4 : 23. A storm arose, and in the fourth watch of the night, between 3 and 6 a.m., the disciples saw Jesus coming, walking on the sea. He calmed their terror and stilled the storm, Mark 6 : 51. The multitude, missing Him, came to Capernaum looking for Him, v. 24, and having found him inquired how he had got there, v. 25. V. 26. *Ye did eat*—Their motive for seeking him was carnal. They thought that "gain was godliness," I. Tim. 6 : 5. Contrast with Paul, Phil. 3 : 7. V. 27. *Perisheth*—Working for our daily bread should not be the supreme business of our life. *Endureth*—The food of the soul, Christ's words, is more precious, ever new, ever fresh. Jesus Himself is that bread of God. V. 51. *Giving life*—To those who receive it, ch. 1 : 4. *Sealed*—Confirmed by the miracles they had seen. V. 29. *Work of God*—Is to believe in Jesus, Acts 16 : 31. V. 30. *What sign*—They had just seen a great sign, v. 11, but as their carnal appetites had been their motive in seeking Jesus, their curiosity now leads them to ask for a new wonder. That many were not sincere appears from v. 66. They grant tacitly that the loaves had been their chief motive. Had not God fed their fathers forty years with manna? Exod. 16 : 15, Ps. 68 : 24. Jesus points out an all-important difference. Manna was not that bread from Heaven of which he had told them. The Israelites ate manna and died, v. 49. V. 32. *The true Bread of Heaven* is Himself, vs. 35, 48, whom the Father gave, ch. 3 : 16, and who gives *Life* to the world, ch. 1 : 4 ; 5 : 26. The Samaritan woman in ch. 4 : 15, asked for living water, here, V. 34, they ask for the bread of life. Christ's answer repeats the same truth, he then declared, ch. 4 : 14. By coming to him and believing in Him sinners receive a full salvation. They never more hunger and thirst, as all must do who have no hope in Christ. V. 37. *Giveth—shall come*—Our natural heart is hard. If left to ourselves we would never come to Jesus. God gives men new hearts, Ezek. 36 : 26, and makes them a willing people in the day of His power, Ps. 110 : 3. *In no wise*—Jesus never refuses forgiveness of sin to humble penitents. It is His Father's will that of all who come thus to Him none shall be lost, v. 39. He promises them happiness and peace here on earth, John 15 : 11 ; 16 : 22, a joyful resurrection and eternal life, John 11 : 25. The hope he gives is one that "maketh not ashamed," Rom. 5 : 5. It is indeed the bread of the soul.

Christ at the Feast.

AUGUST 30.

A.D. 32.

JOHN 7 : 31-44.

Golden Text, John 7 : 37.

THE healing of a man on the Sabbath day and the answer of Jesus to the Jews at the time, John 5 : 9, 18, had so angered them that He had remained away since in Galilee, v. 1. He now returned to Jerusalem for the feast of Tabernacles, Lev. 23 : 34, and taught in the Temple. Boldly rebuking His enemies, he demanded from them righteous judgment, v. 24. This boldness excited much comment among the people. V. 31. The priests and rulers were hostile to Jesus, the common people heard him gladly, Luke 19 : 47. His miracles had convinced many of them that He was indeed the promised Messiah, Is. 35 : 5-6. V. 32. *Sent officers*—The Jewish Sanhedrim had the oversight of religious affairs in Judaea and authority to do this. V. 33. *To them*—To the officers, v. 32. *A little while*—In a very few months Jesus would be crucified and ascend to Heaven after his resurrection. He knew it by His Divine Omniscience, Luke 9 : 22. V. 34. *Seek—not find*—When the ruin of their city is at hand they will look in vain for Messiah. Or as in Amos, 8 : 12, they will famish for the words of the Lord, but may no longer hear them. The opportunity, once lost, will not return, Luke 19 : 42. V. 35. *The dispersed*—Many Jews were then scattered over all the Roman empire. V. 37. *Last day*—the day of holy convocation, Lev. 23 : 36. All labor was then forbidden and holocausts were offered for the nation. *Thirst*—If any man longs for salvation let him receive with faith and love the doctrines of Christ, John 4 : 13, Rev. 22 : 17. *Drink*—Refresh himself with His precious promises. V. 38. *Rivers*—Faith brings abundant comfort. As Ezekiel says in ch. 47 : 1-12, such waters flow from the sanctuary and go on, ever increasing. It is uncertain to what text of Scripture Jesus refers here, Comp. Prov. 18 : 4, Is. 58 : 11. V. 39. *Of the Spirit*—Which would be poured upon believers more than ever before, Joel 2 : 28, Acts 2 : 17. *Not yet glorified*—The death of Christ, being the procuring cause of the gift of the Holy Ghost, it was fitting that the effect should follow the cause, John 16 : 7. V. 40. *The Prophet*—Messiah, Deut. 18 : 15. V. 41. *Out of Galilee*—They had not understood, Is. 9 : 2, and were probably ignorant of the lineage and birth-place of Jesus. V. 42. *David—Bethlehem*—Jesus fulfilled both conditions, Matt. 1 : 1 ; 2 : 1. The prophecies they referred to are Ps. 132 : 11, Mic. 5 : 2. V. 43. *A division*—Wherever the Gospel of Christ is preached the same thing may be seen, Matt. 10 : 35. Some believe in Jesus and love him, others reject and hate him. The officers sent by the Sanhedrim did not apprehend Jesus. They were probably afraid of the people, Comp. v. 46 and 39.

The True Children of God.

SEPTEMBER 6. A.D. 32. JOHN 8 : 31-47.

Golden Text, John 1 : 12.

MANY Jews had believed in Jesus, v. 20. To these he now speaks. V. 31. *Continue*—If you persevere in your faith you will be my true disciples, Rom. 1 : 17. Perseverance is the test of faith. Saving faith ever increases, Matt. 12 : 33 ; 7 : 16. V. 32. *Ye shall know*—Internal evidence of the truth of God's word is the result of true desire to do His will. The truth makes the believer free from the bondage of sin, Rom. 6 : 16-17. In this case it would also free these new disciples from the traditional burdens imposed upon them by the priests, Matt. 23 : 4, Gal. 5 : 13. V. 33. *Never in bondage*—This was false, 2 Kings 24 : 15. Even then they were under the Roman yoke. V. 34. *Servant of sin*—This is the hardest of all bondage. Death the only wages, Rom. 6 : 23. V. 35. *Abideth not*—If they rejected Christ they remained servants of sin. Their title of "Chosen people" might be taken from them. Rom. 11 : 20. If they received Him power would be given them to become sons of God, John 1 : 12, and if sons they would be heirs forever, 1 Pet. 1 : 4. V. 36. *The Son*—Jesus alone gives liberty, Is. 61 : 1, Rom. 8 : 21. V. 37. *I know*—Jesus did not question this fact, but from their murderous intentions proves that they had not received the truth. They acted according to the teachings of their father, "the devil," v. 44. They affected to misunderstand Him. They were proud of their descent from Abraham. He shows them how far they were from possessing the spirit of that "friend of God," 2 Chron. 20 : 7. They were his enemies and sought to kill him, 1 Thess. 4 : 8. V. 41. *The deeds of your father*—Works of the flesh, Gal. 5 : 21. The Jews indignantly claimed that God was their Father. V. 42. If true, they would have loved his Son, 1 John 5 : 1. No one can truly say he loves God if he loves not the word of God and Jesus, His Son. *I came from God*, ch. 3 : 13. *He sent me*—ch. 17 : 8, 25. V. 43. *Ye cannot hear*—They hated it, as Ahab hated Micaiah's, 2 Kings 22 : 8. V. 44. *A murderer*—By tempting our first parents to sin, the devil brought death into the world, Gen. 3 : 4. He lied to do this. Lying is "his own," fits his character. *Father of lies*—He originated falsehood by telling the first lie. These Jews, like him, were false and murderous. They could not appreciate truth, v. 45. They could not point out a single sin in Jesus; they might from this have known that he could not deceive them, v. 46. But not being godly, they could not bear God's words. Jesus' words are God's words, Comp. v. 46, 47. Do we love God's word? If we do it is evidence that we love God.

Ecclesiastical News.

SCOTLAND:—There is a sense of restfulness in our land, for the Assemblies, which are really our Scottish Ecclesiastical Parliaments, have come and gone, and there has been neither serious disturbance nor vital change. In the one Church, the Confession, with all it says on Inspiration, holds its proper ground; whilst, in the other, there is an increasing and widening concern in the most becoming forms of service to be used in the House of God. We were sorry to have missed the presence and power of our old fellow-labourer, Dr. Macrae, on this interesting occasion, but we understand that his arrangements for continental travel prevented. In the Old Kirk Assembly, Dr. MacGregor made a capital moderator, giving freshness and zest to the topics being discussed by a keen and appreciative personal interest. Red tape was kept most thoroughly out of sight. In the Free Assembly, the Venerable Dr. Smith ruled with his wonted kindness and unfailing courtesy. Nor was there any event, we are happy to say, in either Assembly, which called for any display of the Moderator's supreme authority.... The incorporated Union of the Churches, however, we regret to believe, is not yet within hailing distance. Men are looking for it. Most of us long to see and realize its blessings upon our land and within the Church of Christ. But I doubt seriously whether the true *via media* has yet been found.... Influenza has been busy here, as it has been in Canada, cutting off many prominent men. Mr. Barbour, M.P. for Paisley, has been thus cut off after a short illness. In the division of his estate, I understand that £20,000 go to the Missions of the U. P. Church.... The Rev. Robert MacDuff (brother of the famous Dr. MacDuff) has also been called away, and the Rev. Mr. Barbour, the Laird of Bonskied in Perthshire. Both had retired some years ago from the official work of the ministry, but still devoting their time and talents and wealth to the advancement of the good cause. D.

ENGLAND:—The spread of High Church Ritualism—another term for disguised Popery—is causing a good deal of alarm in ecclesiastical circles.... Dr. Munro Gibson, Moderator of the Presbyterian Synod, has been visiting Scotland and Ireland.... Rev. Dr. McCaw, of Jersey, South London, has demitted his charge, much to the regret of his congregation and the Presbytery.... Dr. Edmond's Jubilee turned out to be an ovation. Special services connected with the event were held on the preceding Sabbath, conducted by Dr. Andrew Thomson, of Edinburgh, and Rev. John McNeill. At a public meeting, largely attended, an address was presented to Dr. Edmond, accompanied by a cheque for \$8,000, contributed

by members of his congregation in Highbury; there was plenty of speaking, and all very good and complimentary to the venerable doctor.The death of Rev. R. W. Barbour, of Bonskied, at the early age of thirty-seven, is felt to be a great loss to the Church. He was a man of great intellectual gifts and of rare power as a preacher. His liberality was great, and his personal attractions were irresistible. He died at Aix-les-Bains, where he had gone for the benefit of his health. Mr. Barbour was married to the eldest daughter of the late Sir Robert N. Fowler, Bart. S.

IRELAND:—The General Assembly closed its ten days' session on the 11th of June. There was a good attendance of ministers and elders. Conspicuous by his absence was Dr. Wilson, of Limerick, who was unable to attend through illness. Dr. Watts was also prevented by domestic affliction from being present, having recently been called to mourn the loss of a son of great personal attractiveness, and of a son-in-law endeared by a character of wonderful beauty. The Assembly passed a resolution of sympathy with Rev. Samuel Houston, of Canada, who had been laid up with an attack of typhoid fever soon after his arrival in this country. (At the latest report our friend was recovering.) The great debate of the Assembly was in reference to elementary educational matters. It evoked some magnificent speeches. Among others, Dr. Pettigrew and Professor Dougherty especially distinguished themselves. The former, logical and incisive in his utterances; the latter, brilliant, finished and persuasive. Dr. N. M. Brown, of Drumachose, Limavady, made an excellent moderator, and Rev. John H. Orr, D D., of Antrim, discharged the duties of clerk with his accustomed ability and courtesy. In his closing address the Moderator said:—Two hundred and fifty years ago we were but a small band on the north-eastern shore of a benighted country; but God blessed us, protected us, fought our battles, and multiplied our numbers more than one hundred-fold. On the score of devotedness, ability, learning and soundness in the faith, we never occupied as a Church higher ground than we do at the present day. If we have but few of the towering peaks of genius and eloquence that characterized our ecclesiastical landscape in the olden time, we have, on the other hand, a more exalted table-land of solid acquirement, persevering labour, and free and full exposition of the truth, than our Church ever possessed before in all her past history.

UNITED STATES:—Dr. John Hall has retired from the Chancellorship of the University of New York and is succeeded by Dr. Henry M. McCracken....The Trustees of Union Seminary, New York, have discovered that they made a mistake some twenty-one years ago—in fact, acted illegally—in allowing the

General Assembly to veto the appointments of professors in that institution. This looks as if they intended to ignore the recent decision of the Assembly in the matter of Dr. Brigg's appointment to the chair of Biblical Theology.By a vote of 95 to 37, the Reformed Presbyterian Church has expelled five of its ministers—all able and excellent men—for no laxity of doctrine, but simply because they united in a declaration to the effect "that the Church in receiving new members should not insist on their assent to the Church's explanation in the matter of political dissent," but that they should be received simply on the usual terms of communion. This is the Church that excommunicated the late George H. Stewart, of Philadelphia, for the sin of fraternizing with other denominations....The United Presbyterian Church has decided to resume its relations with the Pan-Presbyterian Council on the condition that no more missionary hymns shall be sung at their meetings!..A proposition was made in the Southern General Assembly to withdraw entirely from the Alliance, but wiser counsels prevailed and the proposal was ultimately voted down by an overwhelming majority....President Patton, of Princeton Seminary, is now called in a peculiar sense "a man of many gifts." He has just received fresh gifts for Princeton aggregating \$430,000.

Our Own Church.

BY appointment of the General Assembly, collections are to be taken up for HOME MISSIONS in all the congregations that do not contribute through missionary societies or otherwise. It may be taken for granted that the number of congregations that trust to a "plate collection" for this important fund is now very small; nearly all have adopted a more excellent way. But in whatever way it is done, it is hoped that there will be a liberal response to the urgent appeals of the committees for means to send forth more labourers into the field. The income of the Western Committee last year fell short of the expenditure, and owing to the continued increase of settlement, especially in the Northwest, the amount required for the current year is considerably in excess of that for last year. The announcement is made thus early in order that the congregations may have ample time to make due provision for the amounts expected from them respectively. It would materially reduce the amount of interest paid on sums

borrowed by the treasurer if the contributions of the congregations were forwarded to the Agents of the Church as they are received, instead of withholding them to the end of the financial year. The schedule system has been found to work advantageously in every congregation that has made a fair trial of it. It obviates the difficulties arising from "wet Sundays," and the temporary absence of members of a congregation, and, besides, it tends to encourage systematic and proportionate giving for the Lord's cause.

Obituary.

REV. GEO. WEIR, LL.D., Professor of Classics and Hebrew in Morrin College, Quebec, died very suddenly on the 12th of June, aged sixty-five. He had not been very well for some weeks, but seemed to be recovering, and had intended to sail for Scotland on the 25th of June, but he was taken away at an hour's notice. Dr. Weir was a native of Aberdour, Scotland. He became Professor of Classical Literature in Queen's University, Kingston, in July, 1853, and, after ten years of brilliant service there was appointed a professor in Morrin College, Quebec. As a classical teacher, Dr. Weir had few equals, while his genial temperament gained him friends wherever he went. His death is a severe blow to Morrin College, and a great loss to the community in which he lived for the last twenty-six years of his life. Mrs. Weir pre-deceased her husband a few years ago. Dr. Wier has left two daughters, both of them married, and one of them residing in Scotland. The funeral service, conducted by Rev. A. T. Love, was very largely attended, many of the ministers of other denominations being present to pay their last tribute of respect to one who was beloved by all who knew him.

THE REV. E. ROSS passed peacefully to his rest in June last. He was born at West River, Pictou, in July, 1824, and, in a few days, would have attained his 67th birthday. He was ordained and inducted at Folly Village, on the 31st of October, 1849, remaining with the people of Upper Londonderry—his first and only charge—until September, 1877, when he resigned on

account of ill-health. His resignation was not accepted for some time, but he finally removed to Truro, where he has resided ever since, ministering and preaching in all parts of the provinces, or wherever his services were required. He was a brother to the late Professor Ross, was a warm supporter of the best interests of Dalhousie College, and was often one of her examiners.

HON. SAMUEL CREELMAN, an elder of the Church in Springside, Upper Stewiacke, N.S., has been taken away at the ripe age of eighty-two. He was one of the most public spirited men in the country, and used his powerful influence in behalf of education, temperance reform, and every Christian enterprise. He was a life-member of the N. S. Bible Society, President of the Sabbath-School Convention of the Maritime Provinces in 1878, and a Vice-President of the Y. M. C. A. in Halifax. He was elected a member of the Legislative Assembly in 1847, and subsequently served the Province in many important positions, was thrice elected a member of the General Assembly, and several times sat as a Commissioner in the Synod of the Maritime Provinces.

Echoes from the General Assembly.

THE DECEASED WIFE'S SISTER question came in for a share of attention, and the warmth with which it was discussed shows that it is not yet ended. In the meantime, a majority of the Presbyteries having failed to send up any return to the remit, it falls to the ground, and the whole matter rests as it was ten years ago, after all the eloquence and learning that have been bestowed upon it.

SUMMER COLLEGE SESSIONS.—The discussions on this question were out of sight the most protracted and keen that took place in the Assembly. The subject was introduced by Rev. Dr. Robertson, who referred to the insufficient supply of missionaries in the North-West during the winter months, when the student missionaries have returned to their respective colleges. Much of the good that is done in the summer is, on this account, lost in winter. The proposal to have in some one of the colleges a summer session, at which a limited number of students could continue their theological studies and so enable them to do missionary work in winter, seems on the face of it a not unreasonable way of trying to get over a very great difficulty. The scheme was ably supported, but it created a storm of opposition in other quarters, and nearly exhausted the patience of the Assembly. It was eventually sent to a committee, who, in due course, brought in a majority and a minority report. The Committee stood thirteen votes for the majority report, which is against

summer sessions, and nine for the minority, which was in favor of such sessions. Both reports agreed that there had been great lack of laborers in the North-West, and that much harm had been occasioned by this lack. Both agreed that something must be done at once. How was this lack to be met and further injury prevented? It is a question of method. Prof. Bryce would send about thirty-six volunteer students, who had taken a course in Arts and one or two years in Theology, to the mission fields. He would have them labour there for six months during the fall and winter, and attend the theological colleges for the other six months. There were professors who were willing to conduct the summer sessions, and the whole expense would not exceed \$1,000. He proposes that his scheme shall last for three years. But Principal Caven, expounding the majority report, said that such a course would ruin the reputation and work of the colleges, and urged that they should not proceed rashly with such a revolutionary project. He was of opinion that the men turned out by the forcing process of summer, would not and could not equal the few men who brushed against a large number of other students. After long reasoning, one or two features of the report were approved, such as urging Presbyteries to look out for suitable men as catechists, but the balance was sent down to Presbyteries.

STATISTICS.

The report on Statistics was given in by Rev. Dr. Torrance, who received the cordial thanks of the Assembly for the valuable amount of information he had collected and tabulated with so much care. If some of the results appear to be less than last year, in the majority of cases this is due to defective data and in some instances to the entire absence of any information on the part of congregations. Glancing at the figures as they stand, however, one cannot help coming to the conclusion that there are evidences of satisfactory progress in every department. The number of families connected with the Church is placed at 83,389, and of communicants 160,102. The congregational payments for all purposes were \$2,002,810, \$52,141 less than was reported last year! The average contribution per family for all church purposes is \$24.01, and per communicant \$12.51.

In seconding the vote of thanks to Dr. Torrance, Dr. Gregg, Toronto, made an interesting comparative statement of the condition of church pastorate and membership, etc., during the past century. In 1791 the Province of Upper Canada was set apart from Quebec and in 1841 these were reunited. In 1791 there were thirteen ministers in British North America, in 1841, 175 (about the number now in the North-West), and to-day there are about 1,000. The Presbyterians of 50 years ago numbered 200,000 to a population of about

1,500,000. Now there are about 800,000 in a population of 5,000,000. In educational matters the progress was no less marked. Half a century ago there was no college in existence, the only educational facility available being a course of lectures by Dr. McCulloch, president of Dalhousie College, Halifax. Now, the Church has colleges in Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg, with mission colleges in Formosa and Indore (Central India), a total of eight. Lastly, in the mission field, in place of no missions 50 years ago, there is now aggressive work going forward in China, India, New Hebrides, Demerara and Trinidad. "If," adds Dr. Gregg, "this progress is to continue in geometrical ratio, what will be the report 100 or even 50 years hence?"

AGED AND INFIRM MINISTERS' FUND.

A long discussion took place anent the Aged and Infirm Ministers' Fund and certain arrangements for its future government. When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred dollars (\$100) with five dollars (\$5) for each additional year of service up to twenty; and for each additional year of service over twenty and up to forty, ten dollars (\$10), if the state of the fund permit.

There are sixty-nine annuitants on the fund. These receive in the aggregate the sum of \$12,833. To these will now be added the names of the eight or nine gentlemen allowed to be put upon the fund at this Assembly. The ordinary income for the year is \$14,345.

STATE OF RELIGION.—The report on the state of religion was presented by Rev. John Pringle, of Port Arthur, who referred to the very buoyant nature of all reports received from the Atlantic to the Pacific. The one cloud appeared to be that elders were losing their grip. The attendance at church services was 75 to 90 per cent. of congregations; 90 per cent. of young people attended Christian Endeavour meetings and Bible class, but in the prayer meeting the attendance was going down. The greatest hindrance to the work everywhere was the giant intemperance.

SABBATH OBSERVANCE.—Dr. Armstrong, of Ottawa, presented the report, which was full of interest. The great need to-day, he said, in this matter was the co-operation of the churches of all denominations and of all bodies who advocate one day of rest in seven. Speaking of the difference in localities, the rev. gentleman said some things done in Ottawa without comment on Sunday would excite horror in Toronto. The battle will not be won until all Christendom is in line.

COUNCIL DELEGATES.—The following results

were announced of the election of representatives to attend the meeting of the Presbyterian Council in 1892 in order of election : Ministers, Revs. Dr. Caven, Dr. MacVicar, Dr. Wardrope, Principal Grant, Dr. King (Manitoba College), Dr. Reid, D. M. Gordon and D. J. Macdonnell. Elders—Chief Justice Taylor, Hon. G. W. Ross, Hon. Justice Maclellan, Mr. John Charlton, Mr. W. Mortimer Clarke, Mr. Hamilton Cassels, Mr. J. K. Macdonald and Mr. W. Barclay McMurrich.

SABBATH SCHOOLS.—Rev. T. F. Fotheringham, Convener of the Committee, presented the report and received a very hearty vote of thanks for his indefatigable efforts to promote the interests of the schools.

TEMPERANCE.—The report was presented by Rev. D. Styles Fraser, the energetic convener of the committee. There was the usual breeze over the "Prohibition clause," but its advocates were evidently a large majority of the Assembly. The substance of the report will be found in another column.

FOREIGN MISSION SECRETARIAT.—On motion of Rev. D. D. Macleod it was agreed to obtain the opinion of the Presbyteries of the western section of the church as to the expediency of employing a paid secretary, who shall give his whole time to furthering the interests of our foreign missions. The estimates for foreign missions call for \$125,400 for the current year. Mr. Hamilton Cassels, of Toronto, and Rev. E. Scott, of New Glasgow, N.S., are the Joint Conveners of the Foreign Mission Committee.

THE PRESBYTERIAN RECORD.

Mr. Croil, the managing editor since 1875, retires at the end of the year. Rev. Ephraim Scott, of New Glasgow, N. Scotia, was unanimously appointed editor of the *Record* and of the *Illustrated Magazine* and *Children's Record*; his duties to commence with the issue of the January numbers of these magazines.

THE CLOSE.—The proceedings were brought to a close on Thursday evening, the eighth day. It was admitted on all hands to have been one of the most harmonious and pleasant meetings of the Assembly ever held. Dr. Wardrope made an admirable moderator. In closing the Assembly he spoke a few earnest words, after which the customary psalm was sung:—

Pray that Jerusalem may have
Peace and felicity.
Let them that love thee and thy peace
Have still prosperity." etc.

Prayer was then offered, the Assembly was dissolved, and the next General Assembly was appointed to meet in the City of Montreal, and in Crescent Street Church there, on the second Wednesday of June, 1892.

State of Religion.

THE following extracts from the Report presented to last General Assembly may be taken as a fair index of the tone of the Report as a whole.—

In answer to the first question: "*What special encouragement has the minister had in his work during the past year?*" we have answers of every complexion, but the joyous and thankful prevail. The Synod of *Toronto and Kingston* reports: "While a few Sessions in each of the Presbyteries report no special encouragements, it would appear that the large majority of the ministers have been specially cheered and encouraged in their work by the following considerations: All the Presbyteries report regular or increased attendance on, and interest in, the Sabbath services, along with increased liberality, deepening interest in missionary work among the people, unity or harmony among the members. One noticeable feature in all the reports calling for special mention is the encouragement the minister has received from the increase of interest among the young people, the large number of them who have entered into full communion with the Church, and their increased activity in all matters in connection with the congregations.

Montreal and Ottawa Synod reports of the Brockville Presbytery: "Judging from the answers given to this question, we have not a single discouraged minister in this Presbytery. On the contrary, without exception, our ministers see with their own eyes such fruits from their labours as gives them reason to hope for greater things in the future." As evidences of this are mentioned, 'Increased attendance at church and on the Sabbath;' 'A deeper interest in spiritual things;' 'Hearty co-operation on part of the Session and members;' 'Increased liberality;' 'The good results of special services.' These answers fitly represent all the Presbyteries' replies. One makes this additional answer, 'Much encouraged by three additions from Romanism.'" In the Synod of *Manitoba and North-West Territories*, the Presbytery of Columbia says: "There is not one complaint of want of encouragement in the whole range of the reports."

The second question: "*What cheering indications of blessing have the Elders enjoyed in their service?*" The Synod of *Hamilton and London* report says: "With a good deal of curiosity we turn to the reports, but find at a glance that the amount of cheer the elder receives is far less than what falls to the lot of his clerical brother. The exuberant tone of joyousness is all gone, and once more we are back to prosaic reality. A few from every Presbytery thankfully acknowledge blessings received in connection with district prayer meetings, official visitation or work in the Sunday school, but most, with marvellous contentment, assume that

what encourages the minister, encourages them. While a goodly number sit in dumb silence and say not a word." The Synod of Manitoba and the North-West Territories joins questions one and two together, and answer both at once, while Montreal join two and three together, and report thus: "The information given under questions two and three affords grounds for searching self-examination on the part of many Sessions. In regard to question two, the Presbytery of Glengarry draws the inference that "many of our elders are not impressed with the sense of their solemn obligations to those over whom the Holy Ghost has made them overseers."

The third question: "*Do elders meet at special times for prayer for the congregation?*" *Toronto and Kingston* says: "This question elicits the information that comparatively few Sessions meet for special prayer for the congregation. A number of reports state that the elders generally take part in the weekly prayer meeting and so have an opportunity of offering public prayer for the congregation."

There can be no doubt as to the importance of such prayer services and the good effect they would have on the congregation. Session meetings, like many Presbytery meetings, are so occupied with routine work that there is scarcely time for more than the Moderator's opening prayer. It would be very helpful for the members of Sessions themselves to meet only for purposes of prayer and conference, and it could not fail to be beneficial to their charges."

The fourth question; "*How are ordinances appreciated: Sabbath services; communion; weekly prayer meeting?*" *Montreal and Ottawa* says: "A large majority of the reports are encouraging, while not a few are Eucharistic." *Brockville*: "Without exception the ordinances are well appreciated." *Quebec*: "Attendance not only good, but an improvement on former years." All the Presbyteries speak in the same cheerful strain. One Session, a certain Convener thinks, judging from its report, is in a mind to advertise "Men wanted." Certainly, when one sees how many men frequent places of amusement on week nights, the utmost stretch of charity fails to believe that it can be justified by necessity or mercy, the fact is that they support the prayer meeting only by proxy in the person of wife, or mother, or daughter. Room here for improvement.

The fifth question "*What Societies are formed in connection with the Congregation, and what are they accomplishing?*" discovers how far the Church is organized for work in different directions and along different lines. The report of *Toronto and Kingston* may be taken as speaking for all: "The society holding the first place is the W.F.M.S. Auxiliaries are to be found in the majority of our congregations, and they are not only raising large sums of money for the support of missionaries, erecting and equipping buildings for the purpose of carry-

ing on missionary work, but they are distributing missionary information on every side and inspiring the people with a missionary spirit. It would be difficult to estimate how largely the Church under God is indebted to this society, directly and indirectly. In addition there are Missionary Societies, Ladies' Aid Societies, Mission Bands, Willing Workers. In *Toronto Presbytery* there are Mothers' Meetings, Penny Savings' Bank and Girls' Sewing Class; in *Toronto and Orangeville Presbyteries* there are Boys' Brigades. Two Presbyteries report Bands of Hope, and two say, "Temperance Organizations doing good work." All these societies are reported to be interesting the people in the work of the Church, bringing people together for the purpose of helping on the work, awakening sympathy with the cause and leading to liberality and self-denial; while the Y.P.S.C.E., rapidly springing up in our congregations, seems to meet a felt want among the young people. It seems to be doing excellent work in interesting them in every department of Church work and training them to take an intelligent and active part in it.

The ninth question is: "*What proportion of the young people attend the regular Church service, Bible Class, Sabbath School, Mission Bands, Y. P.S.C.E.?*" *Toronto and Kingston* report: The attendance of the young people on all the services is one of the most, if not the most, encouraging feature of the reports. All, or a very large percentage of them, attend the Sabbath School and Bible Class, and they are largely represented at the weekly prayer meeting; and in those societies specially for the young they are well represented. Figures are given only in a few cases. A Session in *Huron* gives the pleasing testimony that "all the young people attend," but sadly weakens its force by the saving clause, "at least occasionally." "As a rule Bible Classes are not so well attended as Sabbath Schools, the general complaint being that the young men are conspicuous by their absence." As to the number of young people who have united with the Church during the year, *Toronto and Kingston* says that at least 1220 so joined the Church in that Synod last year. From other quarters the answers are also very satisfactory.

The eleventh question is: "*What are the prevailing evils in your community?*" On this question *Toronto and Kingston* may speak for nearly all sections of the Church. "The evil that stands at the head of the list in all the reports is intemperance, followed closely by indifference and worldliness or mammonism. Then comes the Sabbath breaking, profane swearing, gambling, dancing, hasting to get rich, euchre parties, and one Session specifies "politics;" while *Toronto Presbytery* reports "neglect of Church members to welcome strangers," "late hours on Saturday eve," "Real estate fever," "formalism," "over-expenditure of time and money on pleasures of society,"

"multitude of engagements that are taking away both parents and young people from their homes in the evening and so weakening the influence of home life."

Halifax adds to the list: "Horse racing and denominational rivalry." *Truro* enlarges on this point: "Political corruption threatens both the life of the Church and the morals of the public. Political antagonisms and animosities separate chief friends," etc. *Manitoba and North-West Territories* add: "Railway traffic on the Sabbath." *Montreal and Ottawa* add: "Mixed marriages with Roman Catholics," "Romanism."

The twelfth question is: "*How do they effect the life of the Church, and what is done to counteract them?*" Again *Toronto and Kingston* may speak for all the returns: "All reports agree as to the great injury inflicted upon the life of the Church by these evils. They hinder the growth of spirituality, deaden the Christian sensibilities, are productive of carelessness and indifference, keep many away from the Sabbath services and weekly prayer meeting, hinder or altogether prevent many from engaging in Church work, lower the tone of Christian life, and generally weaken the Church's power, influence, and witness for good."

All write in the conviction that the highest and mightiest counteracting force is the truth of God in the hand of the Holy Ghost. That employed in all its diversity and wisdom alone can meet the case.

J. A. R. DICKSON, *Convener*.

Sabbath-Schools.

IF the Sabbath-school work of the Church is not advancing as rapidly as it should, it is no fault of the committee appointed by the Assembly to watch its interests, nor of the committee's indefatigable convener—Rev. T. F. Fotheringham of St. John, N. B., for he has left nothing undone that lay in his power to do in this behalf. But his efforts have not been sufficiently appreciated. He has not been supported by the office-bearers of the Church as well as he might have been.

The report opens with an expression of regret that complaint has again to be made of the imperfect character of many of the reports. There is no excuse for this. It is not reasonable to compel the Convener of the Presbytery's Sabbath School Committee to write, as was often done, four or five times, and then send him a schedule only half filled up, and that with vague guesses. Since suitable class registers have been published for several years past, at the very low price of five cents, any Superintendent should be ashamed to say that

he does not know, for example, how many of his scholars are memorizing Scripture or the Shorter Catechism, prepare the lesson at home or attend church regularly. The indefinite replies given to such questions show that, in a great many schools, no attempt is made to record these items. The financial returns are also very defective; 346 of the 1,525 schools reporting seem to have nothing to do with money in any way, for they leave every question under the head of "contributions" unanswered. "The very first step towards a better condition of things is an accurate knowledge of the existing condition of things," and for this basal information we are dependent upon the care with which Sabbath-school records are kept. In some respects, however, the statistics now presented are more satisfactory than those of last year. Reports have been received from every Presbytery, and most of these are unusually complete.

There are at least 1863 Sabbath-schools under the care of the Church, with some 17,000 devoted teachers and other officers. The number of scholars is estimated to be about 140,000. The number of communicants reported in 990 schools is 14,272, and the number of new communicants added in 693 schools is 3794. The total contributions reported for the year amount to \$68,307, of which there went to Home Missions \$6,272; to Foreign Missions \$9,475; French Evangelization, \$8,071; to Colleges, \$759, and to other schemes, \$2472.

Briefly summarizing, the Committee would draw the attention of the Assembly to the following facts disclosed by the report and calculated to awaken anxious solicitude:—(1) The decrease in number of new communicants added from the Sabbath-school. (2) The apparent retrogression of our Sabbath-schools in regard to real religious instruction. A decreasing proportion commit to memory Scripture and the Shorter Catechism, or prepare the lesson at home. (3) A seemingly growing indifference to preaching, as shown by the smaller number who are in regular attendance upon divine service. We would respectfully urge that the Assembly devote some time to the consideration of these matters, and if it is decided to authorize the Moderator to issue a pastoral letter to the Churches on the religious welfare of youth, we do not think that undue prominence will be given to the subject. The Committee is still very strongly of the opinion that the appointment of a General Superintendent who would devote his whole time to awakening deeper interest in S.S. work, organizing Presbyterian associations, conducting the Scheme of Higher Religious Instruction, and generally overseeing the S.S. work of the Church and the religious training of the young, cannot be longer delayed without grave injury to the cause entrusted to their supervision.

On the other hand, we have reason to be thankful that our report has a bright side as

well. There is a large increase in the number of Sabbath-schools; the host of elders, laymen, and "honourable" women who are occupied in this important, hopeful and delightful work has been substantially augmented; attendance, both of teachers and scholars, is more regular; an increasing number of communicants realize that they do not, and never can, graduate from the S.S. class; a growing interest in the Schemes of the Church has been displayed; and a larger amount has been contributed by congregations towards the support of the Sabbath-school.

HIGHER RELIGIOUS INSTRUCTION.

The Committee are hopeful that this scheme will yet fill an important place in the education of our youth.

Written examinations in the Sabbath-school are now quite common. We do but seek to complement them by an annual one, and to broaden the course by the introduction of other desirable options. We may fairly claim that our syllabus is superior to that issued by the "Welfare of Youth" Committee of the Free Church in that it rests upon the uniform lessons and admits of no competition between candidates, and that it is preferable to the plan adopted by the American Institute since it lays down a more complete and varied curriculum. It is hoped that we may, before a long time, make arrangements for recognizing any good work done by classes or individuals upon approved books of their own selection, but not on the published syllabus. It is our aim to encourage by a fair test and due honour the careful study of the Bible, Shorter Catechism, and religious literature generally.

The total number who studied in connection with the scheme was 1,000, and, strangely enough, exactly 500 of these presented themselves at the examination. These numbers are slightly smaller than those of last year, perhaps to the disappointment of some oversanguine friends, but they are quite as large as we had any right to expect. Many entered the first examination without adequate preparation, or a clear idea of the kind of papers that would be set. The questions were meant to constrain to honest effort and so they had the effect of discouraging those who were not willing to give unusually careful attention to the work laid down. Moreover, one of the regulations, having reference to the History only, was understood by many to apply to all the departments, and successful candidates believed themselves excluded from another examination. We think it one of the points of superiority in our scheme over all similar ones that it does not call for such extra machinery, at least in the most important section—the Biblical department. All it requires is that the Sabbath-school teacher shall really do the work that every teacher professes now to do. Conscientious preparation of the lesson

and faithful work in the class is sufficient to prepare any ordinary scholar for the annual examination. With the adoption of the weekly question paper recommended to be issued next year, there is no school, however small, that might not be helped by our scheme, with its impartial examination and resulting recognition of merit, to more thoroughness and method in its work.

While adapted to the ordinary work of the Sabbath-school, the scheme under consideration has a still more ambitious aim. There is not one word in the Syllabus or Regulations which implies that it deals only with juvenile candidates. We would fain see our adult youth and many of mature years who do not now attend Sabbath-school avail themselves of it as a stimulus and guide to higher attainments in religious knowledge. Why should not Sessions take it up and urge upon the membership of the Church to make it their special course of reading? The senior text books are all "strong meat" and would be devoured with peculiar relish by the sober-minded. Preaching to a congregation nourished upon such intellectual food would be a weekly delight to any pastor.

T. F. FOTHERINGHAM, *Convener.*
St. John, N.B.

Report on Temperance.

THE committee, after referring to the movement set on foot to circulate petitions to the Dominion Government in favour of "total prohibition," have something to say in favour of a simple constitution for the use of congregations that might have the imprimatur of the General Assembly and that would tend towards increasing the temperance sentiment. It appears that there are not many congregational societies in existence and they are defective in their organization. Upon the whole, the Church in its corporate capacity is not meeting the necessities of the case for overcoming the evils of intemperance and educating the people in the principles of total abstinence and prohibition. Outside temperance organizations have failed in many instances to win the confidence of our people and there is therefore more need for vigorous and concerted action by the Church. In answer to the question regarding changes that have taken place in public sentiment of late in regard to temperance, the committee say,—“The answers under this question show that whatever many may say as to the futility of temperance work, the efforts of the past have brought about changes which many reports speak of as ‘marvellous,’ and even ‘revolutionary,’ such that drink traffickers are not now generally held in good repute, while there is a strong and growing desire on the part of a constantly

increasing proportion of the people to get wholly rid of them. With two or three exceptions the reports are unanimous in saying that the changes for the better in the drinking customs and temperance sentiment of our country have been very great. Drinking is not considered respectable. Total abstinence is regarded with favour instead of reproach. Large employers of labour, corporations, and distillers are said to place a premium on total abstinence among their employees. At public dinners wine is being discarded, and toasts are drunk in cold water even by such old societies as St. Andrew's. The following extract from the report of the Synod of Montreal and Ottawa express the facts as generally reported. 'Then it (strong drink) was used at times of joy and sorrow. Births, deaths and marriages were celebrated by the help of a little grog. It was a shame if a man had no whiskey at his wedding. It was a mark of disrespect to the dead to commit their dust to the earth without the social glass. Bargains were sealed with a drink. It was freely distributed at sales. To have a bee or a "raising" without whiskey was the height of meanness. Nearly everybody drank publicly. Now, drinking is the exception. Very few now carry it to shop or field in flask or bottle. It is seldom found in the homes for beverage purposes. It is rarely offered to visitors. Most of the clergy are now total abstainers. There is now a strong feeling in favour of the greatest restriction. The temperance sentiment is said to be more correct. The agitation in connection with the Dunkin and Scott Acts did much to educate the people, and though the Acts themselves have in a great measure been laid aside, their influence still remains, so that in many places the feeling for the total prohibition of the manufacture of alcoholic stimulants for beverage purposes is very strong. The report from the Synod of Manitoba and the North-West notes the rarity with which strong drink is used in respectable families, . . . that it is seldom offered on the occasion of New Year calls.'

The exceptions referred to above are, (1) The City of Montreal. The report from the Presbytery of Montreal says: "We know of no change—that twenty years ago the temperance sentiment, in percentage of population, was as strong then, if not stronger than it is now, and it is doubtful whether we have yet hit upon the right method of suppressing the evil." (2) The report from the Presbytery of Calgary says:—"This country, as a settlement, is not yet twenty years old. But since the last ten years drinking has increased with the population, and in some places more in proportion than the population. This is mainly due to the general class of inhabitants who are in the country, together with the abuse of the permit system, and the lack of energy displayed in enforcing the law." (3) The Presbytery of Columbia notes little or no progress, and bewails the failure of all means hitherto employ-

ed to check the evil. Yet even here changes for the better are taking place. Some of the Sessions report that the "temperance sentiment is rising," and that "the quantity of liquor sold is greatly diminished."

From some places in Ontario the report comes that the general repeal of the Scott Act has a tendency to again increase drinking, and lower the temperance sentiment. On the whole, however, the changes for the better in the drinking customs and temperance sentiment of the country have been most gratifying, and are fitted to give temperance workers much hopefulness for the future. With regard to legislation, the tendency has been decidedly progressive. The restrictive features of provincial laws have been very greatly increased, until now it is doubtful whether, in some of the Provinces, they can be made much more stringent within the constitution. In British Columbia they have just secured the passage of a law closing "bars" at night, and on the Sabbath, thus materially increasing the stringency of their provincial law.

The improvement in law, however, has not kept pace with the sentiment of the country, and there is now a growing conviction that no measure short of absolute prohibition will overcome the drink traffic and its evils. In this connection it is significant, and gratifying, as well as worthy of special notice, that during the late session of the Legislature of Nova Scotia the following resolution was carried unanimously, after being supported by the Premier, the Attorney-General, and a number of others: *Resolved*, "That it appears to this House, in consideration of the very large number of numerous signed petitions relating to the enactment of a prohibitory liquor law now being presented to the Dominion House of Commons, that an expression of opinion by this House in favour of the enactment of such a law would greatly tend to strengthen and encourage the friends of prohibition in the Commons House at Ottawa." The following resolutions were adopted and became the deliverance of the Assembly on the Temperance Question.

RESOLUTIONS.

1. That this Assembly re-affirms the opinion of past Assemblies regarding the nature of the general liquor traffic, and its evil effects on individual, family, and social life; and the necessity of the faithful preaching of the Gospel to effectually overcome these evils, and build up a godly, temperate and prosperous nation;—that it asserts its conviction that, in the matter of legislation, nothing short of Prohibition, rigidly enforced by the proper authorities, should ever be accepted as final, or satisfactory, and that it is now the duty of the Dominion Parliament to enact such a law.

2. That this Assembly is heartily grateful to God for the very great changes that have taken place for the better during the last twenty years in the drinking customs and temper-

ance sentiment of our country, and the progress made in restrictive legislation; and earnestly hopes that the general traffic in alcoholic liquors for beverage purposes may soon be entirely prohibited. It also calls upon its pastors, office-bearers, and members to faithfully use all proper available means to promote total abstinence, strengthen the temperance sentiment of our people, and hasten the coming of Prohibition.

3. That this Assembly is gratified at the large number of signatures obtained throughout the country to the petitions for Prohibition circulated by the authority of the last Assembly, to co-operate with other Churches in such ways as may be found expedient to keep up the agitation for Prohibition begun in connection with the Petition movement.

4. That this Assembly approves of the proposal to complete a temperance organization within the sphere of our Church courts, and on the lines of that now existing in the Presbyterian Church in Ireland, and accordingly orders that the Committee on Temperance be composed in addition to the Convener, and the Conveners of the Synods' Committees on Temperance, of at least one minister from each Presbytery, such minister—or where there are more than one, then the first named—to be agent for temperance work within the bounds; and that, if necessary, for the purposes of organizing, the convener be authorized to draw on the treasurer of the Assembly for an amount not to exceed thirty dollars (\$30).

5. That sessions and presbyteries be directed to use diligence to secure a fuller compliance with the regulations for having taught in all our public schools the evil effects of alcohol and other narcotics on health and morals.

St. Lucia.

BY REV. JOHN MORTON, D.D.

ON the 7th of April I sailed for St. Lucia by the French steamer which goes direct and makes the passage in about twenty-two hours. On the 24th I returned by the same route. The fifteen days I had on the Island were filled up with work that had been carefully mapped out for me by the Messrs. Cropper. I visited and examined the three schools connected with three central factories, secured a building for a school-house near the fourth large factory, and visited every place where any considerable number of East Indians were to be found. I rode seventy miles, walked ten, travelled by canoe five, and by a small coasting steamer sixty miles, held twenty-two meetings, and baptized forty-eight persons. I met with several surprises. At one estate a young man who left Tacarigua some years ago, came forward as an old friend. He went

to India from Trinidad and then came out indentured to St. Lucia. At another estate a woman rushed forward and clasped my feet, calling out, "My Sahib, O my Sahib!" She and her husband and children left Tunapuna four years ago and came to St. Lucia via India.

Among those baptized were three Manibans. From Scotland to Demerara, Manibans and St. Lucia, so had wandered a son of the heather; and, in the cold north, far from kirk or minister, three children had been born to him, and overlooked somehow in some corner of Dr. Robertson's wide diocese. They were baptized here in the land of the tree fern.

Mr. James B. Cropper, Government Chief Clerk, superintends the work in St. Lucia. Under him are Geo. Sadaphal and John Allabdua, two faithful Catechists from Trinidad. These three men have been fellow-workers almost from the first. To them, under God, is the Mission chiefly indebted. There should be an ordained minister on the Island; but, as there are only about 2000 East Indians—and they are much scattered—it is difficult to see how that desirable object is to be accomplished. It is, however, under consideration.

NEW HEBRIDES:

Mrs. Annand, of Santo Espiritu, in a letter to Mr. Morrison, of Halifax, says:—

Your kind note came to hand on the 10th of this month. Our little steamer had not visited us for ten weeks previous, owing to the strike going on in Australia. You see though so far from civilization that we do not escape all its evils. We were beginning to long for the "Truganini," as our flour was getting down; we had only two bakings left. We have never been without flour yet since coming to the islands.

You ask if I was at the Synod meeting this year. Yes; I accompanied Mr. Annand and enjoyed the voyage and society of the other missionaries and their wives very much. One is apt to get—well, what shall I say—a little cast down? shut off from all Christian society for so many months.

We have had a great deal of rain here lately, but notwithstanding our health and that of the natives is fair. One of our teachers from Efate died of consumption about four weeks ago. He had only been with us a little over six months, and had a cough when he came. It is disheartening to lose our teachers, it is so difficult to get them now, the demand being so great for them.

The steamers settled four young Englishmen (brothers) in our parish about six miles from us last voyage. They purpose growing coffee, etc. Two more are to join them next month. We have nothing new to report in regard to our work; all is quiet and the work moving on

as usual. The punishment meted out to the two Malo lads and to the Santo man by Capt. Davis, of H.M.S. "Royalist," last month, has given the natives a little wholesome dread of the Man-of-War. The islanders now think it possible that the men-of-war can soon reach them to punish them if they do wrong. The three murderers were tied to trees and shot by thirty marines.

Central India.

OPENING OF OUR NEW HOSPITAL.

INDORE, May 1, 1891.

DR. MAGGIE MCKELLAR, writes as follows to the W. F. M. S., Toronto.—Never did the Union Jack and the Canadian ensign look more royal than when they unfurled their colours in the eastern breeze, over our new hospital, the day of its opening; and never did they look down upon a gathering, presenting more quaint, picturesque beauty of its own.

The walls of the spacious waiting room were gaily decorated with coloured bunting, relieved by bows of living green between which, hung Bible scenes. As the slanting beams of the western sun were coming in through the open door, with them came India's sunburned daughters.

At one time a group of Parsee women attired in soft silks of delicate hues, followed by groups of Brahman women, with their *saris* dangling about their limbs, while each had jewels flashing conspicuously on her neck, arms, fingers, ankles and toes, and in her nose, ears and hair; Mahomedan women in trousers; Hindoo women with *saris*, put on skirt fashion, and one end draped over the shoulder and head, and the native Christian woman in more modest apparel.

Soon there was no more sitting space in the room, and each of the doors opening into it served as a frame for the picture encased, which showed dozens of mahogany-coloured faces, with large dark eyes, looking on from without. Many of them belonging to women, who had, like Noah's carpenter, helped with their hands to erect a structure where souls shall be saved. The exercises were begun by the organ pealing forth the notes of Old Hundred, and glad where the hearts which sang "All people that on earth do dwell." After which Dr. Oliver read a portion of scripture, and dedicated the building by prayer. Then came the following address by Mrs. Wilkie:—

"My dear ladies,—I regard it an honour and privilege to be associated with the opening of the new hospital at Indore.

"I can look back to the beginning of medical work for women, being amongst those who were privileged to welcome Dr. Beatty on her arrival in the country, and having been intimately associated with her since that time;

also with Dr. Oliver and Dr. McKellar, who has recently come to Indore.

"Amidst discouragements and even opposition, we have gradually seen the small dispensary, begun in Dada Bhoy's house, replaced by the more commodious one in the new bungalow erected close by, and the city dispensary gradually improving its position, developing into a rudimentary hospital—all now about to be concentrated in this large new building.

"We have seen the few patients that at first timidly submitted to your treatment as a favour, now coming in numbers and considering it a privilege to have your help, especially at that period of a mother's career when she needs most the kind assistance and loving sympathy that only a sister can give.

"We have seen the time when your relations were hardly extended beyond the mission circle; now Central India's claims upon your time and strength render it absolutely necessary that some more satisfactory scheme be arranged for the meeting of this crying want, this offspring of your earnest efforts, and we rejoice that the new hospital renders this now possible. The possibilities of the new sphere make these responsibilities serious to contemplate, but this gives me no concern except from one point of view, *i.e.*, that earnest and unselfish hearts may overtax their physical power, and the work thereby be crippled. This, however, we hope may not be the case. Though Dr. Beatty is going home the work is at present left in able hands, and provided Dr. McKellar is allowed to continue her work with Dr. Oliver, we know we shall hear of past satisfactory progress being continued.

Personally, this occasion is one of mingled feelings—joy that the building and the opportunity for work are thus far advanced, and I hope that it may relieve you of many a weary journey and much anxiety, as now you can have all more thoroughly under your control. Sorrow, however, comes up as I realize that this ceremony was hurried because a parting is necessary. I have known Dr. Beatty from the first, and only memories of unmixed pleasure are associated with her. I have been much indebted to her personally for kind help and sympathy. We will all miss her; but we rejoice that it is only a furlough that has been well merited; and, much as we would like to keep her here, yet we know that those who have better claims on her love are earnestly looking forward to meeting her.

"My earnest prayers are that many a weary soul may find relief here from suffering and anxiety both of soul and body, and that the Great Physician Himself may be felt to be a living reality to all who enter within its walls."

Several addresses were then read by native women, in which heartfelt sorrow was expressed for Dr. Beatty's near departure.

Then Dr. Beatty herself spoke, and said that the building had not been erected by

us in order that we might obtain merit, but that it was an outcome from hearts which had learned of the love of Christ, and had caught somewhat of the spirit of Him who went about doing good. She went on to say that there was this difference between them and us, viz.: that they thought they could obtain salvation by good works, while we believed there was no salvation outside of Christ, and that was the reason why we were in India, so that they too might be led to the saviour of the world. She said she hoped that many while within these walls, having their bodies cured, might have their souls cured from the daily disease of sin.

After singing, prayer, and the distribution of garlands, the women flitted from ward to ward down stairs and from room to room up stairs, expressing delight with the building. It presents a very fine appearance from without, with its two-storeyed central part and wide verandahs supported by massive pillars of masonry. Within, one side of the waiting room—which is in the centre—are a dispensary with cupboards and examination room; two wards, with bath and cooking rooms, behind, and a fine operating room with operating table and stands and stools of convenient heights and a large window which lets in a flood of morning light. On the other side are four wards, one complete in its accommodation, so that women of four different casts may be under the same roof and each cast so isolated that the members of it may be nursed, fed and bathed without knowing what cast is in the next ward. Upstairs there is a room equally as large as the waiting room, with a bedroom and bathroom on either side, where the medical women in charge may live; or if the day should come when all the wards will be full, then these upper rooms will be just the place to accommodate more patients.

How often that day I thought of many in the home land who had proposals such as these made to them: "Will you be my A, or B, or C?" as the case might be. Happy for such now if they answered in the affirmative, for they will feel doubly interested in what I have been writing about. None need ever regret having made any self-denial in such a cause; on the other hand, rejoice if you gave even enough for a brick for a building which was so much needed, and where, we trust, many may learn that there is only one antidote to all the world's sin and suffering.

Africa has now within her borders ten American, twelve British, and thirteen continental missionary societies. There are more than seven hundred ordained missionaries, and more than seven thousand native preachers. It is estimated that there are, both white and native, about one hundred and seventy-five thousand communicants, and eight hundred thousand adherents.

The Missionary Outlook.

SOME TIME OR OTHER.

SOME time men will find out that the only undecaying power, the only indomitable power in human civilization is the power of the Gospel of Christ. God's word of power as well as of grace for the world. But, as I say, men of the world do not understand this. They do not see the great missionary movement in its real significance. They do not understand the great figures of the missionary movement. I remember a cartoon of the Reformation by William Kaulbach, which I saw in his studio in Munich twenty years ago, and which afterward was brought to this country and purchased by an American gentleman, and which is now here, I think, in the Eastern States. It is a magnificent picture, representing the progress of the centuries up to the point of the era of the Reformation, with all the great thinkers, the great inventors and men of science, and the noble rulers set in a majestic and charming group. The picture was exhibited in New York after it came to this country; and it so happened that in the same gathering with it was exhibited a somewhat florid picture in brilliant colors. I think the subject was A Spanish Garden Party. A friend of mine was in the room and he observed that some persons who were walking about and looking at the pictures had got the card key of the picture of the Reformation and were applying it with considerable difficulty and confusion of mind to the picture of the Spanish Garden Party. (Laughter.) They made out that Copernicus was evidently a monk; that Columbus was evidently a Moorish juggler; that a Spanish dame with plumes in her head and a falcon on her wrist, in very showy garments was, no doubt, Queen Elizabeth; that a page who was leading a pet terrier by a silk cord was, in all probability, Martin Luther. (Laughter.) That is just about the way the men of the world judge of the missionary figures, illustrious in the history of this country. (Laughter and applause.) They think Henry Martyn was a dyspeptic recluse; that Judson was a man who might have made a capital engineer and a not unsuccessful politician, who absolutely threw himself away; and they think of Livingstone as a desperate crank.

Some time or other in the midst of all the life, with all the rush of progress, men of the world will find out that missions have in them the power that is to lift the world nearer to the throne of God and that the men and the women who go out with their lives in their hands to carry the tidings of grace and salvation to those whom they have never seen, whose languages they learn with difficulty, and to whose social customs they cannot adjust themselves, having to live as Christians in the midst of unchristian peoples—

that these are the true heroes and heroines of the century in which we live. Thus will come accelerated progress.

Some time or other men will find out that the only undecaying power in human civilization is the power of the Gospel of Christ.—*Dr. R. S. Storrs.*

MISSIONS IN THE FIJI ISLANDS.

It was in 1835 that two Wesleyan missionaries entered upon missionary work among the savage and cannibal Fiji Islanders. For many years they worked with but little success; other laborers were sent by the Wesleyans, and little by little the heathenism of the Fiji Islands was overcome. Miss Gordon Cumming, in her recent work "At Home in Fiji," has some appreciative words regarding the work of the Wesleyan missionaries. She says: "I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbour, and the land had no rest from barbarous inter-tribal wars, in which the foe, without respect to age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened for the slaughter. . . . Now, you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy Church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of prayer?" And that this religious fervour is not an empty fanaticism is evidenced by the further fact mentioned by Miss Cumming, that in all their secular dealings, the people are distinguished by simplicity, honesty, and kindness.—*S. S. Times.*

A missionary from China says "that if there is anything which lays hold on the poor people there, it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality, or the miracles of the Gospel, or even the wonderful sayings and speeches of our Lord Jesus Christ, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

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ROBERT MURRAY, } Editors.

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The September number will, as usual, be largely occupied with a resume of the Report of the Foreign Mission Committee to the General Assembly. It will contain the annual "chart" and maps of some of the mission fields, besides a continuation of these delightful "Sketches from Palestine," and what will be a rare treat to some of our readers—the first of a series of papers on THE COVENANTERS. The September number will be worth a great deal more than the price asked for the whole year! Now is the time for new subscribers.

Literature.

CANADIAN COMMUNION TOKENS, by Mr. R. W. MacLachlan, Montreal; Wm. Drysdale & Co. publishers. This pamphlet contains some interesting historical information respecting the use of the Presbyterian Church Token. Price 25 cents.

THE PULPIT for May contains a number of excellent sermons in extenso by Archdeacon Farrar, Dr. W. M. Taylor, Dr. Maclaren, Dr. Cuyler and other eminent preachers. The *Pulpit*, has come out in neat magazine shape and has a very attractive appearance. EDWIN ROSE, publisher Buffalo: price \$2.00 a year.

Page for the Young.

THE CHICKEN'S MISTAKE.

A little chick one day

Asked leave to go on the water,
Where she saw a duck with her brood at play,
Swimming and splashing about her.

"Indeed," she began to peep and cry,
When her mother wouldn't let her,
"If the ducks can swim there, why can't I?
Are they any bigger or better?"

Then the old hen answered, "Listen to me,
And hush your foolish talking;
Just look at your feet, and you will see
They were only made for walking."

But chicky wistfully eyed the brook,
And didn't half believe her,
For she seemed to say by a knowing look,
Such stories couldn't deceive her.

And as her mother was scratching the ground,
She muttered, lower and lower,
"I know I can go there and not be drowned,
And so I think I'll show her."

Then she made a plunge where the stream was
deep
And saw too late her blunder,
For she hadn't hardly time to peep
When her foolish head went under.

And now I hope her fate will show
The child my story reading,
That those who are older sometimes know
What you will do well for heeding:

That each content in his place should dwell,
And envy not his brother;
And any part that is acted well
Is just as good as another.

For we all have our proper sphere below,
And this is a truth worth knowing:
You will come to grief if you try to go
Where you were never made for going.

ADELE'S FAIRY.

Once upon a time a little French girl, whose
name was Adele, sat on the porch-steps with
her elbows on her knees and her chin resting
in her hands.

She was idle, not because there was nothing
to do, for there lay her bag full of books, and
she ought to have been getting her lessons
ready for the morrow, instead of dreaming.

Suddenly a funny little woman came along
and stopped right before her. She had bright,
shining eyes, rosy cheeks and pretty white
hair; and carried a basket on her arm.

Adele was afraid of the stranger at first, but
the pretty woman smiled and said: "My dear,
I am Mrs. Always B. Content, and live in
Sunshine Terrace; sometimes I'm called Al-
ways Busy or the good fairy that multiplies
things. How can I help you smooth out the
frowns and puckers that are spoiling your
pretty face?"

The little girl found courage to tell her friend
that she was just wishing that she didn't have
to go to school and study those tiresome les-
sons; she wanted to take long walks and play
in the fields where the flowers grow.

"I never have anything like other girls;
Estelle has a lovely string of beads," she con-
tinued. This prompted the fairy to lift the
cover off her basket and say:

"You shall have six times as many strings
as Estelle; so pick them out my dear."

Oh how beautiful! there they lay on pink
cotton, ever so many strings of lovely pearl
beads, just what she wanted.

The little girl reached out her hand, hesi-
tated, then began to cry because she did not
know how many to take. She must take six
times as many, no more, no less.

This made the good fairy feel pity for Adele,
so she said as she closed the lid of the basket,
"since you do not know how many you want
I will go away and come in the spring time,
and perhaps your good friends yonder"
(pointing to the books in the bag) "will help
you to become one of my family, then you
will know how to count your blessings and
not your trials. By forgetting ourselves we
increase our own happiness and that of every-
one around us.

"Don't loiter by the way to and from
school. Don't dawdle in the morning when
you are dressing. Learn to do everything
quickly and well. I know somebody who
sits on the floor with one shoe in her hand
dreaming away—consequently has to be called
many times to breakfast."

While Mrs. Always Busy talked, Adele's
face turned crimson.

"How did this fairy know she did all
that?"

The truth is there are many little maids
like Adele. Are you?

The beginning of strife is as when one
letteth out water, therefore leave off conten-
tion before it be meddled with. (Proverbs
xvii. 14.)

Listen, my boy, I've a word for you,
And this is the word, "Be true! be true!"
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

List, little girl, I've a word for you,
'Tis the very same, "Be true! be true!"
For truth is the sun, and falsehood the night
Be true, little maid, and stand for the right
—Selected.

Acknowledgements.

Received by Rev. Wm. Reid, D.D.
Agent of the Church at Toronto.
Office 15 Toronto St. Post Office
Drawer 2607.

ASSEMBLY FUND.

Received to 5th June, 1891....	\$130.48
Mono East.....	2.00
Mono Mills.....	2.00
Mandaamin.....	4.00
Dracon.....	2.88
Port Colborne.....	1.92
Niagara Falls, South.....	5.68
Oneida.....	8.56
Alberton.....	1.96
Colquhoun.....	.50
Chatham & Grenville.....	5.00
McIntyre.....	1.31
Calendish & New Glasgow.....	4.00
West Bentinck.....	2.00
Kingston, St Andrew's.....	15.00

\$ 187.28

HOME MISSION FUND.

Received to 5th June.....	\$1447.97
A Friend, Union ch, Bruce- field, N West.....	50.00
Mono East.....	23.00
Mono Mills.....	13.00
A Friend to Mission Work.....	2.00
Toronto, Central ch Mission- ary North-West.....	250.00
Dunnville.....	20.00
Stirling.....	14.00
Mosa.....	25.00
Elora, Chalmers ch B Class.....	7.00
Toronto, Erskine ch S.S.....	32.00
Molesworth S.S., N West.....	25.00
Nassagaweya.....	20.00
Silver Creek.....	3.00
Parkhill.....	5.00
Rev M McKenzie, Honan.....	25.00
Scarboro, Knox ch (special).....	100.00
Collections, Muskoka.....	42.49
Kilworthy.....	18.31
Baysville.....	10.05
South River.....	15.27
Commanda.....	15.00
East King.....	7.00
Toronto, St Aw's, W H M Assoc, special per Rev D Macrae, B.C.....	120.00
Lady Melville ch, Brussels.....	2.50
Clearwater.....	9.00
Maxwell.....	3.00
Plantagenet, Pendleton and South ch.....	16.09
Duart & Highgate.....	10.00
Arthur S.S.....	10.26
Cote des Neiges.....	14.00
Port Severn, S.S.....	7.00
Nemo.....	10.00
McIntyre.....	8.00
Hintonburg, S.S.....	9.00
Crowland.....	3.10
Petrolea, S.S.....	11.14

\$2403.18

STIPEND AUGMENTATION FUND.

Received to 5th June.....	\$290.29
Mono East.....	3.00
Mono Mills.....	5.00
Dunnville.....	30.00
Stirling.....	14.00
Nassagaweya.....	9.00
English Settlement.....	21.00
Duart & Highgate.....	20.00
McIntyre.....	8.00

\$400.28

FOREIGN MISSION FUND.

Received to 5th June.....	\$3142.65
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Mono East.....	5.00
Mono Mills.....	5.00
Woman's F M Soc, Boarding School—Indore.....	1500.00
A Friend to Mission Work.....	2.00
Mosa.....	25.00
Elora, Chalmers ch B Class.....	2.00
Turin.....	6.68
Dunblane.....	10.54
Nassagaweya.....	20.00
A Friend of Missions, Clinton Silver Creek.....	3.00
Parkhill.....	5.00
East King.....	7.00
Carleton Place, Zion church special.....	20.00
Flower of North Bruce, M.B. Lady Melville ch, Brussels.....	2.50
Melbourne, Guthrie ch.....	6.00
Maxwell.....	3.00
Montreal, Crescent st ch Rev J H MacVicar's salary.....	100.00
Plantagenet Pendleton and South ch.....	3.52
Manchester.....	14.25
Duart & Highgate.....	10.00
Lachute 1st ch.....	10.00
Nemo.....	10.00
Nemo, China.....	5.00
McIntyre.....	10.00
Hintonburg, S.S.....	9.00
Lancaster.....	42.47
Crowland.....	1.35
H J Strang, Goderich, special —Rev D McGillivray, Honan.....	20.00
Guillimbury, 2nd ch, S.S.....	11.00

\$5023.23

INDORE COLLEGE.

Jessie F Baxter, Ingersoll Scholarship.....	\$ 25.00
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KNOX COLLEGE FUND.

Mono East.....	\$ 1.00
Mono Mills.....	2.00

QUEEN'S COLLEGE FUND.

Mono East.....	\$ 2.00
Mono Mills.....	1.00

MANITOBA COLLEGE FUND

Received to 5th June.....	\$ 11.10
Mono East.....	1.50
Mono Mills.....	2.50
A Friend, Union ch, Bruce- field, Per Dr King.....	50.00
North Bruce & Saugeen.....	5.00

\$ 70.10

WIDOW'S AND ORPHAN'S FUND.

Received to 5th June.....	\$ 122.82
Mono East.....	2.00
Mono Mills.....	2.00
Manitou.....	11.00
Russell.....	11.00
McIntyre.....	5.00
Annie Lohead, Carp.....	25.00
Madoc, St Paul's.....	9.00

\$ 187.82

WIDOW'S AND ORPHAN'S FUND.

Minister's Rates.

Received to 5th June.....	\$ 188.00
Rev W H W Boyle.....	51.50
Rev Jas Sutherland.....	10.00
Rev Chas Cameron.....	8.00
Rev W J Dey.....	8.00
Rev Alex Wilson.....	10.00

\$ 276.50

AGED AND INFIRM MINISTER'S FUND.

Received to 5th June.....	\$ 168.79
Mono East.....	4.00
Mono Mills.....	4.00

Russell.....	9.00
Rev J B Muir, Huntingdon.....	2.00
Hymnal Committee.....	1192.77
McIntyre.....	4.00
Annie Lohead, Carp.....	25.00

\$ 1409.50

AGED AND INFIRM MINISTER'S FUND.

Minister's Rates.

Received to 5th June.....	\$ 14.75
Rev J Geddes.....	10.00
Rev Jas Sutherland.....	3.75
Rev N Patterson.....	3.00
Rev W Robertson.....	23.85

\$ 115.35

KNOX COLLEGE ENDOWMENT FUND.

A McNair.....	\$ 10.00
Mimosa.....	4.00
Listowel.....	7.50
Jas Gordon.....	10.00
Woodyville.....	16.00
Wm Gordon.....	10.00
Owen Sound.....	18.00
Carluko.....	15.00
Rev J L Murray.....	10.00
Rev J Mackay.....	10.00
D Mackay.....	5.00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Knox ch.....	\$ 243.58
Bowmanville, St Paul's.....	125.00
Toronto, Central ch.....	350.00
Acton S.S.....	28.60

JEWISH MISSION.

Molesworth S.S.....	\$ 15.00
Rev M McKenzie, Honan.....	15.00
Nemo.....	20.00

AGED AND INFIRM MINISTERS ENDOWMENT FUND.

Jas M Alexander.....	\$ 84.00
Ottawa.....	43.00
London.....	197.70
Toronto.....	1489.00
Mrs J Buchanan.....	25.00

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY

Toronto, Erskine ch S.S.....	\$ 25.00
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Knox College Scholarship Fund.

J B Armstrong, Guelph.....	\$ 50.00
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AGED MINISTER'S FUND.

Previously acknowledged.....	\$383.00
Int Amassa Durkee.....	18.00
Int Jas D Morrell.....	18.00
Int John Millar.....	26.04
Rev D Wright (Rate).....	5.00
Rev James Anderson (Rate).....	3.75
H C Barnaby, return of las.....	13.13

\$471.92

COLLEGE FUND.

Previously acknowledged.....	\$210.94
Div Can Bank of Commerce.....	143.50
Arch Wingood, Ham Ber.....	15.00
Int H E Chute.....	48.00
Kempt.....	5.00
Vale Colliery & Sutherland River.....	24.00
Kennetcook.....	6.80
Sh et Harbor.....	8.00
V alleyfield, P E I.....	30.00
Miss Joanna Henderson, Brookfield, P E I.....	2.00
Mount Uniacke.....	3.68
Int Estate Dr Baxter.....	150.00
Div U B of Newfoundland.....	274.20
Int John Doull, Trustee Dal- housie College.....	241.00

\$1165.12

AUGMENTATION FUND.			Sheet Harbor..... 4.00			Beverley..... 10.00		
Previously acknowledged....	68.00		Langier.....	2.68		<i>Per Rev. Dr Reid.</i>		
Shubenacadie.....	49.00		Widows and Orphans Fund..	75.00		Mono East.....	5.00	
		\$108.00	Miss Joanna Henderson,			Mono Mills.....	5.00	
HOME MISSIONS.			Brookfield, P E I.....	4.00		A friend to Mission work...	2.00	
Previously acknowledged....	\$249.81		Blue Mountain.....	7.00		Elora, Chalmers B ch.....	3.00	
Gore.....	6.00		Summerside, P E I.....	31.75		Rev M McKenzie Honan....	25.00	
St James SS, Dartmouth....	1.45		Blackville & Derby.....	16.00		East King.....	6.00	
Arch Wingood, Ham Ber....	20.00		Rev James Anderson.....	10.00				\$11.5.59
Lower Stewiacke.....	10.00		United Ch, New Glasgow			<i>Pointe aux Trembles Schools.</i>		
Coldstream.....	10.40		Ladies Soc.....	10.00		Received by Rev Dr Warden Mont-		
Carleton.....	2.00		Pleasant Bay SS, Cape North	3.00		real, Treasurer to July 1st 1891.		
Miss Joanna Henderson,					\$951.21	<i>Ordinary Fund</i>		
Brookfield, P E I.....	4.00		French Evangelization.			Already acknowledged....	\$ 140.04	
Blue Mountain.....	5.00		Received by Rev Dr Warden, Treas-			Little Harbour Sab schools...	2.00	
Summerside, P E I.....	20.00		urer of the Board of French Evan-			Motherwell Sab sch.....	25.00	
Blackville & Derby.....	12.00		gelization, 198 St James st Mont-					\$167.04
Rev James Anderson.....	10.00		real, to July 1st 1891.			<i>Presbytery and College Montreal.</i>		
North-West.			Already acknowledged.....	\$ 637.48		Received by the Rev R H Warden DD		
Summerside, P E I.....	25.00		Arthur, St Aw's S.Sch.....	8.13		138 St James street Montreal.		
River Louison, S S, N B....	5.00		Sunnidale S Sch.....	5.00		<i>Endowment Fund.</i>		
		\$380.66	Beverly.....	3.00		Already acknowledged.....	\$ 90.25	
Received during June by Rev. P. M.			Wroxeter.....	13.13		Russeltown & Covey Hill per		
Morrison, agent at Halifax, office			A P Fraser, Ashland, Wis. US	4.50		Rev D L McRae.....	15.37	
39 Duke St. P. O. Box 338.			Brule N S, Union W F M S.	25.00		Rockburn & Gore.....	13.64	
FOREIGN MISSIONS.			E Gloucester S Sch.....	10.00		Gore (addl).....	2.20	
Previously acknowledged....	\$701.64		Lachine, St Aw's.....	51.75		Kenyon.....	52.60	
Coldstream.....	11.74		Lower Windsor.....	8.89		Rev M McKenzie, Honan....	15.00	
Arch Wingood, Ham Ber....	40.00		Geo D Ferguson, Fergus.....	200.00				\$189.06
St David's S S, St John.....	35.00		Windsor Mills.....	0.51				
			Bayfield Road.....	5.00				
			London, King st ch.....	5.00				

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Columbia, New Westminster, 8th Sept., 3 p.m.
Quebec, Morrin College, 25th Aug., 3 p.m.
Lindsay, Wick, 25th Aug., 11 a.m.
Lun & Shelburne, Bridgew'1, 11 Aug., 2.30 p.m.
Truro, Portapique, 11th Aug., 2.30 p.m.
Ottawa, Knox Ch., 4th Aug., 10 a.m.
Lan & Renfrew, Carlton Pl., 8th Sept., 10.30 a.m.
Halifax, Dartmouth, 18th Aug., 2.30 p.m.
Toronto, St. Andrew's Ch., 4th Aug., 10 a.m.
Peterborough, Port Hope, 22nd Sept., 9.30 a.m.



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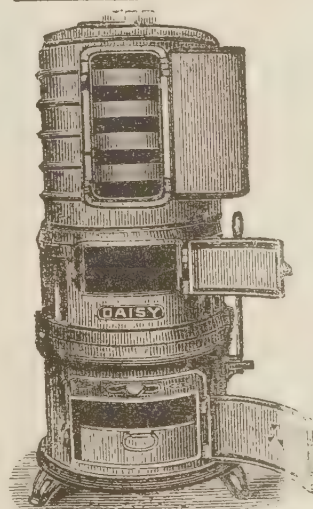
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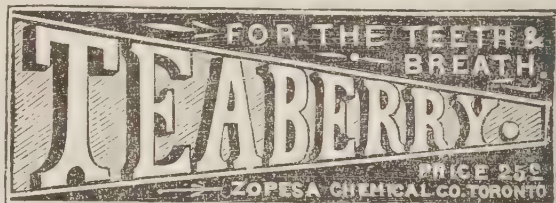
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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA

VOL. XVI.

SEPTEMBER, 1891.

No. 9.

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Our Missions.

OUR people cannot be too familiarly acquainted with all the missionary operations of the Church. We know some who are able to name all the missionaries that have been sent out to heathen lands by our Church since 1846 when Dr. Geddie left our shores. The muster roll is a noble one. Of one and another we have to say, "He lies dead on the field of battle." But many,—a larger number than at any previous period,—are bending to their arduous work in the high places of the field. We are sure the thoughtful reader will find much to stir his soul, to strengthen his faith and quicken his zeal, in the following pages. Our missionaries, however far away, ought to feel and know that they are dear to the hearts of all the people—that they have a special place in our sympathies and prayers—that we understand in some measure the work they are doing. It will be seen that the field is ever expanding,—that several of our choice young men and women volunteer from year to year for work among the heathen,—that in fact the willingness of candidates more than keeps pace with the increasing liberality of our congregations. Let us never forget the immense scope of our operations as a Church,—the Isles of the Pacific, the East Indian immigrants in

the West Indies, the heathen Indians and Chinese in our own Dominion, Central India, Formosa, Honan, and latest of all, the Jews. God give us grace to do cheerfully the work He has assigned to us!

Sabbath Schools.

CHILDREN'S DAY.

THE General Assembly has appointed the last Sabbath of September "as a day of special prayer on behalf of the Sabbath Schools of the Church" and has recommended "that such services be held as will bring prominently before our congregations the claims of the Sabbath School upon their prayerful sympathy, pecuniary support & personal co-operation." In connection with these services it has authorized the Sabbath School Committee to invite a contribution towards the expenses of the scheme of Higher Religious Instruction. A responsive service has been prepared, which it is believed will add both interest and profit to the exercises of the day. It is entitled "Harvest Home" and is composed exclusively of scripture passages, instructively arranged, interspersed with music from the hymns of the church. It is so simple that most schools can use it at once without previous rehearsal provided they are familiar with the hymns. It is also arranged in sections so that, where the whole is thought to be too long, one or more of these may be omitted without marring the topical unity of the remainder. Copies, in any number required, will be sent *gratis* to those schools which, when ordering, promise to give the collection or a reasonable portion of it, towards the object

specified by the General Assembly, namely, the Higher Religious Instruction Scheme. An allocation at New Year will be accepted as an equivalent. The precise amount need not be specified in advance, but, as an approximate guide, we might suggest that from one to ten dollars according to the ability of the school, would be "reasonable." If the schools which have contributed in the past will but repeat their donations, there will be doubtless a sufficient number of new subscribers to enable the committee to meet all their liabilities.

Children's Day should become one of the most delightful occasions of the whole year. The scent of the sea & the clover fields still lingers in fragrant memories. The "kindly fruits of the earth" have been garnered. The reunion of families and classes has kindled a fresh love and friendship. We bid the children's voices lead us now in grateful praise of the Divine goodness. We reverently re-open our Bibles to study anew the life of Him by whom all things were made and without whom was not anything that was made, who dwelt among us full of grace and truth.

Copies of the responsive service may be obtained from the convener, Rev. T. F. Fotheringham M. A., 107 Hazen St, St. John N. B.

HOME STUDY LEAFLET.

One of the most difficult problems of Sabbath School work is how to secure home preparation of the lesson? Scholars appear in class and acknowledge, without a blush, that little or no thought has been given to any of the work assigned. Where lesson leaves are used these lie snugly between the pages of unopened Bibles or repose peacefully in the pockets of Sunday garments until much fumbling brings them forth at the opening exercises of the school. Any suggestion which would help earnest teachers and parents in their efforts to correct this evil should be welcome. The Sabbath School committee have just issued a Home Study Leaflet which has this end mainly in view. It will appear in monthly sheets of four, like the Westminster Lesson Leaf. On one side are eight questions on the lesson. Answers to them are to be written at home in the spaces between; on the other side, besides brief notes to teacher and scholar explaining the method of using the leaflet, there stands a blank form to be filled up in case of absence as follows:

DEAR TEACHER:—Please excuse my absence from Sabbath School to-day. I cannot come because.....I have read the daily portions of

Scriptures and have committed verses to memory in addition to the Golden Text; also Questions in the Shorter Catechism, and have recited them to I was at church I send with this my weekly offering of cents.

Your scholar.....

If this is sent to the teacher, and the excuse is satisfactory, the scholar will be credited with marks as if present. Not a few of the foremost S.S. workers have seriously questioned the advantage of supplying scholars with lesson leaves containing the text and notes upon it. The use of these has banished the Bible, to a large extent in some schools; they are seldom studied, and even when some attempt is made to use them properly there is little more, in many cases, than a lazy reading over of the prepared comments. There is no comparing of texts or turning up marginal references. Our Home Study Leaflet, on the other hand, necessitates the use of the Bible itself, constrains to some study during the week, promotes regular attendance, invites parental co-operation, and gives new interest and influence to the teacher—all these in a much greater degree than the ordinary S.S. helps. It will also serve as an admirable auxiliary to our Higher Religious Instruction work.

The leaflets may be obtained from the convener at the rate of \$1 per 100 or \$12 per 100 per annum. All subscriptions must end with December. Those subscribing now will receive the leaflets for October, November and December free. This is the lowest price possible at present, indeed the committee run serious risk of financial loss if their enterprise is not pretty generally appreciated. Orders should be forwarded as soon as possible so that the number required for next month may be approximately known. Samples sent free on application.

T. F. FOTHERINGHAM,
St. John N. B. Convener.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

FROM SHILOH TO SHECHEM.

BETHEL, where Jacob had his marvelous vision of the mystic Ladder reaching from earth to heaven, is situated, as I

have said in a previous paper, about twelve miles north of Jerusalem. Six miles further north the modern village of Seilum unmistakably occupies the site of ancient Shiloh, a place—as the historian of judges accurately informs us—“which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.” This is one of the specially sacred places of Palestine, next to Jerusalem, one of the most sacred spots in the whole land. It was to Shiloh that the Tabernacle and the Ark were conveyed after the conquest of the land by Joshua and the Israelites, and here they remained during the time of all the judges until the Ark was captured by the Philistines. It was at Shiloh that the venerable Eli, well-meaning but weak-minded, failed sadly in discharging the duties of the priesthood, and failed yet more sadly in training up his sons Hophni and Phinehas in the way they should go. It was at the sanctuary in Shiloh that Samuel was dedicated to God in his childhood, and spent the early years of his noble and useful life. Situated, as it was, on a gentle elevation, of easy access, at once central and secluded with an extensive valley stretching away southward and charming little fertile vales opening into the higher hills by which it is surrounded on the other sides, it must have been a most delightful place when the tribes of Israel went up there to worship God in his public ordinances. The site of the ancient city is now however, thickly strewn with heaps of loose stones and traces of old streets, and foundations of houses. In a little vale to the east there are several rock-hewn sepulchres in which in all probability the priests who ministered in this ancient sanctuary were buried. I can never forget the impression made on my mind as I stood as near as possible on the site of the ancient Tabernacle and read these words of doom from my pocket Bible: “Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.” Every old stone around seemed to me to be a preacher saying to the passing traveller: “It is an evil thing and bitter to forsake the Lord thy God.”

The little village of El-Lubban, evidently the modern representative of the Lebonah

of inspired history, is situated pleasantly on the slope of a hill side about two miles northwest of Shiloh. In the immediate neighbourhood of the village I noticed a plentiful fountain of water, and some rock-hewn sepulchres like those near Shiloh. Beyond Lebonah we traversed the entire extent of a magnificent upland plain, referred to in Scripture and known in uninspired history as the great Plain of Mukhna, “the encampment.” It is nine miles long, and has an average breadth of four miles. After travelling nearly two days through “waste cities, the desolations of many generations,” it was truly refreshing to see this flourishing plain dotted all over with thriving villages, and in several parts covered with orchards of fig trees and olive trees, and fine fields of wheat and other kinds of grain. From the northern extremity of this spacious plain we passed with bounding hearts into the well-watered, verdant vale of Shechem, the Eden of Palestine as it has been, not inaptly, designated. The vale is comparatively limited in extent, varying in breadth from one hundred to five hundred yards. But its scenery is charmingly beautiful, and it is full of interesting, undying associations of by-gone days. Every appreciative traveller speaks in rapturous strains of its grassy glade, and waving corn fields, its pear, and plum, and pomegranate, and orange and olive orchards, and its fine old almond, and mulberry, and palm and walnut trees. It was somewhat curious and very interesting to notice, as I did, in the place modern representatives of every tree mentioned in Jotham’s famous parable to the men of Shechem, if the prickly pear which here grows luxuriantly corresponds to his bramble. Mount Ebal and Mount Gerizim from which of old the curses and the blessings were proclaimed in the hearing of the assembled tribes of Israel rise up abruptly between seven and eight hundred feet respectively on the north and south side of the valley, and add grandeur as well as beauty to the scene. At the south-east entrance of this verdant vale the old historic well of Jacob is situated. Originally it was over a hundred feet deep dug principally in the solid rock. But every traveller who visited it for centuries threw a stone into it, and loose stones detached by the influence of natural forces have fallen into it.

until now it is only about seventy feet in depth. It has now become so choked up that it has only occasionally any water in it. But if necessary it could easily be renovated and restored to its original condition in the days of the patriarch who dug it thirty-six centuries ago. As I sat for a time on the old stones around, the historical associations connected with it rose up before my mind's eye with all the vividness of reality. I particularly thought of the instructive scene described for our edification in the fourth chapter of the Gospel by John. In imagination I saw the woman of Samaria with her pitcher on her head come to draw water from the well, as we frequently saw the women in other places do. I seemed to hear the Great Teacher, as he sat on the curb stone of the well, speaking to that woman as never man spoke, of the living water which alone can quench the thirst of the immortal soul. A few rods to the northwest of the well we saw the tomb of Joseph in "the parcel of ground that Jacob gave to his son Joseph." While life last, I will remember the impression made on my mind as I stood by the tomb of Joseph, and thought of all the scenes through which he passed in life, and of the peaceful repose of his body in this beautiful vale till the morning of the resurrection.

Shechem was the name of the city that existed in this picturesque valley in the old patriarchal times. The existing city in the days of our Saviour's sojourn in human form on earth is described as "a city of Samaria which is called Sychar." When the Romans made Palestine a province of their great empire they changed the name to Neapolis, or the New City. And now in turn the Arabs have contracted Neapolis into Nablûs. With each new name given to the city there was, I believe, the erection of a substantially new city, and the gradual removal of its site further westward in the valley until now the modern Nablûs is nearly a mile and a half west of the well of Jacob and the tomb of Joseph near which, I think, ancient Shechem stood. Even in the almost unchangeable east there is occasionally seen to be some truth in the familiar, "Westward the course of empire takes its way." In any case the city, as I saw it nestling cosily in the narrow vale between Ebal and Gerizim, has a surprisingly pros-

perous appearance. The streets, it is true, are narrow and uncleanly like those of many other Oriental cities. But its solid stone houses are fairly well supplied with the few commodities which the 12,000 inhabitants deem necessary for their comfortable existence. The unfortunate lepers, however, who live in considerable numbers in the suburbs of Nablûs seem to be little benefited by the general prosperity of the city, and the beautiful surrounding natural scenery. My heart almost bled in sympathy for them, as they held out their wooden bowls and old tin pans, and in plaintive, piteous tones besought the strangers from a far country to contribute to the relief of their urgent necessity.

It would fill a good sized volume to tell the story of the Samaritans of this place and their far-famed Pentateuch. There is room here for only a brief paragraph in regard to them. At remote periods of their history, claiming kinship with the patriarch Jacob, they were a numerous powerful people, but decimated by wars, and persecutions, and trials, and disasters, they now number, all told—men, women and children—just one hundred and sixty souls. They live in the southwestern part of the city. Our visit to their synagogue was to me particularly interesting and instructive. The high priest, a comparatively youthful and slender but decidedly handsome man, admitted us to his place of worship in a very friendly, pleasing manner. Having told him in advance through our dragoman that we would not be satisfied with a sight of the two modern copies of their Pentateuch which they generally show to uninitiated travellers, he promised to show us the old, original manuscript, and he kept his word. And when the venerable roll was brought out from the silver cylinder in which it is carefully kept, it did look old and worn enough to have been written, as the Samaritans affirm, by Abishua the son of Phineas, the son of Eleazur, the son of Aaron.

Missionary Cabinet.

THE COVENANTERS — RICHARD CAMERON.

THE Covenanters saved England and Scotland from the tyranny and the crafty plots of perjured monarchs. They

kept alive in Scotland the flame of a true and pure religion when the whole land was prostrate at the feet of men whose chief aim was to drag the British isles back into papal bondage. In the face of tremendous odds the Covenanters proclaimed the rights of Christian men and contended for those rights to the death. True to their Church, to their country, to their vows, they refused all compromise with the foe, and maintained their principles until that foe was overthrown.

In 1580-81, the Protestant religion being in great danger in Scotland, those who were true to that faith bound themselves by a solemn covenant to defend it in case of need with their lives. In 1638, when Charles I and Laud tried to impose upon the Scottish Church and people their "black prelacy," the "covenant" adapted to the circumstances of the time, was renewed, and the "Second Reformation" inaugurated. There is not in the annals of the Church of Scotland a more touching episode than the signing of the covenant in Greyfriars Churchyard, Edinburgh. The multitudes were stirred with intense enthusiasm, and many signed the covenant with their blood. In 1641 the "covenant" became the law of Scotland. In 1643 the "Solemn League and Covenant" was concluded between Scotland and England. We need not trace, even in outline, the story of the Westminster Assembly, the overthrow of Charles I, the administration of Cromwell, the "Restoration" of Charles II. Charles II had himself solemnly sworn to the covenant. But he was not long upon the throne when he commenced a war of extermination against the Church of Scotland. The persecution continued with little abatement for twenty-eight years. When archbishops and bishops were preaching passive obedience to the perjured and wicked king whom they devoutly honoured as the Lord's anointed, the Covenanters were preaching a free and pure Gospel on the moors and hills and in the lonely glens of Scotland, and also declaring the right of true men to the protection of the law, to liberty of conscience, and freedom to worship God. It is stated that during the persecution which raged so cruelly, up to the glorious Revolution of 1688, no fewer than eighteen thousand suffered death. About two thousand were banished. Three

thousand six hundred were subjected to imprisonment. About five hundred were killed in cold blood without process of law, as for example John Brown, of Priesthill, "the Christian carrier," of whom Macaulay tells. One cannot read to-day the story of that "killing time" without shame and wrath that a British king and British men should be capable of inflicting such cruelties upon a godly and law-abiding people, because, forsooth, they would not forswear their faith and their love of liberty.

When the adherents of prelacy succeeded by force of arms in taking possession of all the parish churches, the covenanting ministers preached in far off solitudes, and preached as often as they could, to as many as would hear them. Vast numbers of the most devout and earnest people risked their lives in attending "conventicles." Remarkable revivals of religion were of very frequent occurrence. Men preached and heard the Gospel at the risk of their lives, and both speakers and hearers were in earnest, in "these ages of darkness and blood when the minister's home was the mountain and wood."

RICHARD CAMERON was one of the most notable of the "conventicle" preachers. He was the son of a merchant of Falkland, and was "of the Episcopal persuasion at first—a schoolmaster and precenter under an Episcopal curate." But having heard some of the field preachers his soul was stirred to make common cause with them. He was licensed by John Welch and Mr. Semple. He preached with great power, and was extremely severe on those who conformed to the established prelacy. After a time he sought refuge in Holland where he preached with great acceptance to the exiled Presbyterians. He was ordained by Mr. McWard and others at Amsterdam, and shortly returned to Scotland. This was in 1680. Field preaching had been almost suppressed. Persecution seemed to have done its work. Still there was a brave remnant, and Cameron became their leader.

On June 22, 1680, Cameron and his associates issued the "Sanquhar Declaration," renouncing their allegiance to the king, and avowing their resolution to oppose the succession of the Duke of York to the throne. This was followed by prompt measures on the part of the authorities to secure his ar-

rest. Large rewards were set upon his head, and upon the heads of his associates, and strenuous efforts were made for his capture. There were but about twenty persons with Cameron. After eluding his pursuers for four weeks, on the 20th July he, and his friends were surprised in the lonely moor of Airmoss, by a strong party of horse and foot. Cameron prayed, "Lord, spare the green and take the ripe." To his associates he said, "Come, let us fight it out to the last; for this is the day I longed for—to die fighting against our Lord's enemies; to-day we get the crown." The handful of brave men fought in vain against great odds. Cameron was slain. His associates were either killed or captured. Cameron's head and hands were cut off and taken to Edinburgh. His father was there in prison for non-conformity. The brave son's head and hands were shewn to the father, who exclaimed, kissing them fervently, "I know, I know them; they are my son's. my dear son's; good is the will of the Lord who cannot wrong me or mine, but has made goodness and mercy to follow us all our days." The head and hands were fixed for the public gaze on the Netherbow gate of Edinburgh—the fingers pointing upwards in mockery of his prayers. The trunk was buried in Airmoss where to-day a modest monument marks the lonely spot.

Cameron, in the dark and distressful days, spoke with confidence of a better time approaching and of the total overthrow of the "house of Stewart." In point of fact ten years had not elapsed when the "Sanguhar Declaration" was carried into practical effect by the parliament and people of England and Scotland. Cameron's name is still dear to thousands who recall the ardor with which he struggled for truth and liberty.

French Evangelization.

(Continued from last month.)

9. I may add that I had the pleasure of meeting one of the priests attached to the Cathedral of this town, an intelligent, refined gentleman. One evening I was agreeably surprised to meet the rev. gentleman at my door. He had come to pay me a visit, and having been admitted, we were soon engaged in a very lively conversation and discussion which lasted over two hours. Bible in hand, we reviewed all the dogmas of the Church,

comparing them with God's word. I must say that it was painful to witness the man's embarrassment on being defeated in every point and argument. I made him honestly confess that during the first centuries of the Christian Church the Gospel was taught and preached as we Protestants teach and preach it now. He was honest enough to confess that he knew it, but the Church being now controlled by councils we must submit to their decisions. I showed him that councils had no authority to change, modify, or in any way alter the word of God, and then preached to him the Gospel in its saving power. The man was bewildered, and, wiping the perspiration off his forehead, he confessed that he knew nothing of all this, and that to them the Gospel was a closed book, that they knew little of it and derived no joy, no peace therefrom. A terrible confession from one who professes to lead thousands of souls on their way to heaven!

He said: "We do not understand these things in this light, and if all you say is true then you are in the right and we are in the wrong." I took advantage of the situation to tell him all about our teachings and the love of Christ for his soul, and on leaving marked many texts for him to consider in his New Testament, which he had brought with him. May the Lord open his eyes and lead him to a saving knowledge of that Gospel which he carries with him without understanding the spirit thereof.

Of course we do not see as much fruit as we wish to see; we are short-lived and cannot afford to be patient. We are not satisfied to know that there is an invisible, spiritual work going on in the hearts of individuals and that the whole province is being permeated with the Gospel of Jesus Christ. But God knows, and thousands of souls will be in Heaven of whom we know nothing in this world.

Unfortunately, when Christians who do not understand the work, as we do, visit our congregations, they are not favorably impressed because they find comparatively few worshippers on the Sabbath. But let the Christian public remember that emigration is what thins out our congregations. For instance: During the past seven years some two hundred persons have attended our church and worshipped with us in our town, who have removed, mostly to the United States. Some were with us 3 years, some 2 years, some 1 year, some 6 months; all are now away. When I came here to take charge of this congregation my dearest hope, with the help of God, was to build a large congregation, and my hopes, sanguine as they were, would have been realized had it not been for emigration. Had those 200 persons remained, with the goodly number we still retain, we would have a fine congregation indeed, but a desire to better their condition leads most of our people to seek their fortunes on the other side the line.

where they enjoy more freedom and better remuneration for their labour.

Let the Christian public remember that as soon as our converts are settled on the American side they, for the most part, connect themselves with some of the English-speaking congregations; they learn the English language; their names are, in many cases, translated into English; they become American subjects and are lost to our French cause.

Is it a reason to accuse us of being failures, as many, even among the English-speaking ministers, do? We feel this lack of sympathy on the part of many brethren, and were it not that we are satisfied the Lord is blessing our efforts we would often be discouraged. Let the Christian people uphold our hands instead of finding fault and depreciating our labours. Let them help us by their sympathy, their prayers and their means.

Again, I have heard Christians say converts, as a rule, are not sincere; they lack convictions; they would return to Romanism if they found it to their material advantage to do so. This is not the case, and, with very few exceptions, converts have strong convictions, and it is only after long study and meditation of God's word that they publicly join our churches, thereby severing the tie which united them to the Church of their forefathers.

We have a family here who connected themselves with our Church during the past year. They suffered persecution. The lady's friends have cast her off and will not recognize her on the street. When her aged mother died last fall she disinherited her and offered her quite a sum of money to return, but she refused and the whole family are steadfast and unmovable. We have another family who left the Church of Rome some years ago. They owned a farm worth some \$1,200. They had a debt of some \$300. Their friends, who turned into their enemies, caused their farm to be sold by the sheriff and they were completely ruined and left penniless. They had a wealthy uncle, who offered to buy the property and start them afresh in better circumstances than they were in before the sale if they would return to Rome. They positively refused all advances, saying: "We have found a treasure worth more than all the gold and silver of the world." The father, with five children to support, bravely took hold of work as a laborer in a factory and they are now with us. The father pays four per cent. of all his earnings towards the support of the cause in this place.

Some say: "Leave Catholics alone; they are as well as we are." Let me answer, "Had our forefathers spoken as you do where should we be to-day? Instead of enjoying the blessed light of Christ's Gospel we should still be in the darkness and superstition of Romanism, like the millions who are there to-day." We are thankful to our forefathers for having shed their blood to emancipate themselves and

their descendants from the thralldom of Romanism. What shall we do in our turn to help liberate others? Will not all Christians who love their Saviour and their fellowmen bravely help by sympathy, prayer and means to lead others into the light of life they themselves enjoy?

May the Lord help us all to be faithful in the discharge of our duties and may we all remember that we are our brother's keeper, and that unto each and all of us Christ entrusted the noble mission of being the "salt of the earth" and the "light of the world."

E. F. SEYLAZ.

St. Hyacinthe, April 8th, 1891.

Household Words.

"THY BURDEN."

To every one on earth
God gives a burden to be carried down,
The road that lies between the cross and crown,
No lot is wholly free:
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes:
And all may see its form and weight and size,
Some hide it in their breast,
And deem it thus unguessed

Thy burden is God's gift,
And it will make the bearer calm and strong,
Yet, lest it press too heavily and long,
He says "Cast it on me,
And it shall easy be."

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair:
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Upon the darkest day.

It is the lonely load
That crushes out the light and life of heaven,
But borne with him, the soul restored, forgiven,
Sings out through all the days,
Her joy, and God's high praise.
—Marianne Farningham.

TRUST CHRIST.

Do not trouble yourselves unduly: for if you do so, you can not remove sickness thereby, but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content; but as it is useless, I find it best to let it alone. They tell me that if a

man were to fall into the sea he would float if; he would remain quiet, but because he struggles he sinks. I am sure it is so when we are in affliction. Fretfulness results in weakening us, in hiding from us wise methods of relief, and in general in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ, can you not trust him with everything else? Can you not trust him with your sick child or your sick husband, with your wealth, with your business, with your life? "O," says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord." But in doing so you will prove the truthfulness of your faith.

I heard of a man who was walking along the high-road with a pack on his back; he was growing weary, and was therefore glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said:

"Why do you not put your pack down?"

"Why, sir," said the traveller, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well."

"Why," said his friend, "do you not see that, whether your pack is on your back or off your back, I have to carry it?"

It is so with your trouble; whether you care or do not care, it is the Lord who must care for you.

First trust your Lord with your souls, and then trust him with everything else. First surrender yourself to his love, to be saved by his infinite compassion, and then bring all your burdens and cares and troubles and lay them down at his dear feet, and go and live a happy, joyful life.

Spurgeon

HOW TO MAKE A HAPPY HOME.

Learn to govern yourselves, and be gentle and patient. Guard your tongue, especially in seasons of ill health, irritation, and trouble, and soften them by prayer and a sense of your own shortcoming and errors. Remember that, valuable as is the gift of speech, silence is often more valuable. Never retort a sharp or angry word. It is the second word makes the quarrel. Learn to speak in a gentle tone of voice. Learn to say kind, pleasant things whenever opportunity offers. Study the character of each, and sympathize with all in their troubles, however small. Do not neglect little things if they can effect the comfort of others in the smallest degree. Avoid moods and pets and fits of sulkiness. Learn to deny yourselves and perfect others. Beware of meddlers and talebearers. Never charge a bad motive if a good one is conceivable.

SELLING HIMSELF.

A farmer sold a load of corn in a town one day. When it was weighed, he slyly stepped on the scales and then drove off to unload. When the empty waggon was weighed, he took good care not to be in it, and congratulated himself that he had cheated the buyer in good shape. The grain dealer called him in, and, after figuring up the load, paid him in full. As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops and the price of hogs, and the likelihood of the Maple Valley Railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home. At last he could stand it no longer, and said he must go. The dealer quietly said that was not to be thought of; that he had bought the farmer at full weight, and paid him his own price, and that he would insist on doing what he pleased with his own property. The farmer saw that he had indeed sold himself, in one sense at least. He acknowledged his cheating, and compromised the affair. Now, when he markets grain, he does not stand on the scales or sell himself with the load. A good many boys sell themselves at a still cheaper rate. The boy who lies, cheats, swears, or steals, and thus loses his character, his reputation, and his prospect of prosperity in this life and blessing in the next, sells himself.—*Sunday School Messenger*.

A PRIMA DONNA'S KINDNESS.

When Madame Sontag began her musical career she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had already begun to decline through her dissipation. Years passed on, and one day Madame Sontag, in her glory, was riding through the streets of Berlin, when she saw a little child leading a blind woman, and she said, "Come here, my little child, come here. Who is that you are leading by the hand?" And the little child replied, "That's my mother: that's Amelia Steininger. She used to be a great singer, but she lost her voice, and she cried so much about it that she lost her eyesight." "Give my love to her," said Madame Sontag, "and tell her an old acquaintance will call on her this afternoon." The next week in Berlin a vast assemblage gathered at a benefit for that poor blind woman. Until the day of Amelia Steininger's death, Madame Sontag took care of her, and her daughter after her. That was what the queen of song did for her enemy. But, oh, hear a more thrilling story still. Blind immortal, poor and lost, thou who, when the world and Christ were rivals for thy heart, didst hiss thy Lord away—Christ comes now to give thee sight, to give thee a home, to give thee a heaven. With more than Sontag's generosity he comes now to meet your need. With more than a Sontag's music he comes to plead for thy deliverance.—*Talmage*

Christ and the Blind Man.

SEPTEMBER 13. A.D. 32. JOHN 9 : 1-11, 35-38.

Golden Text, John 9 : 25.

THIS miracle was effected as Jesus escaping from the Jews, was leaving the temple. This was indeed returning good for evil. The man then cured was a beggar, and blind. He may have been sitting at the gate, like the man in Acts 3 : 2. V. 2. The disciples thought that his blindness was a punishment from God, for his parents' sins or for his own, Luke 13 : 2, forgetting that all things come alike to all, Eccl. 9 : 2. V. 3. *The works of God*—His miraculous cure. The Creator of men has the right to use, and does use men for his glory, even at the cost of much suffering to them, Joseph sold, Job afflicted, and Lazarus dying are examples of this, John 11 : 4. V. 4. *The night cometh*—Death. Christ's time on earth was now short. The same reason should weigh with us. The "night" may be very near, and there is no work in the grave. Let us abound in work for the Lord, Eccl. 9 : 10, 1 Cor. 15 : 58. V. 5. *The Light*—Jesus gives men clear views of man's responsibility and future destiny. He dispels the gloom of doubt, and by reconciling men to God, put them in possession of a "lively hope" of salvation, Mal. 4 : 2, 2 Tim. 1 : 10. V. 6. *Made clay*—For a sign to the blind man that healing came from him, Mark 8 : 23. Rubbing the clay over his eyes He sent him to the pool of Siloam, Neh. 3 : 15, to wash it off. The man obeyed and came back seeing. Comp. Naman's cure, 2 Kings 5 : 10. The people who knew him were amazed. Some thought it was not the same man, v. 8-11. The Pharisees hearing of this new miracle, effected on the Sabbath day, were furious. They sent for the man to hear all about it, then for his parents, who professed to know nothing except that it was their son, v. 13-23, as they were afraid. V. 24. *Give God the praise*—Comp. Josh. 7 : 19. A solemn adjuration to confess that his story was false, and that Jesus was an impostor. *A sinner*—For breaking the Sabbath. V. 25. *I see*—He could not deny the evidences of his senses. He inquired sarcastically if they would not also be Christ's disciples, upon which they reviled him and his master and cast him out, but not before he had made a good confession before them, v. 23-34. V. 35. Jesus heard this and found him. *On the Son of God*—Until then he had thought that Jesus was only a prophet, v. 17. V. 38. *Lord*—For "Sir," as in ch. 4 : 11. *I believe*—In these words there is evidence of a still greater cure, that of his soul, John 5 : 24. *Worshipped*—Bowed down before Him, and adored Him. All the miracles of Christ were worked that men might believe in Him as the Son of God, 1 John 5 : 13.

Christ, the Good Shepherd.

SEPTEMBER 20. A.D. 32. JOHN 10 : 1-16.

Golden Text, Ps. 23 : 1.

THIS description of the "Good Shepherd" is probably the continuation of Christ's discourse to the Pharisees in ch. 9 : 40. It was very appropriate, as they claimed to be the only authorized teachers or shepherds of Israel, Ezek. 34 : 2. V. 1. *Sheep-fold*—The Church of God. A Fold, because God's commands are walls of separation between it and the world. V. 2. *Shepherd*—Is he, who enters by the "door," the regular and authorized way. Christ calls Himself the door in v. 7. A true minister's authority is that which comes from Christ, Mark 3 : 14. Christ now acts by His Church with which He has promised to be always, Matt. 28 : 20. The "shepherds" of His Church are set apart and ordained by the Church, 1 Tim. 4 : 14. V. 3. *Porter*—Door-keeper. *Knew his voice*—They find his instructions and conduct conformed to the Word of God. *By name*—Every minister should be well acquainted with his flock. *Leadeth*—Breaks for them the bread of Life of the Word, preaches the Gospel. V. 4. *Goes before*—Gives a good example. Shepherds in the East walk before their flocks—*follows*—as he leads them. A minister's responsibility is very great. Woe unto him if he leads his flock astray, Ezek. 34 : 3, 1 Cor. 9 : 16. *Flee from strangers*—Faithful church-members are not blown about with every wind of doctrine, nor run after novelties, Eph. 4 : 14, Acts 17 : 21. The Jews not understanding Jesus he tells them. V. 7. *I am the door*—Not of the shepherds only, but also of the sheep. Through Christ alone we get the bread of Life, ch. 6 : 35, the true *pasture* of the soul. *Thieves*—The Jewish priests who fed themselves and not the flock, Ezek. 34 : 8. V. 10. *Steal*—Extort money from the people, Matt. 23 : 14. *Kill*—Souls, by false teachings, Ezek. 34 : 19, whilst Jesus gives Life eternal, v. 28. *Abundantly*—Fullness of blessing, Rom. 15 : 29. V. 11. *I am*—The Great Shepherd, 1 Pet. 5 : 4. *Gives—life*—Christ died for us, Col. 1 : 22. V. 12. *Hireling*—Cares not for the flock, but only for his salary. When he sees an opportunity to get more money, he will leave it, Ezek. 34 : 2-6, like Demas, 2 Tim. 4 : 10. V. 14. *I know*—2 Tim. 2 : 19. *Am known*—1 John 5 : 20. V. 15. *Knoweth*—Matt. 11 : 27. V. 16. *Other sheep*—The Gentile Christians. *This fold*—The Jewish nation. *One fold*—One Church of Christ on Earth, composed of all the branches that draw their life from Christ the True Vine, ch. 15 : 5. Whosoever believes in Christ, loves him, and lives to his glory, is in the great fold of Christ, although he may bear the name of one or the other of the many sects of the Christian Church. He that is not against us, is for us, said Jesus. Read Luke 9 : 49-50. Let charity abound among all who love the Lord, 1 Cor. 13 : 2.

Christ Raising Lazarus.

OCTOBER 4. A.D. 33 JOHN 11 : 21-44.

Golden Text, John 11 : 25.

LAZARUS, a friend of Jesus, was dead. Although word had been sent to Jesus that he was sick, he had strangely delayed coming. At last he approaches Bethany. Martha hastens to meet him, Mary her sister sits still in the house, v. 1-20. V. 21. *If thou hadst*—Mary uses the same words, v. 32. They both fully believed in Christ's power to heal, but could he restore life to the dead? Why did he delay so long? God's ways are often mysterious, Ps. 77 : 19. Trust Him, and wait; Hab. 2 : 3. V. 24. *I know*—Martha hardly dared to believe what her faith had made her dare to ask in v. 22. She must have known that Jesus had raised some dead, Luke 7 : 15, but Lazarus had been four days in his grave. *At the last day*—ch. 5 : 29. V. 25. *I am*—He who can give life, John 1 : Col. 3 : 4. Believers die, but only to rise again to a new and better life, ch. 6 : 24, 28. V. 26. *Never die*—Never falls into eternal death. V. 27. *The Christ*—Messiah, omnipotent to save, Rev. 19 : 6. Love and perfect trust are seen in Martha's confession, Matt. 16 : 16. V. 28. *Secretly*—Some of the people there were not friends of Jesus, v. 46. *Has come*—*He calleth for thee*—The presence of Christ drives away our fears, ch. 6 : 20. His calling us to him, is a pledge of peace and rest, Matt. 11 : 28. V. 29. *Quickly*—Without explanation or apology, to those who were with her, v. 31. Let us act with the same promptitude when Jesus calls us, Luke 2 : 16. V. 32. *Fell down*—In humble adoration, weeping. Jesus does not chide her, for the implied reproof of her words. He makes allowance for her grief, Heb. 4 : 15, it troubles him, Is. 63 : 9, 2 Pet. 5 : 7. *He wept*—Therefore, it is not wrong for Christians to weep when friends die, Is. 53 : 3. But, even then, we must humbly submit to God's will, Ps. 39 : 9, 1 Thess. 4 : 13. Jesus now had the stone removed from the opening of the cave, Comp. Luke 24 : 2. V. 40. *The glory of God*—A glorious display of the Divine power. V. 42. *Because of the people*—Jesus did not care to receive glory from men like the Pharisees, ch. 12 : 43. But he cared a great deal that men should believe and, believing, be saved. It was for their sakes that He worked His miracles, ch. 12 : 30, Comp. Ezek. 3 : 11. V. 43. *Come forth*—The dead man heard His voice and rose, a confirmation of Christ's prophecy in ch. 5 : 28, 29. It was one of the highest proofs of His Divine power, given before many witnesses, many of them hostile, v. 46. Many however believed, and thus again Christ's prayer was heard, v. 42. That *all* did not believe proves the truth of Jesus' words in the parable, Luke 16 : 31.

Ecclesiastical News.

SCOTLAND :—Once more we are in the midst of our holiday season. Ministers have put on their lay clothing, and are spending their summer vacation at the various coast resorts or among the highland hills and glens. Scotland, small and confined as it is, yet abounds in these exquisite health resorts. Canada sends her usual quota of visitors. The Rev. D. J. and Mrs. Macdonnell of Toronto are away in the north. Dr. Burns is at Broughty-ferry, on the Frith-of-Tay. Dr. Pollock has just sailed in the *Anchoria* for New York, Dr. Snodgrass formerly of "Queens" is recruiting at the Hydropathic in Rothesay, and Dr. Taylor of Brooklyn pays his annual visit to Trevine. Since writing the above, I see that Glenburn Hydro at Rothesay has been burned to the ground. The inmates had to flee. To-day, the late Dr. John Bonar of Greenock was buried—the elder brother of Drs. Andrew and Horatius Bonar; but although he is said to have been a preacher of higher reputation, yet his fame has not been so world-wide. However, he was a man much respected and beloved.... The estate of the Rev. Mr. Barbour of Bonstreid amounts to \$875,000, a handsome amount, certainly, to leave his family.... The Rev. Aeneas G. Gordon of Kettle, Fife, has obtained leave from his Presbytery to re-visit his friends in Nova Scotia. Mr. Gordon is one of the many native born Nova Scotians who now have charges in this country, and do excellent work.... The call presented to the Rev. Alex. Martin to become colleague and successor to the Rev. Dr. Whyte of Free St. George's, Edinburgh, has been declined. It looks as though St. George's were to have difficulty in filling up this important position. It is I suppose, without exception, the most influential charge in the Free Church, and the liberality of its people is well known. The McCrei-Roxburgh Church, Edinburgh, now enjoys the ministrations of the Rev. James Stirling, a young man of much promise, who is wholly to devote himself to congregational work. His two predecessors were the Rev. John McNeil and the Rev. John Robertson, both widely known, each in his own department. Both are devoted men.... The Rev. Mr. Fowler has had a most kindly leave-taking from his congregation at New Milns on the eve of his departure for Halifax, N.S.... The Rev. A. W. Herdman of Rattray is still off duty. On his recent visit to us, he was not looking so well as we could have wished. He has ever been a faithful and laborious worker, both in the colonial and home fields.... Dr. Blair of Cambuslang has been obtaining great honour among the Highlanders recently.... Dr. Walker, senior minister of the Free Church, Cornwath, has passed away in his 70th year. He was Cunningham Lectu-

rer in 1870-71, taking for his subject the "Theology and Theologians of Scotland in the 17th and 18th centuries."....The Rev. Mr. Gartshore from Old Calabar was the first white man to visit Unwana. He has been giving interesting addresses here on the mission and has written a short account of the customs, habits, and former superstitions of the natives. The Rev. Mr. Anderson also is home on furlough from Old Calabar. During his absence the King, who is an elder of the Church, conducts the services! Truly a "nursing father."

D.

IRELAND.—In these dog days there is somewhat of a dearth of church news. Many of the ministers as well as of the people are at the seaside. The Rev. William Smyth, who for a long time had been Father of the Assembly, died a few weeks ago. He was ordained in Glennan, County Monaghan, some seventy years ago. He remained in the active work of the ministry but twenty-five years when he was compelled to retire. During his long life he took the most lively interest in church affairs. The education question, common schools, is the cause of a good deal of discussion in the church at present. The principle contended for by the General Assembly ever since the national schools were established is, that the children of all denominations should sit side by side when secular subjects are taught, while an opportunity should be given to each for separate religious instruction. In the maintenance of this doctrine there has been a constant struggle. Romanists have ever been on the alert to get separate schools, and the Episcopalians, in a large measure, have played into the hands of the Roman Catholics. The government of the day, no matter what party was in power, has always been ready to yield to the demands of Romanists just so far as public opinion supported them. It seems doubtful at the present what the future will be. A few leading ministers believing that it is useless to fight when all seems lost, are now willing to make the best of it and to let united education go, but the great body still stand by the principle which they and their fathers contended for. There was a keen debate in the late meeting of assembly, and since then the controversy has been carried on in the newspapers.

Our Own Church.

THE ASSEMBLY FUND.

There is one fund of the Church which has an equal bearing on all the other funds, and on all the operations of the Church, but which has been in arrears, more or less, every year since 1876. We mean the ASSEMBLY FUND. It is not a large fund.

It is not burdensome to any congregation; yet, it is invariably in debt. In May 1890 the adverse balance was \$392.39. In May 1891 the adverse balance amounted to \$527.46. The whole amount contributed by congregations was \$3,975.50. There ought to have been raised at least \$4,600. If all the congregations would kindly send in their allocated share there would be no deficiency, and no call for this reminder. At the last General Assembly the deficiency in this fund was repeatedly referred to.

We are satisfied that all that is necessary to secure a contribution from every congregation is to lay the facts before the people. The assembly fund should never be otherwise than solvent.

ORDINATIONS AND INDUCTIONS.

FORT COULONGE:—Rev. Mr. Crombie was inducted on the 2nd of July.

BRIDGEN AND BEAR CREEK, *Sarnia*:—Rev. Mr. McKee, lately received as a minister of our church, was inducted on July 21st.

LITTLE CURRENT, *Bruce*:—Rev. Mr. Wallace will be inducted on August 28th.

BOISSEvain, *Rock Lake*:—Mr. Peter Fisher was ordained and inducted on June 30th.

ERSKINE CHURCH, *Hamilton*:—Messrs. M. Turnbull, James E. Souter and Robert Whyte were ordained elders on Sunday, July 12th.

ZION CHURCH, *DUNDEE, Montreal*:—Rev. Duncan McDonald, M.A., Ph. D., late of St. Andrew's Church, Carlton Place, Ont., was inducted on July 2nd.

CARDIGAN, *P.E.I.*:—Rev. Adam Gunn was inducted on July 16th.

MINNEDOSA:—Mr. J. E. Munroe was licensed and ordained on July 15th. Mr. John Hosie was ordained on July 15th.

PORT DALHOUSIE, AND LOUTH, *Hamilton*:—Mr. N. A. Reid was ordained and inducted on August 18th.

DARTMOUTH, *Halifax*:—The Rev. T. Stewart was inducted on August 18th.

LICENSURES:—Mr. D. P. Oswalds on the 7th July. Mr. R. S. Vans, by the Presbytery of Wallace on August 4th.

In our notice of the licensure and ordination of Mr. J. K. McGillivray as missionary at Gore Bay, we should have said at PORT ELGIN, *Ont., Bruce*.

CALLS:—Rev. E. A. Mitchell, B.A., of Waterloo, Ont., to St. Johns, Almonte, *Lanark and Renfrew*. Rev. T. L. Turnbull, of Port Colborne, to Oneida. Rev. Mr. Edgar has declined the call to Knox Church, Brussels, Ont. Rev. J. H. Cameron to his former charge at Bass River, N.B. Rev. L. R. Gloag, of Mabou,

C.B., to Coulange, *Ottawa*. Rev. D. M. Ramsay, of Londesborough, to Mount Forest, Ont. Rev. H. A. Percival, a recent graduate of Knox College, to the Scotch Presbyterian Church, Hamden, N.Y. Rev. C. J. Cameron, Cannington, to St. John's Church, Brockville. Rev. J. Moore, Allenford, Ont., to Seymour and Rylstone. Alvinston is about to call Mr. James Millan, graduate of Knox College. The Rev. James Stephen to Saltsprings. Mr. J. K. Fraser, who graduated from Montreal College this spring, has accepted a call to Albion, P. E. I. Rev. S. Rondeau, of Ottawa, to Sudbury, *Barrie*. Rev. J. B. Duncan, to Parry Sound, *Barrie*. Rev. Mr. McKee, to Brigden, *Sarnia*. Rev. Edward B. Rankin, to Falmouth Street Church, Sydney, C. B. Mr. P. M. McCachern, to Waterdown, *Hamilton*. Rev. H. C. A. Reid, B.A., to Stouffville and Melville Church, Markham, *Toronto*.

DEMISSIONS:—Rev. E. A. McCurdy, of James Church, New Glasgow. Rev. James Drummond of Carberry, *Brandon*. Rev. A. Young, of Napanee, tendered his resignation, having been appointed to British Columbia by the Home Mission Committee. Rev. Dr. George, Belleville. Rev. J. Brown has resigned his position as missionary at Melita. Rev. A. McLean, of Union Church, Hopewell. Rev. Isaac Baird, of New Mills, N.B. Rev. A. Raulston, of Murray Harbour, P.E.I. Rev. Robert Gow, of Shoal Lake Mission Field, *Minnedosa*. Rev. A. Matheson, of Lunenburg and Avonmore.

NEW CHURCHES.

The new church in STEWARTON, *Ottawa*, was formally opened on July 19th. COLBORNE church has been renovated and beautified at a cost of over \$700. The re-opening services were conducted Sabbath, July 12th, by Rev. Prof. MacLaren, D.D., of Toronto. COLLINGWOOD church has been painted and frescoed. The dedication of the new KNOX CHURCH, MILTON, took place recently, the Rev. Dr. McMullen, of Woodstock, preaching the first sermon. The corner stone of the new Presbyterian church, in course of erection, at Prince Albert, N.W.T., was laid on July 1st, by the pastor, Rev. W. M. Rochester, B.A. A very large audience were present and interesting addresses were delivered by Rev. Dr. Jardine, Ven. Arch. McKay and others. The new building is to be of brick and will seat 400. The new church at ROSEISLE was opened and dedicated on the 21st. The church at New Lowell has been completely renewed and beautified at a cost of about \$1,200. The expense was met by Mrs. J. J. Davidson and Mr. J. D. Hay of Toronto. It is now one of the prettiest and most comfortable churches in Ontario. Principal Grant, of Queen's College, conducted the re-opening services.

The first church at WEBBWOOD was opened on July 5th. The new church is a handsome

frame structure, costing \$850. Webbwood is a new and thriving village on the Sault Ste. Marie branch of the C. P. R. and having been recently made a divisional point, has a large number of railway employees. Being in the near neighbourhood, also, of several lumber camps and prospective mines it is an important centre for Home Mission work and is one of those fields that should not be left without supply during the winter.

WEST PRESBYTERIAN CHURCH, NEW WESTMINSTER, B. C.:—A few months ago the congregation which has been holding services in the West End school house, under the pastorate of Rev. T. Mills, resolved to have a church, and the result may be seen in the pretty little building which has just been erected for them at the corner of Sixth avenue and Twelfth street. The building, which is of wood, is in the Gothic style 52 feet long by 48 feet wide. The roof of the interior is nicely grained; the walls are sand finished, of a delicate grey colour and wainscotted with cedar. The church is lighted by four arched windows glazed with cathedral glass. The seating capacity 300. The building has been erected at a cost of \$4,500 of which \$3,500 is already subscribed.

The opening services were held on the 19th July, the Rev. Mr. McRae of Nanaimo, preaching in the morning and evening, and the Rev. Mr. Scouler of St. Andrew's, New Westminster in the afternoon.

Obituary.

THE REV. DONALD FRAZER, M. A., Victoria B. C.—It was with a shock that the many friends of the Rev. Donald Frazer heard of his sudden death on the 24th of July. Although Mr. Frazer was known to be ill, yet none dreamt that the end was so near. Till the last it was hoped that he would be spared to the family and the Church who had learned to love him. In the prime of his life, after 25 years service to his master, he was called away to the infinite regret of the Church in British Columbia. Mr. Frazer was born at Lochiel county of Glengarry, Ont. He graduated at Queen's College with honours. He was Minister of the Presbyterian Churches of Princeville, Port Elgin and Mount Forest, Ont., before being appointed to the First Church, Victoria, seven years ago. Under his charge the Church has prospered. But his labors were not confined to his own Church. As convener of the Home Mission Committee, he spared not his time nor

health for the benefit of the Church. In everything that made for righteousness Mr. Frazer took a foremost part, and the kindnesses done in secret to the poor and the distressed are known only to Him who shall reward them openly. His work is done. He has entered into the rest that remaineth to the people of God.

He leaves a widow and six children to whom the sympathies and the prayers of the whole Church, go out in their sore and irreparable loss.

John Sutherland, of Headingly, who was called away to his rest on July 13th, in his 83rd year, was the first elder who was ordained in the Province of Manitoba. Born in Sutherlandshire, Scotland, in 1808, he came to Manitoba in 1815, was ordained an elder in the congregation of Kildonan in 1851, though for the last thirty-two years he has been living at Headingly. He lived by the faith of the Lord God who loved him and gave Himself to him.

There has passed away in her 99th year, Mrs. Cuthbert of New Richmond, Quebec, one whose name is worthy of remembrance by the church, of which she was a warm and consistent member. For more than fifty years her house was a home to any minister of the gospel who might be passing. Possessed of ample means she delighted in hospitality. So kindly was her welcome, so intimate her acquaintance with the word of God, so unwavering her faith, and so warm her gratitude to him for his many mercies to her. Her end was peace.

Mr. John Dickie, elder in the congregation of Ratho Presbytery of Paris, died after a very short illness on May 4th. Mr. Dickie was a native of Irvine, Ayrshire, Scotland, and was 68 years of age. He belonged for a time to the congregation of Knox Church, Galt. He was for the past 38 years in connection with the Ratho congregation, and for 30 years was an elder, taking a deep interest in all that concerned the welfare of the church.

The session of Knox Church, Galt, have passed a resolution recording their grief at the sudden death of Judge Miller, who for 28 years has been an elder in the church. As a judge he was upright and painstaking and enjoyed the confidence of the community during his 35 years of service in that capacity. As an elder his judicial experience was always at the service of the session and church, while his graceful and dignified courtesy and kindness of manner endeared him to all who knew him. By his upright and consistent life, Judge Miller's influence did much to commend the gospel which he professed throughout his long and useful public life.

Mr. John Mitchell, for the past forty-five years a valuable elder of the congregation of Allan Settlement, now called St. Paul's Church,

Carluke, died July 4th, in the 88th year of his age. Mr. Mitchell was a native of the parish of Gartly, Aberdeenshire, Scotland. He came to Canada about fifty years ago. He was one of the pioneer settlers in the Allan Settlement, in the Township of Ancaster. When a congregation was organized there in the year 1846, and associated with the congregations of Caledonia and Oneida, he was elected and ordained as one of its first elders. He was a modest, unassuming Christian man who took a deep and intelligent interest in the prosperity of the congregation in which he was an office-bearer, and in the work of the church at large. He was truly a man who sought "the things that make for peace."

The little church at Alberni, on the west coast of Vancouver Island, B.C., has been called on to mourn one of its first and most active members, Mrs. McKenzie, wife of Mr. Kenneth McKenzie, having been called away after a few days' illness. Mrs. McKenzie was born in Scotland, but came early in life to this country. After some years spent in Kincardine, Ont., she went with her family to Alberni, B.C., where she won the respect and esteem of all. Her hearty interest in all church work and her grateful welcome and kindness to all missionaries will long be remembered by those who have enjoyed her hospitality. The deepest sympathy is felt for Mr. McKenzie and his family in their great sorrow.

Mrs. William Drysdale, wife of the well-known bookseller and publisher, of Montreal, died at Portland, Me., after a brief illness, on the 12th August. She was a native of St. Andrews, Que., and since her marriage had been an energetic and useful member of Stanley Street Church, Montreal. She was active in every good work, especially in the cause of temperance and missions. She leaves three young children to mourn her loss.

MISSIONARY HEROES.—The story of African missions is largely one of personal character and work. Its noblest fruits are men like Schmidt and Vanderkemp, Moffat and Livingstone, Krapf and Crowther, Adam McCall and William Welton Baxter. To a great extent these immortal names gather around them the facts and incidents of the work. Vanderkemp and Moffat stand in the front of South African missions as the pioneers of the army which now covers the territory from Table Mount to Zambesi. Krapf's life and labours are inseparably linked with the mission fields of North-eastern Africa, and much also of the exploring enterprise of Central Africa. Crowther—himself a rescued slave, a pupil of Sierra Leone, and a personal monument of what the Gospel can do for his race—has a place in West African missions no other living man can claim, and has had a life-work full of great hope for the regeneration of that land by the labours of its own sons.

1848

Chart of Our Foreign Missions.

1891.

I.—THE NEW HEBRIDES MISSION.

Missionaries :—1. REV. HUGH A. ROBERTSON, Erromanga, appointed 1871.
 2. REV. J. W. MACKENZIE, Efate : appointed 1872.
 3. REV. JOSEPH ANNAND, Espiritu Santo, appointed 1873.

Assistants :—Fifty native teachers and a number of other helpers.

II.—TRINIDAD MISSION.

Missionaries :—4. REV. JOHN MORTON, D.D., Tunapuna : appointed 1867.
 5. REV. KENNETH J. GRANT, San Fernando : appointed 1870.
 6. REV. W. L. MACRAE, Princetown : appointed 1886.
 7. REV. A. W. THOMPSON : appointed 1890.
 8. REV. F. J. COFFIN, Couva : appointed 1889.
 9. REV. LAL BHARI, native assistant, ordained 1882.
 10. REV. C. C. RAGBIR, assistant.

Teachers, &c. :—MISS A. BLACKADDAR, Tunapuna ; Miss M. GRAHAM, San Fernando ; Miss A. J. ARCHIBALD, Princetown ; Miss Fisher, Couva, and a number of native assistants.

III.—MISSION TO THE INDIANS IN THE NORTH-WEST

Missionaries :—11. REV. GEORGE FLETT, Okanase ; appointed 1873.
 12. REV. F. O. NICHOL, Mistawasis, “ 1891.
 13. REV. HUGH MACKAY, Round Lake, “ 1884.
 14. REV. G. A. LAIRD, Crowstand, “ 1887.
 15. REV. W. S. MOORE, Muscowpetung's “ 1877.
 16. REV. D. H. MACVICAR, File Hills, ordained 1887.
 17. REV. JOHN MACARTHUR, Bird Tail, appointed 1888.
 18. REV. A. J. MACLEOD, Regina Industrial School appointed 1891.
 19. REV. JOHN A. MACDONALD, B. Columbia Indians, appointed 1891

Teachers :—MISS C. B. MACKAY, Day School, Mistawasis.
 MISS M. S. CAMERON, Day School, Okanase.
 MISS E. M. ARMSTRONG, Industrial School, Crowstand.
 MISS MARTHA ARMSTRONG, B. Columbia Indians.
 MISS B. WALKER, Industrial School, Portage la Prairie.
 MR. G. G. MACLAREN, Industrial School, Birtle.
 MR. MAGNUS ANDERSON, Industrial School, Stoney Plain.
 MR. ALEXANDER SKENE, Industrial School File Hills.
 MR. A. J. S. MORRISON, Industrial School, Round Lake.
 MR. JOHN CRAWFORD, Muscowpetung's.

Assistants :—Miss Maclean, Miss Fraser.

Matrons :—Miss A. MacLaren, Mrs. Laird, Mrs. Skene, Mrs. Hoekley, Mrs. Anderson.

IV.—MISSION TO CHINA—FORMOSA.

Missionaries :—20. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
 21. REV. GIAM-CHHENG HOA, Native pastor, ordained 1886.
 22. REV. TAN-HE, Native pastor, ordained 1886.

Assistants :—Fifty Native preachers, 83 elders, and 71 deacons.

V.—HONAN.

Missionaries :—23. REV. JONATHAN GOFORTH, appointed 1888.
 24. REV. JAMES F. SMITH, M.D., “ 1888.
 25. REV. DONALD MACGILLIVRAY, “ 1888.
 26. REV. MURDOCH MCKENZIE, “ 1889.
 27. REV. JOHN H. MACVICAR, “ 1889.
 28. REV. JOHN MACDOUGALL, “ 1889.
 29. MR. WILLIAM MCCLURE, M.D., “ 1888.

Assistant :—Miss M. Macintosh, Trained Nurse.

VI.—MISSION TO CENTRAL INDIA.

Missionaries :—30. REV. J. FRASER CAMPBELL, Ruttam, appointed 1875.
 31. REV. JOHN WILKIE, Indore, appointed 1879.
 32. REV. W. A. WILSON, Neemuch, appointed 1884.
 33. REV. J. H. BUCHANAN, M.D., Ujjain, appointed 1888.
 34. REV. NORMAN H. RUSSELL, appointed 1890.
 35. REV. W. J. JAMIESON, appointed 1890.

Assistants :—Misses Rodger, J. Ross, Beattie, M.D., M. Oliver, M.D., Sinclair, Jamieson, Harris, M. Mackellar, M.D., Miss Fraser, M.D., with a staff of native helpers.

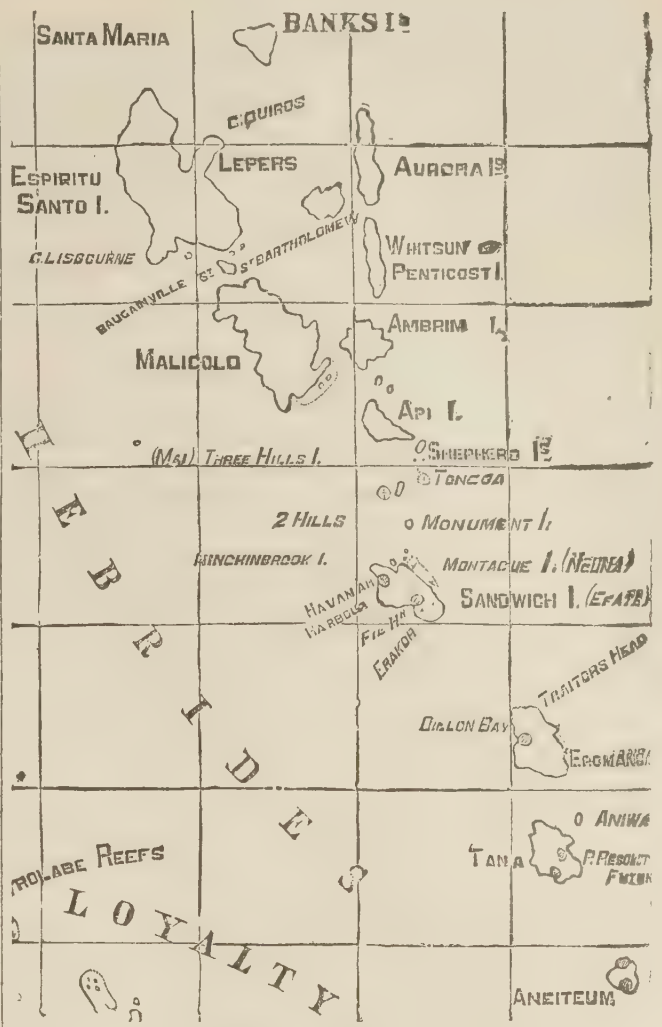
Our Foreign Missions.

THE MISSIONARY CHART on previous page gives a bird's-eye view of all our missions which will be found useful for reference. Compared with a similar statement in September, 1890, it will be seen that a number of changes have been made in the staff. Two missionaries have died, Rev. John Mackay, of Mistawasis Reserve, N. W. T., and Rev. John Jamieson, of Tamsui, Formosa. Rev. George McKelvie, of Minor Central India, resigned and accepted the chaplaincy to the British troops in that garrison town. Six ordained missionaries were appointed during the past year, viz.: Rev. A. W. Thompson to Trinidad, Rev. F. O. Nichol, to Mistawasis, N. W. T., Rev. A. J. Macleod to principalship of Industrial School at Regina, N. W. T., Rev. John A. Macdonald to British Columbia Indians, Rev. Norman Russell and Rev. W. J. Jamieson to Central India. The whole number of ordained missionaries is thirty-five, including two native missionaries in Trinidad, two in Formosa and one in the North-West. There are now four lady doctors in Central India, one of whom, Miss Beattie, M.D., has been obliged to come home for a time on account of ill-health.

The most noticeable events of the year are (1) the announcement that the Australasian Church is to take a more prominent part in furnishing missionaries for the New Hebrides, which may ultimately relieve the Canadian church of supplying missionaries to that distant field. (2) The establishment of a Training College for missionaries in Trinidad. (3) A satisfactory settlement of difficulties in Honan. (4) The friendly attitude of Maharaja Holkar and his government towards our Indore mission. (5) The opening of a new mission to the Chinese on the Pacific Coast, and (6) The steps in contemplation for taking up a mission to the Jews in Palestine. The following extracts from the report of the Foreign Mission Committee to last General Assembly may serve to indicate how the work is progressing in the different fields:—

I. NEW HEBRIDES MISSION.

Our three Canadian missionaries continue to co-operate with the missionaries of other Presbyterian churches in this group with the



utmost harmony. The Mission Synod was held last June on the Island of Aneityum. It unanimously approved of the action of the "Dayspring" Board in offering the mission vessel for sale, and expressed approval of the steam service for the islands. It considered that the settlement of British subjects as traders and planters in the group would be greatly to the advantage of the New Hebrides, and agreed to memorialize the Imperial Government to secure laws by which British subjects may be able to obtain valid titles to lands, and also to lawfully engage the natives of one island to labour in another. The Synod thinks that in justice to Queensland and the islands the nefarious "labour traffic" should wholly cease. The reports of Professor Drummond, Mr. Lyall, the moderator of the Federal Assembly of the Australasian churches, and other deputies attending the Synod, express great satisfaction with what they saw of the work of the missionaries and of the influence of the Gospel on the heathen. It is pleasing to notice that additional attention is given to the training of natives for the work of preaching the Gospel to their benighted brethren.

ERROMANGA:—Rev. Hugh A. Robertson had been obliged to leave his post for a short time on account of illness contracted in his efforts to render assistance at the wreck of the inter-

island steamer *Truganini*. For this reason his annual report had not come to hand. The work on Erromanga, however, is prospering. The Gospels and Acts, translated by Mr. Robertson, have now been printed in the language of the natives. The martyr-island is now largely under the benign influence of the Gospel of Christ.

EFATE:—*Rev. J. W. Mackenzie's* report is brief and satisfactory.

An encouraging feature of the work has been that a number of young men, all of whom are church members, have joined our Friday Bible class, held especially for those who are to conduct the Sabbath services at the several villages. At one of our villages, at the Wednesday evening prayer meeting, I had been urging upon them the duty of growing in the knowledge of divine things, and shortly afterwards some of the young men there expressed their desire to attend the Friday class, as a means to that end. They thus set an example to other villages, and so we have had an addition of upwards of twenty.

The liberality of our people is very commendable. In addition to keeping their churches and schools in repair and supplying their missionary with a large quantity of native food, such as yams, bananas, etc., they gave a contribution in money amounting to £27 12s sterling, and prepared a quantity of arrowroot, which will, I trust, realize at least £75 sterling, which is to go toward refunding the British and Foreign Bible Society for the expense of printing the New Testament.

In regard to the heathen, our outlook was never anything like so hopeful as at present. At Imtang, which was once the seat of cannibalism on the island, and where teachers were recently settled, some sixteen men and women have renounced heathenism and come to live near them. At Mele, where they have always manifested such bitter opposition, one of the principal men of the village, who would not allow us to go near his place, sent for the teachers a few Sabbaths ago, and to their amazement told that how he wished to receive the Word, and that they were to come to his house every Sabbath. "This is the Lord's doing, it is marvellous in our eyes."

Statistics:—Communicants, 169; admitted during the year, 17; baptisms, 23; attending Sabbath services, 460; candidates' class, 20; teachers, 10; marriages, 6; came in from heathenism, 23.

SANTO ESPIRITU:—*Rev. Joseph Annand* and Mrs. Annand are bravely and patiently working and waiting for the time to favour this, the largest and most northerly island of the group. Mr. Annand writes, "Since coming home from Synod I have begun services at a second vil-

lage on the mainland two miles west of us. I have now four services on Sabbath and walk about six miles in the hottest time of the day. I hope to divide the work with my teachers so soon as they learn to interest the people." In due season such sowing will bring forth a harvest.

The Annands are no longer alone on the island. The Victorian Church proposes to take up Santo at once, so that our committee will never require to open another new station in this group. The Lord has heard the cry of poor Santo and her needs are to be acknowledged. Mr. A. H. McDonald is appointed to the north-west end where James D. Gordon pitched his lonely tent for some months twenty years ago. The Victorian Church will doubtless add to its staff there soon, so that the prospects for the evangelization of the island are brightening rapidly. We cannot yet gratify the Church by telling of crowds embracing the gospel and casting away their fetishes. It would, doubtless, be exceedingly pleasant for us to have such a report to make. However, we must speak of the work as we see it. When the Lord gives great success we shall not be slow in making it known to you officially, but while we are engaged in sowing seed I can only report a few indications of progress toward the end in view.

The power and devices of Satan in hindering the Gospel are neither new nor peculiar to the New Hebrides. But thanks to our Lord to whom all power belongs, we are on the winning side. Never for a moment do we doubt the final issue, so we go confidently forward. Some six weeks ago we had an experience somewhat new to us, but common enough to some of our brethren in this group, namely, the stealing away in the night of some of our servants and pupils by a labour vessel. However, even out of that apparent evil good has come. In the loss of one from our premises we gained five others. There are now six young lads living with us in the station, attending school twice a day. One of these we were very glad to get, as his father has always kept aloof from the services and prevented his son coming to school. He used to come and whip his boy away from our place when he found him here. Now the lad is not only living with us with his father's consent, but the old man himself comes regularly to church and visits his son daily here. The Sabbath is now an established day of rest among our people on Tangoa and also with a few on the mainland. Sabbath services are fairly well attended and instruction is daily given to some individuals. The reaping time will come by and by. In the meantime we plead a deeper interest in the prayers of the Church that the Spirit may enter the hearts of these people and draw them to the Saviour.

The expenditure on account of this mission for the year 1890 was \$6,959.75.

II. TRINIDAD MISSION.



MAP OF TRINIDAD.

The General Assembly having requested the Eastern Division of the Committee to consider whether the salaried secretary to be appointed should sustain a common relation to both divisions of the Committee, and whether the services of Dr. Morton, our senior missionary in Trinidad, can be secured for the position; that division, after careful consideration, agreed that it is not advisable at present that the secretary to be appointed should sustain a common relation to both divisions of the Committee. This conclusion was referred to the Synod of the Maritime Provinces, and approved by that court. The Western Division of the Committee having received intimation of the result, then asked the Eastern Division to forward to Dr. Morton, a letter offering him the position of Secretary to the Western Division. This was done, but Dr. Morton, while expressing high appreciation of the offer, did not see his way to accept it, believing that his work still lay among the Indian immigrants of Trinidad.

At the last meeting of the General Assembly, one of our esteemed missionaries, the Rev. Kenneth J. Grant, was present, representing

the Presbytery of Trinidad. He brought before the Assembly a scheme for the establishment of a Missionary Training Institute at San Fernando, and appealed to the members of the Church to subscribe to such a project. The result of this appeal was the almost immediate offer of \$2,200, by four persons resident in Ottawa. In due course the matter came before the Committee, and it was agreed that there should be a Missionary Training Institute established at San Fernando. The Council has purchased a suitable property adjoining the mission premises and have made arrangements for the erection of buildings necessary for present purposes at a cost of \$4,231.67. With the sanction of the Committee, Mr. Grant spent the most of his furlough in visiting the churches in the East, in behalf of the Institute, and received \$2,280.75. Thus the full cost of the premises and buildings necessary for starting the institution, has been generously met by our people. The Committee having sanctioned the establishment of the Institute, the next step was to complete arrangements for equipping the new institution. The Rev. A. W. Thompson, an ordained missionary at Trenton, having offered his services as a missionary, was accepted. On New Year's Day he set off for his field, and on February 1st was welcomed by the brethren in Trinidad as a co-worker.

Early in the year, the Council forwarded a petition of Mr. Coffin, of Couva, for an additional lady teacher to have charge in Couva. The services of Miss Lucy Fisher, of Middle Stewiacke, a most efficient instructor, were secured. She went out with Mr. Grant and his family in October, and immediately commenced her work. Rev. W. L. MacRae obtained the sanction of the Mission Council to return to his native land on furlough for six months this summer. With him comes Miss Graham who is compelled to give up work for a time in consequence of injuries sustained by falling from a horse a few months ago.

The general work of the mission has been much enlarged during the year, adding very greatly to the cost of the mission to the Church. This increase was unavoidable. Others were eager to enter the field and utilize the fruit of our labours in the past for their own advantage. To preserve what had been done, as well as to supply wants that were urgent, additional schools had to be opened and new stations supplied with catechists. Then the Government of Trinidad passed a new school ordinance, which had to be accepted by our staff. This law is, on the whole, favourable to mission work. It permits churches to erect school houses on approved plans and nominate teachers to occupy them, and also to use them, outside of school hours, for religious purposes. It provides for three-fourths of the salary of the teachers, leaving one-fourth to be borne by the Mission. It has, however, increased the salaries of teachers and thus added

to the relative expense of the school. It necessitated the erection at once of a large number new buildings which will cost our Church \$10,000. The Mission Council have issued a strong appeal to membership of the Church to support them in this behalf; they say, "We are here at the front doing your work. We have boldly adopted heroic measures calling for a large increase of funds for a few years, and for ourselves and brethren we appeal to your Committee, to the fathers and brethren, and to the membership of the Church, to rise to the demands of the occasion and adequately support this mission in this time of special need and special opportunity. One of the writers, after twenty-three years of service, has virtually re-enlisted and is prepared to share in all the burdens of pecuniary responsibility arising out of this forward movement. The other, the youngest in the field, is fully convinced that much of the future success of this mission will depend on the way in which the present emergency is met. All your agents are overburdened with work. We therefore earnestly appeal to the men and women who remain at home to lighten as much as possible our pecuniary responsibility."

TUNAPUNA:—*Rev. John Morton*, the senior missionary, says in his twenty-third annual report:—The work in the Tunapuna District has been prosecuted continuously by myself and a full staff of agents. There has this year been an urgency and buoyancy about the work that has greatly stimulated and encouraged the workers. With perhaps a single exception, all the teachers have been active and diligent, and done better work than ever before. During the first half of the year I trained the teachers in secular branches from 8 till 11 a.m. on Saturdays. Finding this too laborious I engaged a teacher, who greatly relieved me and did excellent service for them. At Tunapuna and at Chaguanas, school-houses have been built that have secured the highest approval of the Government inspector. Another, smaller, but equally suitable, is nearly finished at Warren Village, and a teacher's house has been built at Chaguanas. It is proposed to build a teacher's house also at Warren Village and at St. Helena. Suitable houses cannot be rented; unhealthy dwellings in these low-lying situations result in sickness and inefficiency. In this matter liberality is the truest economy.

Sabbath-schools were kept up regularly at the older stations, and we aim at having a Sunday-school wherever there is a day-school. We have continued our system of uniform Bible reading and study in all the schools. Seven catechists were employed through the year. Twelve places have had service every Sabbath, and a number of other places in alternate Sabbaths. Our temperance work has made good progress. Work among women

has been prosecuted with much vigour by Mrs. Morton and Fanny Subaran, our Bible woman.

Statistics:—In 14 schools we have 751 scholars enrolled; with a daily average attendance of 526; baptisms, 114; marriages, 6; communicants, 50.

SAN FERNANDO:—*Rev. Kenneth J. Grant*, in his twentieth annual report, makes thankful acknowledgment and the liberal response to his appeal to the members of the church in Canada for contributions towards the new Training College. He has a number of very efficient native assistants. He has great encouragement in his schools. Night schools have this year received more attention than in any former year. The same agencies in this field that meet the wants of the men overtake the women. About thirty-three per cent of immigrants from the East are women; our baptismal roll, our communion roll, and an actual count in public religious services give nearly forty per cent of women. In the town of San Fernando, most of those connected with the church live in comfortable homes, many of which are neat, tidy and well arranged. The women whether wives, sisters or daughters, conduct themselves with Christian propriety. We have several young women between fifteen and twenty-one years, and some of whom are teaching, who, contrary to Hindu usage, are still unmarried. Mrs. Grant's Thursday's sewing class is really a very encouraging sight. The attendance of neat, intelligent young women capable of using both scissors and needle skilfully, varies from fourteen to eighteen. Mrs. Ragbir, who is specially qualified to give instructions in cutting, is able sometimes to attend.

Statistics:—Schools, 14; scholars, 898; daily average attendance, 519; baptisms, 57; marriages, 17; communicants, 82.

CONOA:—*Rev. F. J. Coffin's* first annual report is encouraging. The work has been largely carried on along the lines of previous years. Sabbath services in Hindi, conducted by catechists and teachers have been held regularly at ten different stations, and Sunday-schools in connection with all the day-schools, of which there are eight.

Statistics:—Baptisms, 43; marriages, 8; communicants, 52, of whom 15 added during the year.

The reports of Miss Archibald, of Princetown; Miss Graham, of San Fernando, and Fanny Subaran, the Bible woman at Tunapuna, are full and interesting. *Rev. Lal Bohari* gives an account of his visit to St. Lucia and Grenada, in the latter island 100 Indian adults have received Christian baptism and sixty are communicants. *Rev. C. Ragbir* gives a good account of his work in Mr. Grant's district,

San Fernando, also Mr. C. C. Soudeen, who assists Mr. McRae at Princetown. Mr. J. B. Cropper, an earnest layman, adds a hopeful account of his labours in St. Lucia. The number of baptisms now stands at 120; six marriages (the first reported) took place during the year.

Expenditure on account of the Trinidad mission for the year 1890, \$24,618 31.

III. MISSION TO INDIANS IN THE NORTH-WEST.

All the bands on whose reserves the Presbyterian Church is carrying on work used to depend almost entirely on the buffalo for subsistence. That means of livelihood disappeared utterly within ten years of the time when the first serious diminution began to be noticed, and the proud and wealthy Indians of the plains were reduced within less than a generation to beggary. The committee has therefore been ambitious to secure that presentation of the truth which the circumstances seemed especially to demand. The gracious gospel of the love of God is indeed one and the same for all men and all times, but the application of it is a very different thing now to the spiritless, hungry, half-clad creatures who shiver through the rigors of a northern winter in a cotton tent, from what it was when our pioneer missionary, the Rev. James Nisbet, went to preach to the haughty monarchs of the West twenty-five years ago.

The committee has therefore devoted a very considerable measure of the Church's efforts to the establishment and efficient maintenance of industrial schools in which the children are trained to make their own living. Eight of these—half the total number in the North-West—are now in successful operation under the auspices of the Presbyterian Church, and of the eight, five were filled during the past winter to the limit of their capacity, as determined by the Government's school inspector. The Rev. Hugh McKay has been able for several years to give short addresses in Cree, and now feels somewhat at home in the language. The Rev. W. S. Moore has begun to dispense with the services of an interpreter in his public services; and others of shorter experience are following in the same line. But the Nestor of our Indian missions is gone in the person of the Rev. John McKay, who witnessed the founding of the work at Prince Albert twenty-five years ago and has ever since been in harness. He is mourned by a large band of deeply attached Christians who had scarcely ever heard the Gospel except from his lips.

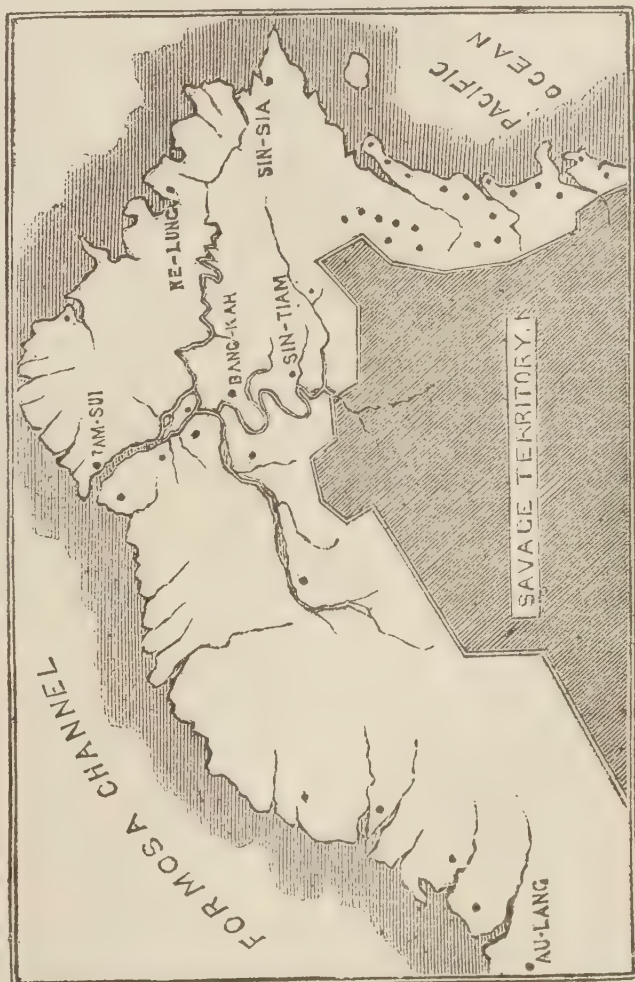
SUMMARY.—There are 11 missions under our care, and 8 ordained missionaries—the Rev. A. J. McLeod not being included because his salary is not paid by the Church, and no one being counted for Mistawasis and the British Columbia Indians. These missionaries are assisted, or in some cases their places are

taken, by 21 missionary agents, such as teachers, matrons of industrial schools and the like. There are 196 Indian communicants, of whom 27 were added during the year. There were 66 baptisms of infants and 55 of adults. There are 11 Sabbath-schools with an enrolment of 284 pupils, and in addition in some places, such as Portage la Prairie and Birtle, the Indian children go to the Congregational Sunday-school with white children. The seven Industrial boarding schools have 247 children enrolled, and 171 of an average attendance, and the three day-schools have an average of 66 on the roll, and 45 of an average attendance.

In this work among the Indians there are grand possibilities opening up before our Church, and God has touched the hearts of the people so that money for carrying on the work is more readily available than ever before. The success which has attended our efforts already is a loud call which summons us to more diligent efforts, and we cannot rest until the Indians become integral parts of our national life, and there is no such thing as "foreign" missions within the bounds of our land. For the names of the missionaries and principal stations, see the Chart.

Expenditure for the year 1890-91, \$23,040.68.

IV. MISSION TO CHINA.



MAP OF NORTHERN FORMOSA.

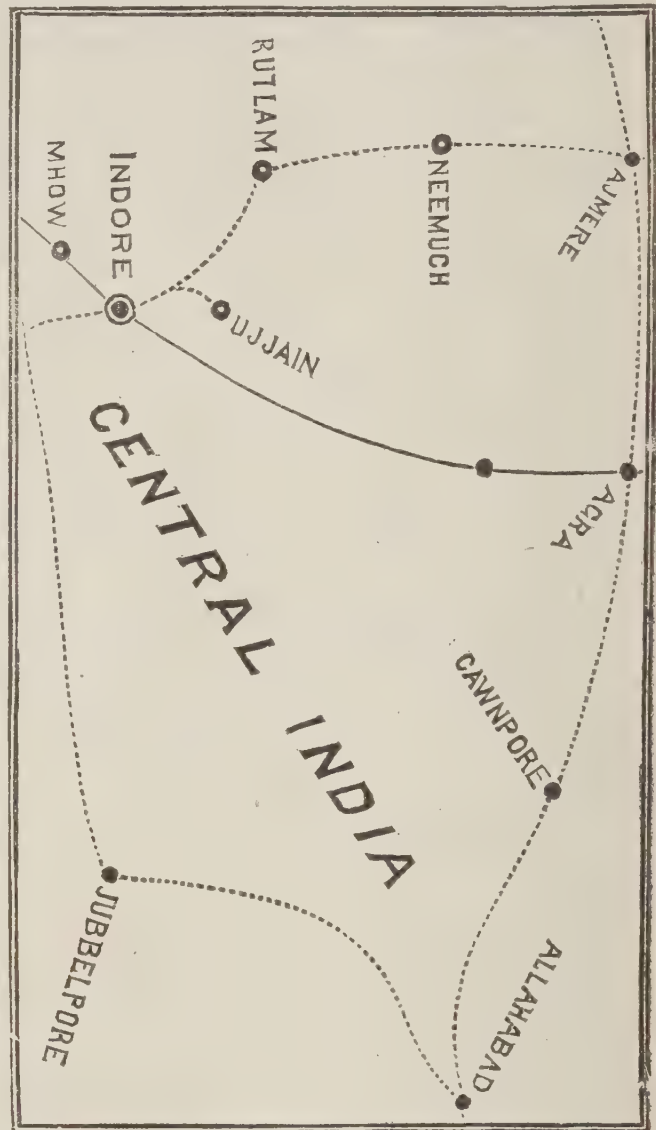
FORMOSA:—The report of the committee begins with the melancholy announcement, "Jamieson is dead!" Dr. Mackay has lost his unassuming faithful friend and labourer, the Rev. John Jamieson, appointed to this mission in 1883. Dr. Mackay's annual report had not come to hand, but recent letters convey the assurance that the work is going on with undiminished zeal and success along the same lines as heretofore. "Could Canada hear, see and know as I do in this field," says Dr. Mackay, in a recent letter, "then she would shout praises to our King for the substantial progress of 1890."

HONAN:—The operations of the mission to Honan have hitherto been carried on from Lin Ching in the adjoining Province of Shantung, and for a part of the year all the members of the band were residing there. With the opening of boat travel in the spring Presbytery commended the four senior members of the mission to the work of touring in Honan, recommending them to go to the cities already visited and such other places as they might see fit. Accordingly Mr. Goforth and Dr. Smith went to Wei-huei Fu and Hsün Hsein. At both places preaching and instruction were carried on in the inns conjointly with medical work during five or six hours each day, and several men seemed to be seeking the truth. Dr. Smith found that quite a number of his patients were willing to remain in the inn for a week or more when necessary for treatment, and in this way many were brought under the influence of the Gospel for a length of time. Some opposition was shown to their presence by the gentry of Hsün Hsien, but the Mandarin, who had shown himself favourably disposed before, was still friendly, and the common people heard them gladly. At Wei-huei Fu no annoyance was felt, and the missionaries returned after their six weeks tour somewhat encouraged and hopeful that a foothold might soon be gained for residence. Soon after this, however, a disgraceful case of "looting" occurred. At the instigation of "gentry" the mission premises at Chu-wang were ransacked and all the effects of the missionaries were either destroyed or carried off. No violence, however, was offered to the persons of the missionaries, and the matter having been reported to the British consul at Tien-Tsin, compensation was received from the Chinese Government to the amount of about \$2,500, and Mr. McGillivray has since continued in peaceful occupation of the premises. After reference to other matters, the brethren in Honan conclude their first annual report in these words: "We desire to recall to mind all the way by which the Lord has led us, and as we think of the unmerited favour bestowed upon us, we are deeply conscious of our many and great shortcomings. God has indeed been a wall of fire about us, and His hand has rested upon us in continued mercy. We would look for-

ward with increased reliance on the faithful promises of God, knowing of a truth that He hath purposes of grace concerning Honan, and will, by ways and to terms of His own appointment, glorify His great name in the salvation of many souls, and the speedy establishment of His Church in Honan."

Expenditure for the year, Formosa, \$15,439.92; for Honan, \$10,533.70; making in all for China, \$25,973.62.

V. MISSION TO CENTRAL INDIA.



INDORE, the capital of a native state of the same name, having a population of about 84,000, is the headquarters of the mission. The ruler of this state, His Highness Prince Maharaja Holkar, is a Mohammedan, whose influence in this part of the country is supreme. Until quite recently he opposed the mission and made it very difficult for our missionaries to prosecute the work. But lately, he has come to look upon the work with a more friendly eye, the best proof of which is the handsome contribution he has made to the

College Building fund. Besides Indore, there are four other principal stations. (1) Mhow, a garrison town 13 miles from Indore, population 27,227; (2) Ujjain, one of the oldest cities in this part of the country, and accounted most holy, population, about 33,000; (3) Rutlam, population, 31,000; (4) Neemuch, population, 18,250.

REV. JOHN WILKIE has charge of the work at Indore and is principal of the new college there. There is here a fully organized congregation, a hospital for women, with medical dispensaries and a large staff of native assistants. The Misses Beatty and Oliver, both regularly qualified doctors of medicine, are doing a splendid work, and Miss Sinclair tells about her school, in which nearly fifty girls are reading from the first to the fourth book. After school hours she spends two hours daily in Zenana work. The Sunday-school is a pleasant and encouraging feature of the work. The hospital and dispensaries have been open throughout the whole year, with an average attendance of nearly 1,500 each month.

REV. GEORGE MCKELVIE, of Mhow, reports seven baptisms during the year. The boys' school is in a flourishing condition, as are also the classes for girls under the charge of the Misses Stockbridge. It is a matter for regret that Mr. McKelvie has now ceased his connection with our mission, having accepted the office of chaplain to the troops, the work connected with which he finds very interesting and profitable.

DR. BUCHANAN writes hopefully of his work at Ujjain, "Without aiming at oratory I have been endeavouring to give to the people the simple story of the Cross. It is indeed a great joy to communicate, however imperfectly, with the people in their own tongue, and to make known to them the only way of salvation through a divine, crucified and risen Christ. The medical work has been prosecuted much as in past years. High and low alike in their suffering cry for help. Hence to open the heart's door medicine becomes invaluable. This year, in addition to those treated in the villages of which no record was kept, in the male dispensary 9,572, and in the female dispensary 5,075, or a total of 14,647 treatments, were given. When it shall please God to give us land, and the Church to grant a building, great advance may be made in the medical department. A hospital would give a firm foot-hold in this old sacred city of the Hindoos."

REV. J. FRASER CAMPBELL, holds the fort at Rutlam, a place of 31,000 inhabitants conveniently situated on the railway leading from Ajmere to Bombay. Mr. Campbell, being the senior missionary, had to take charge of the work at Indore during Mr. Wilkie's prolonged

absence in Canada, but it is satisfactory that he is able to bear testimony to the fidelity of the native assistants who looked after the work at Rutlam in his absence. There are four Sabbath-schools with an aggregate attendance of 100, and a boys' day-school with an attendance of from 25 to 30. Zenana visitation has been regularly engaged in by two grandmothers, widows, and a third woman has occasionally helped. Over forty houses have been visited; a women's Bible-class and sewing-class has also been carried on. The medical department, now under the charge of Miss Fraser, M.D., has been especially useful. Interesting information is also given about tract distribution and house to house visitation; about words of Gospel truth spoken at the railway station and at Melas; about sales of books, and about visits to neighbouring villages by Mr. Campbell and native brethren; likewise about evangelistic work in Jaora and Sailana; and, not least, about the reception of three communicants into the little church in Rutlam.

REV. W. A. WILSON, writing from Neemuch, tells of work in the congregation there, of evangelistic work, of work in Vernacular and Anglo-Vernacular schools, and in Sabbath schools. He says: "There have been several changes in the congregation during the year. Some families have removed to other fields, and others have come to take their places. The Christian community is yet so small, and the difficulty of getting employment so great, that the congregation is somewhat unstable. The number in full communion, not including Europeans, is twenty-three. There are also some baptized adherents who have not yet been admitted to the privileges of full communion, and also some adherents who have not yet been baptized."

At Neemuch there are five schools with an aggregate of 175 scholars. In connection with all these schools there are Sabbath schools taught by eleven teachers. Besides these a Sabbath school is held under a tree in a low caste part of the camp. A missionary society was organized about a year ago. Addresses are given on some aspect of mission work, usually by the native agents. We hear from Miss Harris that there is an attendance of ten girls at the Christian Girls' Boarding School. At the opening of the school all the pupils but two were nominally Christians. One of these has since, with her family, been received into the Church by baptism; the other as yet remains unbaptized. Miss Jamieson has also a school in Neemuch with eighteen names on the roll, the work in which promises to be very successful.

The expenditure of this mission for 1890-91 was \$27,968, of which about \$2,500 were raised in India.

GENERAL SUMMARY.

Number of mission fields.....	5
Canadian ordained missionaries...	30
Native ordained missionaries.....	5
Lady missionaries, teachers and matrons, including four M.D.'s in addition to ministers' wives.....	28
Native assistants, about.....	240
Native communicants, about.....	2,900
Total receipts for all the missions..	\$115,526.02

THE WOMEN'S FOREIGN MISSIONARY SOCIETIES.

These societies contributed the noble sum of about \$40,000 last year towards the expenses of the missions. So important have been their services for some years past, it is difficult to see how the work could have been carried on without their assistance.

Algoma and Muskoka.

Report of Rev. A. Findlay presented to the General Assembly.

ALGOMA:—In submitting my report for the six months now closing, I have to state that during the term the work has been going on quietly, and on the whole we have enjoyed a degree of prosperity which is very gratifying and which calls for special thanksgiving to the Great King and Head of the Church. We have suffered somewhat from the lack of men to take charge of the work during the winter months. Yet it is a hopeful sign that the attention of the Church is being turned to this most important point, and we feel confident that some means will be devised ere long whereby this great drawback to the prosperity and advancement of our work will be removed.

First, a brief statement of the work in Algoma, under the care of the Presbytery of Bruce: Supply as fully as could be secured has been given to this field. The following groups have necessarily been left without supply, viz.: Burpee, Cockburn Island, Day Mills and Manitowaning. Messrs. Rennie, Ferguson, McLennan, Jansen, Wallace and McPhee as ordained missionaries have been doing duty at Spanish Mills, St. Joseph's Island, Bruce Mines, Gore Bay, Little Current and Thessalon. At Tarbut, Blind River, etc., Webbwood Providence Bay and Kagawong Messrs. McGregor, Graham, Corbett, Steele and Smith have been employed as catechists, and from all these fields favourable reports are received of the work done. I have advised the Students' Missionary Association of Knox College to give Walford and Webbwood, hitherto worked by them, over to the care of the Presbytery, as these stations can now do with the usual grant, and to take up instead thereof "The Encampment" on St. Joseph's Island where there is a saw-mill employing about 100

hands who are desirous of enjoying ordinances. The three fields now under their care are Goulais Bay and North Prince, "The Encampment," and Kagawong, though I understand the Presbytery has asked the Society to exchange the latter for Providence Bay, thereby allowing Mr. D. B. Smith, who is on the Kagawong field with his family, and whose services the people are desirous of retaining, to remain where he is.

Little Current probably will, and Thessalon ought to, forward at this meeting a petition asking to be placed on the list of congregations receiving aid from the Augmentation Fund, with a view to calling a pastor.

Since the death of B. W. Arnold, Esq., President of the Spanish Mills Lumber Co.—a warm friend of our work—the company have reduced the amount formerly guaranteed for the support of an ordinary missionary at this point by \$150 per annum. It may be possible, and I hope it will be, to carry on the work under Mr. Rennie during the coming summer, but the probabilities are that a change will require to be made in October next.

A good work has been accomplished by Mr. McLennan in the Bruce Mines field, where he found many things requiring to be set in order owing to the mismanagement of former years. We trust a brighter future is in store for this large and widely scattered field. Mr. McLennan expresses the hope that our cause which has been dormant in the village of Bruce Mines for some years may soon again be revived. With an active staff of labourers for the summer we have bright hopes of seeing the work move forward all along the line during the coming season.

Muskoka—under the Presbytery of Barrie.—The same remark applies to the work in this field as to the Algoma field: work left undone for lack of men to do it. Two of the fields, St. Paul's, Morrison, and Black River, have been supplied regularly from Knox College, and Severn Bridge occasionally. Fifteen missionaries have been employed on this field permanently, but as many of these have occupied double fields the number of vacant fields is not as great as might at first sight appear. My time during the current half year has been given almost entirely to this portion of the field, during which time about one hundred meetings have been held in the various stations, of which some forty were communion services and the rest congregational and missionary meetings combined. In several parts of the field hard times are complained of, arising in some cases from the almost total cessation of lumbering, and in others from the temporary closing of the mines. This latter it is expected will only be for a little time, yet the effects meanwhile are felt none the less keenly.

Without particularizing each field visited, which would only cause unnecessary repetition, I may be allowed to refer to those in which matters of importance were discussed, and such

changes suggested as were thought to be for the best interests of the field.

In November last Sudbury lost the services of Mr. Griffith, who on the 16th of that month retired from the field after doing excellent service for the Church during the few months he was there. Mr. Griffith will be remembered very kindly, I am sure, by all who came in contact with him, and by none more so than those with whom he was most closely associated in the work. During the intervening months such supply as could be obtained has been provided for them. Mr. Jas. Lochore, missionary at the Mines, gave supply for a few Sabbaths, and since then Mr. Blue, student of Morrin College, has been with them. After Mr. Nichol's visit a strong desire was expressed by the congregation here to be ranked as a congregation, receiving a grant from the Augmentation Fund, with the privilege of calling a minister at an early date. The desirability of having as many as possible of our stations—such as Sudbury—occupying prominent positions and forming good centres settled as speedily as possible must appear at a glance. Here they have a very comfortable church, practically free from debt, with only one defect, viz., that it is soon likely to be too small for the growing congregation. They propose paying \$600 per annum as a salary, with the confident expectation that this amount will be increased until they become self-sustaining.

North Bay is in much the same position, having reached that stage at which the people think that a settled pastor is desirable. This is the result of the untiring labours of Mr. Goodwillie, who has been with them as ordained missionary for two years and a half. As a new church building is an absolute necessity for them they may not be able to offer so largely as the congregation at Sudbury. Yet their case is no less worthy of the consideration of the Committee of Augmentation.

At Powassan, where Mr. J. Garrioch has been as ordained missionary since his ordination in November last, good work is being accomplished and the affairs of the field receiving that attention they require. Elders have been ordained at Powassan, and the station at Trout Creek organized. Mr. J. L. Robertson, who has been on the Burk's Falls field since October, is doing good service, not only on his own field but also in neighbouring stations where no regular service has been given this winter. Could the horse with which some friends in the Presbytery provided him express its views of the situation it would doubtless be that the position is by no means a sinecure.

I held meetings at Sundridge and Burk's Falls, at their request, to secure a more satisfactory arrangement of the services at these places. The desire in these growing centres is to have services morning and evening on Sabbath, and this is reckoned necessary to that growth which is attainable by these congregations.

At Sundridge they agreed to provide fully for the support of a student for the summer if they get the services of the one of their choice. Burk's Falls, though dropping two of the stations formerly connected with the field, agreed to keep up the amount formerly received from the whole field. This arrangement, which I heartily commend, requires the cutting off from present connection of Hartfell, formerly a part of the Sundridge field; also Eli and Berridale, formerly connected with Burk's Falls. These stations are so situated as to form a compact field, and give an opportunity to take in as a new station the Harkness settlement in the township of Joly, where there are several Presbyterian families who have hitherto been without supply from any source. This arrangement means that, while Burk's Falls and Sundridge will get supply twice every Sabbath, Harkness, which has hitherto been without supply, will now receive it, while the grant will remain the same, i.e., if the proviso made by Sundridge be carried out the grant will be taken from Sundridge and given to the new field, where a grant in any case will be necessary.

I also visited our station in Parry Sound, for the purpose of moderating in a call at the request of the Session and congregation. After consultation with them it was deemed advisable, however, to delay action in this matter till after the present meeting of this Committee. The cause in Parry Sound was never in a healthier or more hopeful condition than at present. The wisdom of having the entire service of the missionary confined to the town is seen at a glance. At the same time I visited the two stations in Carling, one of which was formerly attached to Parry Sound. The wisdom of the action of Presbytery in separating these stations from Parry Sound is seen at once by a visit to the field. The station known as Carling lying some eight miles out from Parry Sound, and with a comparatively good road, may be worked in connection with Parry Sound but, the other station, Shebeshekong, and with an inferior road, cannot be—the distance being sixteen miles from Parry Sound. Here we have the largest congregation and most important field, as no other denomination is giving service in this settlement. One or two parties in Carling at first manifested opposition to the change, but all now see the necessity for it; while at Shebeshekong, though a struggling settlement, their subscription of \$12.30 per member per annum is the best indication of their view of the matter. After a careful canvas of the field they will be able to do with a grant of \$3 per Sabbath, and wish a six months appointment.

The Students' Society of Knox College have given up the charge of St. Paul's, Morrison, as they have reached that stage when they no longer need the Society's fostering care. They will require no grant this year, and have taken up three new fields instead, viz., Housey's

Rapids and Buck Lake, lying just east of Gravenhurst; Worthington and Whitefish, a mining region on the Sault Branch of the C. P. R., and Squaw Island and Collin's Inlet on the Georgian Bay, the former of these being a mission to the fishermen who make this island their headquarters during the summer months. This Society will have under their care for the coming summer, within the bounds of the Presbytery of Barrie, eleven fields, instead of nine last year. To these fields the following appointments have been made, viz., for six months—Warren, J. D. Jeffray; Loring, Geo. Lougheed; Bethune, W. Black; Black River, C. T. Tough. For four months—Squaw Island, J. Menzies; Franklin, C. R. Williamson, Frank's Bay, J. S. Muldrew; Whitefish, J. S. Scott; French River, W. J. West; Chisholm, J. Cranston; Buck Lake, Sidney Whaley.

Notwithstanding the scarcity of money in many parts of the field, their contributions to the Schemes of the Church have been even better this year than formerly. Already the sum of \$1,029.57 has been received.

OUR HONAN MISSION.

LETTER FROM THE REV J. H. MACVICAR.

LIN CH'ING, June 19th, 1891.

There have been many anxious runnings to and fro between this same strategic point, Lin Ch'ing, and the province of Ho-nan. Many in Canada, though standing geographically "afar off," have closely watched our uncertain movements, and in their sympathies and prayers shared our suspense; so that it is with intensified delight that we now hold out the prospect of work fairly established at two points in the field allotted to us. First of all, and almost toppling over into the adjoining province of Chili, is the old market-town of Ch'u-wang. May it indeed realize the promise of Gospel blessings dimly hidden in the meaning of its name—"the Sun brightening into full day!" Travel directly south-west of this for about sixty miles, and you come upon the Honanese "New-market"—for so the two characters Hsin-chên signify—and there, after negotiations openly carried on for nearly nine months, we have succeeded in renting premises in which (for a time at least) we hope, by the goodness of God, to live and work to His glory. I counted it no small privilege to be present with Dr. Smith, when, in answer to our prayers and yours, the deed of rental was obtained and full possession taken of the long coveted compound. But of our little Chinese "New-market," you will doubtless hear more in future if, from that centre, we are spared to see the work start and grow.

Stemming the muddy current of the Wei, before reaching Hsün Hsien (below Hsin-chên), one gets a glimpse of mountains, which, after the perpetual monotony of this great

Northern plain, tend to excite emotional recollections of home.

But far more striking than any suggestion of Montreal is the resemblance between Hsün Hsien and Quebec. A considerable rock inside the city causes an elevation, from which the buildings peer over the grim battlements with a very stern aspect—a reproduction in miniature of the historic citadel; while below, on a narrow strip of land between the "heights" and the river, are a number of narrow, poorly built streets, not unlike the lower town in the ancient capital. Here, in an inn on the lower levels, I worked for some days with Dr. Smith. Almost the first person to approach me was a kindly old gentleman called Mr. Chou. He seized my two hands and shook them with a heartiness that reminded me again of home; for the native mode of salutation is to shake *their* hands, not yours. The reason for his demonstrativeness was both touching and cheering. For six or seven years he had been blind. In his extremity he heard of the presence of the foreign practitioner and came to Dr. Smith, whose operation for cataract proved so successful that now, when subjected to harassment by jealous fellow-countrymen, he can use the words of the man in the Gospel, "One thing I know, that whereas I was blind, now I see." And we are all greatly encouraged to think that the scales are falling off the eyes of his spiritual understanding as well, and that this "miracle" is proving a means of grace in his household. Will the first fruits of our mission in North Honan come from the Chou family? We wait to see.

A considerable number of Buddhist priests visited us in our inn; and, elementary though our knowledge of the language is, we were still able, by a little cross-questioning, to confirm the estimate which make out the priests of Buddhism to know as little of the real principles of their much-lauded religion as the great mass of the common people. One fellow even stoutly denied that Sâkya Muni ever was an Indian prince! Call it the "Light of Asia," if you will, but it always seems to me it is like the light we had in our warehouses and homes one winter in Montreal when the fumes of sulphuretted hydrogen came through the pipes, and led most of the factories and stores to close earlier than usual. There undoubtedly was light, but it was dim and unsatisfactory, and along with it, *poison*. In the full glare of the "Light of Asia" these queueless priests were far from prepossessing. Sensuality and vacancy were unmistakably stamped on their faces, and their talk betrayed crass ignorance. One day we thought we would visit them without warning, in their temple on the summit of a hill. Now, a Chinese proverb says, "A man ought never to enter a temple ALONE." Why? Because you are sure to find the priests at something disreputable; and, if alone, the

chances are they will *kill* you to prevent you from telling your tale to the world outside! So we took the advice and the two of us went, only to find the insinuation of the proverb corroborated. The sound of angry voices attracted us to one of the main buildings, and on lifting the screen at the door we witnessed a sudden scattering of bonzes. They had been busy and angry over a gaming table, which promptly, on our appearance, was hustled out of sight. We are continually reminded here of the parallelisms between Buddhism and Romanism. A Jesuit writer (and no less) conscious of innumerable points of infringement, has called Buddhism "the devil's counterfeit of Christianity." Perhaps. For investigations, so far as I have been able to carry them on, lead me to think that Buddhism in the early centuries borrowed from Romanism rather than Romanism from Buddhism. And who knows where the imitation is going to end?

REPORT ON TEMPERANCE.

The "RESOLUTIONS" on Temperance as printed in the *August Record* are not quite as they were adopted by the Assembly. I now send a corrected copy, which should have been supplied before. The changes were made by the committee—the greatest difference is in the fourth.

The Resolutions as presented to and adopted by the Assembly are as follows:—

1. That this Assembly re-affirming the opinion of past assemblies regarding the nature of the general liquor traffic, and its evil effects on individual, family, and social life; and the necessity of the faithful preaching of the Gospel to effectually overcome these evils, and build up a godly, temperate and prosperous nation, asserts its conviction that, in the matter of legislation, nothing short of prohibition, rigidly enforced by the proper authorities, should ever be accepted as final, or satisfactory, and that it is now the duty of the Dominion Parliament to enact such a law.

2. That this Assembly is heartily grateful to God for the very great changes that have taken place for the better during the last twenty years in the drinking customs and temperance sentiment of our country, and the progress made in restrictive legislation; and earnestly hopes that the general traffic in alcoholic liquors may soon be entirely abolished. It also calls upon its pastors, office-bearers and members to faithfully use all proper available means to promote total abstinence, strengthen the temperance sentiment of our people, and hasten the coming of prohibition.

3. That this Assembly is gratified at the large numbers of signatures obtained throughout the country to the petitions for prohibition circulated by authority of the last Assembly,

in co-operation with other churches, and authorizes its committee on temperance to continue to co-operate with other churches in such way as may be found expedient to keep up the agitation for prohibition begun in connection with the petition movement.

4. That this Assembly, with the view to the Church doing more effective work for temperance, approves of the proposal to complete a temperance organization under the control of the Church.

5. That sessions and presbyteries be recommended to use greater diligence to secure a fuller compliance with the regulations for having taught in all our public schools the evil effects of alcohol and other narcotics on health and morals.

Special attention is directed to the following points:—

1. The last sentence of Resolution 2 is pressed upon the attention of "pastors, office-bearers and members" of the Church, with the hope that a note will be taken of both the efforts made and the results gained, so that at the end of the year sessions may be able to give answers that will be of real value to the following question, which, with others, will be submitted, viz.: "Please state what means you have used in your congregation and community to counteract the evils of strong drink, and to foster a sound temperance sentiment. What have been the results?"

This question was framed with the intention of securing reliable information, from sessions situated in a great variety of circumstances, as to the methods used and the results gained, so that the committee may be able to present in its next report some facts and conclusions that will be helpful in carrying on more effective work for the cause of temperance in the future.

2. Resolution 5 calls attention of presbyteries and session to what is fully recognized as a very important matter. I also give another question to be asked, as it bears directly on this point, and it may be helpful to have it in view, viz.: "What have you done to secure the teaching of temperance in your public schools. Is it now taught?"

If presbyteries will only give some attention to it, and if each session will look after the schools within its own bounds, and see that advantage is taken of the regulations regarding the teaching of temperance lessons, a great deal of good will be done. Surely the Assembly is not asking too much in this direction.

3. By action of the Assembly the convener of each presbytery's committee on temperance is a member of the Assembly's Committee. Will Presbytery clerks, therefore, please send me the names of such conveners as soon as appointed. Compliance with this request will save trouble, and greatly oblige me.

D. STILES FRASER, *Convener*.

Springside, Upper Stewiacke, N.S.

The Presbyterian Record.

MONTREAL, SEPT., 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in *Parcels* to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

The RECORD will be supplied to new subscribers—including congregations wishing to add to their existing orders—from now till the end of the year for *ten cents per copy*! There is nothing in the range of journalism cheaper than that. It affords a fine opportunity of introducing the RECORD to thousands who have not yet made its acquaintance.

Of the fourteen missionaries recently sent out by the Church of England Zenana Missionary Society, three were honorary (self-supporting,) four draw no salary, two have their salaries provided by friends, and five only are chargeable to the society.

Literature

BIBLE STUDIES ON PRAYER; by A. M. Reid; Toronto, Imrae & Graham, pp. 122. These studies have employed the leisure hours pleasantly of one who is evidently familiar, experimentally, with what she has undertaken to illustrate. The treatment is original, and well adapted to encourage those who are asking the way to Zion, with their faces thitherward. The object of the book is to group, under suitable headings, passages of Scripture bearing upon the teaching of the Bible regarding Prayer. Except that it is not alphabetically arranged it might be called a very useful concordance on prayer. It sets forth our Saviour's teaching and example in this behalf—the promises regarding prayer; examples of prayers for ordinary and special occasions; reasons why we should pray &c.

WHAT ROME TEACHES, by M. F. Cusack (the nun of Kenmare). This is not a sensational story, nor a revelation of mysteries behind the scenes, but a calm investigation into some

of the distinguishing tenets and doctrines of the Church of Rome, based not so much on the author's personal observation and knowledge—though few are better entitled to speak in that way—but on the books which constitute the authoritative teaching of the church. The writer is not prepared to call that a Christian Church "that puts Mary in the place of Christ and calls her a Saviour," and argues conclusively that if Rome is not on the side of Christ, "it is wrong to support her and increase her power." THE BAKER & TAYLOR Co., New York, pp. 280. Price \$1.25.

THE NEW EMPIRE, by A. Howland of Toronto. HART AND COMPANY Publishers: pp. 600: price \$2.00. Though scarcely coming within our province of review, we may state that this also is a very finely got up book, and that its contents are worthy the careful study of everyone who takes an interest in the political destinies of Canada. The author argues for ideal "Imperial citizenship" as distinguished from Theoretical Imperial Federation: for the closest relationship with the United States—without annexation.

MEETINGS OF PRESBYTERIES.

Calgary, Banff, 9th September.
Columbia, New Westminster, 8th Sept., 3 p.m.
Quebec, Morrin College, 25th August, 3 p.m.
Lindsay, Wick, 25th August, 11 a.m.
Lan. & Ren., Carleton Place, 8th Sept., 10.30 a.m.
Peterboro, Port Hope, 22nd Sept., 9.30 a.m.
Maitland, Wingham, 8th Sept., 11.15. a.m.
Winnipeg, Knox ch., 8th Sept., 3 p.m.
Rock Lake, Killarney, 8th Sept., 10 a.m.
Brockville, Merrickville, 14th Sept., 5 p.m.
Bruce, Walkerton, 15th Sept., 1 p.m.
Huron, Blyth, 8th Sept., 10.30 a.m.
Paris, Woodstock, 6th October, 11 a.m.
Regina, Wolseley, 9th Sept., 9.30 a.m.
Stratford, Stratford, 8th Sept., 10.30 a.m.
Miramichi, Chatham, 8th Sept., 10 a.m.
Vic. and Richmond, Whycomagh, 8th Sept.
Guelph, Chalmers ch., 15th Sept., 10.30 a.m.
Kingston, St. Andrew's ch., 15th Sept., 3 p.m.
Owen Sound, Division st. hall, 29th Sept., 9 a.m.
Sarnia, Strathroy, 15th Sept., 2 p.m.
Saugeen, Mount Forest, 8th Sept., 10 a.m.
Chatham, St. Andrew's ch., 8th Sept., 10 a.m.
Whitby, Whitby, 20th October, 10.30 a.m.
Orangeville, Orangeville, 8th Sept., 11 a.m.
Barrie, Barrie, 22nd Sept., 11 a.m.
London, 1st Presbyterian ch., 7th Sept., 3 p.m.
Glengarry, Lancaster, 8th Sept., 11 a.m.
Minnedosa, Birtle, 8th Sept., 8 p.m.
Toronto, St. Andrew's ch., 1st Sept., 10 a.m.
Montreal, Presbyterian Coll., 6th Oct., 10 a.m.
Truro, Presbyterian Hall, 15th Sept., 11 a.m.

The Synod of the Maritime Provinces will meet in St. Matthew's Church Halifax, on Oct. 1st at half-past seven o'clock p.m.

Papers relating to the business of Synod should be sent to the Rev. J. H. Chase, Onslow, N. S.

Thos. Sedgwick
Clerk Synod Mar. Prov.

Acknowledgements.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
Office 15 Toronto Street. Post Office
Drawer 2607.

ASSEMBLY FUND.

Received to 5th July, 1891....	\$ 187.28
Merigomish.....	2.00
Cedar Grove.....	2.00
Lucknow.....	0.30
Motherwell.....	7.25
Avonbank.....	5.90
Percy.....	5.00
Ayr Stanley St ch.....	10.00
Beckwith.....	5.00
Adjala.....	3.00
Tara.....	5.00
Madoc, St Peter's.....	3.00
St Mary's, 1st ch.....	2.00
St Catharines, Knox ch.....	8.68
Norwood.....	7.00
Londesborough.....	1.50
Ripley, Huron ch.....	5.00

\$ 259.91

HOME MISSION FUND.

Received to 5th July.....	\$2,403.18
Cedar Grove.....	18.00
Guelph, Knox ch (Miss Bryden).....	15.00
Lucknow.....	4.35
J R C, Toronto.....	39.00
Toronto, Erskine ch, special, — McBean.....	100.00
South Westminster.....	55.00
Kintyre.....	50.00
Executors of estate of Charlotte Jane Nicholls, Peterborough.....	10,043.83
Executors of estate of Charlotte Jane Nicholls, Peterborough, Manitoba Miss.....	10,043.83
Langley.....	15.00
Franktown.....	5.00
Beckwith.....	10.00
Rev Andrew Crawford, Belfast, Ireland, £10 stg.....	48.50
Adjala.....	35.00
Newtonville.....	12.00
Eramosa, 1st ch.....	20.00
Lyn, Caintown and Mallorytown.....	8.00
Toronto, Old St Andrew's.....	50.00
Tara.....	26.00
Amos.....	6.11
A Friend to Missions.....	100.00
Kingsbury and Flodden.....	20.00
Caledon, Melville ch.....	5.00
Seaforth, 1st ch.....	75.63
Tana S S.....	22.00
Dunnville.....	3.12
East Williams.....	17.00
Glenmorris Mission Band, White Settlers, N'rth-West.....	20.00
Beachburg.....	22.45
A Friend, Clinton.....	5.00
A Friend, Dundas.....	17.50

\$23,315.50

STIPEND AUGMENTATION FUND.

Received to 5th July.....	\$ 400.28
Cedar Grove.....	5.00
Lucknow.....	1.55
Beechwood (East Williams).....	3.75
Kintyre.....	40.60
Ayr, Stanley St ch.....	75.00
Franktown.....	5.00
Beckwith.....	10.00
Komoka.....	5.00
Adjala.....	7.00
Newtonville.....	4.62
Lyn, Caintown and Mallorytown.....	7.90

Tara.....	4.00
Kingsbury and Flodden.....	25.00
Seaforth, 1st ch.....	10.60
Erin.....	14.20
Dunnville.....	1.00
Guelph, St. Andrew's.....	30.00
Beachburg.....	18.75
Carlisle, St. Paul's.....	16.00

\$ 683.75

FOREIGN MISSION FUND.

Received to 5th July.....	\$5,023.22
Cedar Grove.....	10.00
Smith Hill.....	14.00
Lucknow.....	3.65
Bear Creek.....	7.00
Beechwood (East Williams).....	26.65
Carleton Place, Zion ch.....	70.00
Caledon, St. Andrew's.....	4.25
Vancouver, St. Andrew's willing workers native missionary—Indore.....	50.00
Executors of estate of Charlotte Jane Nicholls, Peterborough.....	10,043.83
Toronto, Bonarch S S, Honan and India.....	2.00
Langley.....	5.00
Ayr, Stanley St ch.....	37.00
Gamebridge.....	14.17
Anon.....	25.00
Franktown.....	5.00
Woman Foreign Mission Society Hospital.....	634.49
Beckwith.....	10.00
Komoka.....	13.25
Adjala.....	15.00
Eramosa, 1st ch.....	20.00
Tara.....	25.00
Andrew Johnston, Indore.....	5.00
Paisley, Knox ch.....	46.63
Caledon, Melville ch.....	3.00
Seaforth, 1st ch.....	15.74
Aberarder.....	5.00
Dunnville.....	3.50
Toronto, Erskine ch S S, N W Indians.....	20.00
Toronto, Erskine ch S S, Rev J Goforth, Honan.....	2.30
Guelph, St Andrew's.....	50.00
Montreal, Crescent St ch, Rev J H McVicar's salary.....	100.00
Ripley, Huron ch.....	3.06
Cornwall, South Branch S S.....	6.00
Brockville, 1st ch S S, Formosa.....	50.00
Brockville, 1st ch S S, Mr McKay's N W Indian.....	50.00
A Friend, Dundas.....	10.00
Badenach S S.....	8.00
East Puslinch (proceeds of lecture).....	12.00

\$16,448.75

KNOX COLLEGE FUND.

Cedar Grove.....	\$ 8.00
Lucknow.....	0.85
Motherwell.....	8.00
Avonbank.....	6.85
Adjala.....	5.00
Tara.....	5.00
Caledon, Melville ch.....	5.00
Seaforth, 1st ch.....	12.21

QUEEN'S COLLEGE FUND.

South Westminster.....	\$ 9.00
------------------------	---------

MANITOBA COLLEGE FUND.

Received to 5th July.....	\$ 70.10
Lucknow.....	1.17
Adjala.....	1.20
Tara.....	1.00
Guelph, St. Andrew's.....	20.00
Carlisle, St Paul's.....	14.00

\$ 107.47

WIDOWS & ORPHANS FUND.

Received to 5th July.....	\$ 187.82
Cedar Grove.....	2.00
Palmerston.....	15.00
Lucknow.....	2.51
Carleton Place, Zion ch.....	11.00
Kintyre.....	5.60
Brucefield (late Rev J Ross).....	22.00
Tara.....	5.00
Percy.....	8.00
Wroxeter.....	8.10
Adjala.....	4.00
Greenbank.....	10.80
Metcalfe.....	8.00
Londesborough.....	3.75
Seaforth, 1st ch.....	18.02
Tenth, Viola dale, Man.....	3.00
Executors of Est. of Charlotte Jane Nicholls, Peterborough.....	20,000.00

\$ 20,314.60

Received during July by Rev. P. M. Morrison, agent at Halifax, office 39 Duke st. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$951.21
New Richmond.....	27.00
Summerside.....	25.25
Students' Missionary Ass.....	65.00
W H & F M Soc, Merigomish.....	10.00
New Mills & Jacquet River.....	7.65
Synod of the Maritime Provinces in connection with the Church of Scotland.....	163.74
Brookfield.....	5.00
Middle Stewiacke.....	19.56
J Ramsay, Hamilton, P E I.....	5.00
Richmond Bay East, Lot 16.....	22.00
Medicine Hat.....	15.00
Chalmer's ch SS, Hlfx.....	8.00
Richmond Bay East, Lot 14.....	12.00
Cow Bay, CB, W H & F M Soc.....	60.00
St Paul's, Woodstock.....	27.17
Cape North.....	4.00
Chipman, (collection at Miss meeting, Salem Creek).....	14.00
United Church, N G, SS, \$37 L Soc \$30.....	117.00
Grove ch, Richmond.....	14.00
Maritime Presbyterian.....	200.00
Childrens' Record (Col in 91).....	200.00
Students' Missionary Ass.....	30.00
Back Meadows, (Kirk).....	50.00
River John, (Kirk).....	5.00
Clifton, N S.....	35.15
Middle Musquodoboit.....	20.00
Meagher's Grant.....	6.00
Antrim.....	5.63

\$2117.36

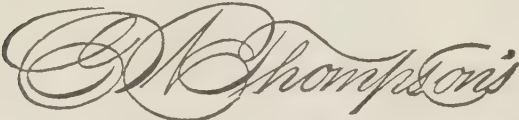
HOME MISSIONS.

Previously acknowledged.....	\$380.66
New Richmond.....	20.00
New Mills & Jacquet River.....	10.00
Summerside.....	10.00
St James SS, Dartmouth.....	6.88
Escuminac.....	13.70
Brookfield, N S.....	10.00
Middle Stewiacke.....	13.81
J Ramsay, Hamilton, P E I.....	5.00
Richmond Bay East, Lot 16.....	5.00
Bequest of late Mrs Gallant, Rustico.....	61.43
Richmond Bay East, Lot 14.....	7.00
Cape North.....	8.00
United ch, N G, Ladies Soc.....	21.52
Grove ch, Richmond.....	11.00
Int Mrs Wm Archibald.....	13.74
Middle Musquodoboit.....	12.00
Meagher's Grant.....	4.00
Antrim.....	3.00

North-West.

Summerside.....	25.00
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Lady Member First ch, Truro	62.50	New Richmond	5.00	Warwick, Knox ch	2.00
	\$704.22	Summerside	5.00		\$1,550.74
AUGMENTATION FUND.		Coupon Halifax City	13.39	AGED AND INFIRM MINISTERS FUND	
Previously acknowledged	\$108.00	Int J N Gardner	33.00	Minister's Rates.	
New Richmond	20.00	Rev A W Thompson, (Rates 1839 to 1891)	13.14	Received to 5th July	\$ 115.35
St John's, St John	11.00	Int Geo C Peters	96.00	Rev P Fleming	12.00
St John's, Halifax	132.48	Richmond Bay East, Lot 14	2.50	" J M Aull	4.50
Cape North, (adl)	2.00	New Mill, Charlo & Jacquet R	5.00	" J R Craigie	3.00
	\$273.48	Rev D Wright (ad'l Rate)	2.80	" J A Carmichael	7.50
COLLEGE FUND.		Middle Musquodoboit	5.00	" D Davidson	3.00
Previously acknowledged	\$1165.12	Rev A Macrae, (Rate)	3.00	" J Argo	17.50
New Richmond	5.00		\$780.75	" D McDonald	4.00
Summerside	10.00	WIDOW'S AND ORPHAN'S FUND.		" T Scouler	8.00
Coupons Halifax Debentures	240.40	Minister's Rates.		" J R MacLeod	3.75
Coupons Toronto Debentures	174.00	Received to 5th July	\$ 276.50	" R J Craig	10.00
Coupons Springhill P Hastings & Guysboro	343.72	Rev J. M. Aull	8.00	" C B Pitblado	15.00
Beaver Banks & Old Mines	3.14	" J Mutch	24.00		\$ 203.60
West Cape & Campbellton	3.00	" J R Craigie	8.00	JEWISH MISSION.	
Carleton \$2.80 Chebogue \$2.20	5.00	" D Davidson	12.00	Tara	3.00
Milford & Gay's River	42.47	" J A Carmichael	8.00	AFRICAN MISSION—Dr Johnston.	
Richmond Bay East, Lot 16	10.17	" Dr. McVicar	8.00	Toronto, Erskine ch S S	\$ 22.70
St Peter's, C B	4.70	" T Scouler	8.00	AGED & INFIRM MINISTER'S ENDOWMENT FUND.	
Richmond Bay East, Lot 14	3.00	" J R MacLeod	8.00	Alex Bradshaw, Toronto	5.00
Grand River, C B	7.30	" J Argo	24.00	{ Executors of Est. of Charlotte Jane Nicholls Peterborough.	20,000.00
North Salem & New Dublin	5.00	" J McNeil	16.00	KNOX COLLEGE ENDOWMENT FUND.	
Grove ch, Richmond	14.00		\$400.50	Peterborough	20.00
Middle Musquodoboit	5.00	AGED AND INFIRM MINISTERS FUND.		CONTRIBUTIONS UNAPPORTIONED.	
Meager's Grant	2.00	Received to 5th July	\$ 1,409.50	Oshawa	\$ 125.08
Antrim	2.00	Cedar Grove	4.00	Toronto, Bloor st ch	250.00
	\$2045.02	Palmerston	15.00	Thamesford	82.00
BURSARY FUND.		Lucknow	1.35	St Helens	55.60
Previously acknowledged	\$33.00	Carleton Place, Zion ch	15.00	Egmondville	35.00
Coupon St John City	30.00	South Westminster	18.00	Brussels Melville ch & S.S.	62.00
	\$63.00	Kentyre	20.00	Acton	50.34
MANITOBA COLLEGE.		Percy	8.00		
Summerside	5.00	Ayr, Stanley St ch	15.00		
Milford & Gay's River	4.00	Beekwith	5.00		
	\$9.00	Kemoka	3.25		
AGED MINISTERS' FUND.		Adgala	6.00		
Previously acknowledged	\$471.92	Tara	6.00		
Int St Andrew's, Truro	125.00	Londesborough	5.00		
		Seaforth, 1st ch	15.64		
		Tenth, Viola Dale, Man	2.00		



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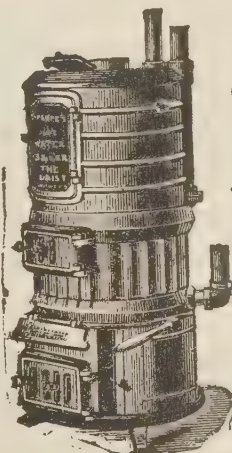
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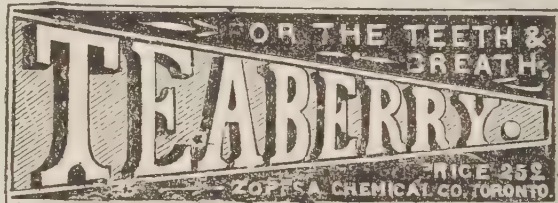
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FOR THE
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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XVI.

OCTOBER, 1891.

No. 10.

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CONSTITUTIONS FOR CONGREGATION- AL AND S. S. TEMPERANCE SOCIETIES.

Enquiries received indicate that it will serve a good purpose to state the facts regarding this matter. Previous to the Assembly of 1889 requests had been sent to the Committee on Temperance to provide a simple constitution for Congregational Temperance Societies, so that Congregations wishing to organize might have something to guide them, and enable them to get to work in a simple and practical way. In many instances little or nothing had been done because the Church had given no help in the way of information, or even suggestions.

In response to these requests the Assembly of 1889, directed its committee on Temperance to prepare such a constitution. The matter was considered by that committee, and a good deal of attention was given to it by the convener, and at the request of the committee the Assembly of 1890 renewed the instruction. Since then information has been received from the Presbyterian Church in England, Scotland, and Ireland, and from some other sources, but on account of the large amount of time and work necessary to carry out the petition movement it was found impossible to prepare anything that would be likely to prove satisfactory.

The facts furnished the Committee last year clearly show the need of better organization on the part of our Church in order that she may take her proper place in this department of her work. The report states;—"Not many congregational societies exist, there being a few isolated ones. A small number have pledge cards, particularly in the Sabbath Schools. A few report Bands of Hope connected with their Sabbath Schools. In some cases the work is attended to by the temperance committee of the Society of Christian Endeavour. There is however a great lack of effort, on behalf of temperance, by our congregations. There is in reality no organized effort at all."

From replies to questions regarding such organizations, and the attitude of congregations to them, "three things, at least, are evident. (1) Our Church is not meeting the necessities of the case, for overcoming the evils of intemperance and educating our people on the principles of total abstinence and prohibition.

(2) Much as the outside temperance organizations have done, they have failed in many places to win the entire confidence of our people, and therefore leave much to be done by the Church. In view of these facts, the necessity of some general organization is very evident.

(3) The attitude of the community largely corresponds with that of the Church. Where the Church is outspoken in her sympathy with temperance work, the sentiment of the community is more correct. But where the Church shows little of such sympathy, still less exists in the general community; thus greatly emphasizing the responsibility of the Church in this important matter."

It was, therefore, thought best to take more time in the hope of being able to meet this great need more fully and effectively. It was, therefore, stated in the report as follows:—"It was felt that a simple constitution adopted by this Assembly and recommended to congregations would not meet the needs of the case, nor be worthy of the General Assembly, but that something more must be attempted. Letters were accordingly addressed to parties in all the Presbyterian Churches of Great Britain and Ireland, asking about Temperance organizations in those Churches. Replies were received from the Presbyterian Church in England, Church of Scotland, Free and U. P. Churches of Scotland, and the Presbyterian Church in Ireland. In the first four, temperance organizations exist outside the church courts, and are managed by committees more or less independent. They appear, however, to be doing a good work, and especially in the Free Church of Scotland it is carried on with much vigour. In all these the organization seems to be thorough, with supplies of pledge cards, manuals and temperance literature, and takes contributions from branch societies. Until six years ago, the Presbyterian Church in Ireland had a somewhat similar organization, but on the appointment of Rev. J. B. Wylie, Belfast, as Convener of the Assembly's Committee on Temperance, it was superseded by one wholly within the sphere of the Church courts, and under the control of the Assembly's Committee. The Assembly appoints a minister and an elder from each Presbytery on that Committee—the ministerial member in each Presbytery is agent within his bounds to hold meetings in congregations, distribute literature, and do all he can to promote the interests of total abstinence. Each session keeps a roll of total abstaining members, in addition to its other records. The work is annually reported to the General Assembly, and a prominent

place given by Standing Order to its consideration. Mr. Wylie testifies that it has been much more successful than the old method of working, and has greatly stimulated the temperance sentiment of the Church, and deepened the interest of the people, thus enabling the General Assembly to take very advanced ground on the subject, having last year unanimously adopted a resolution declaring it "the duty of all Church members to be entirely separate from the drink traffic, and from the drinking customs of society."

We think it well to attempt organization on these lines, and your Committee ask the Assembly to give the necessary authority."

This authority was granted, and the Committee on Temperance so appointed as to give it a representative in each Presbytery.

I intend to submit a draft constitution, &c., to each member of the Committee in sufficient time to have the full benefit of criticism and suggestions before preparing the report for next Assembly, and I hope the results will be such that the Assembly of 1892 will be able to furnish Congregations and S. Schools with information and suggestions that will be found helpful in their great work for Christ.

D. STILES FRASER, *Convener*.

Springside, Upper Stewiacke, N. S.

HOME MISSION FUND.

WESTERN SECTION.

The following circular has been sent to all the Presbyteries in the western section of the Church.—

The amount asked for the current year from the Presbyteries of the Church for HOME MISSIONS, is \$50,000, and for AUGMENTATION, \$32,000. Last year there was a deficit of \$1,904.98 in the HOME MISSION FUND, and \$4,287.97 in AUGMENTATION. The sum of \$30,000, was asked last year for Augmentation. This year \$2,000 additional is asked in order to pay the above indebtedness, and the claims for the present year.

The sum asked for Home Missions—\$50,000—is PRECISELY THAT OF LAST YEAR, although, in view of the larger grants made last April to the North-west and British Columbia—A LARGER REVENUE WILL BE NEEDED. It is, therefore, earnestly hoped that many congregations will contribute ABOVE THE SUMS ALLOCATED TO THEM by

their Presbyteries. As was stated in the Home Mission Report presented to the last Assembly, it is evident that, unless the Mission work of the Church is to be seriously curtailed, the amounts placed at the disposal of the Committee, both for Home Missions and Augmentation must be considerably increased. Manitoba and the North-west, and British Columbia, will of necessity, as emigration flows in, require larger sums than in the past. This year the North-west (including Manitoba) received over \$30,000, and British Columbia nearly \$4,500. Next year British Columbia will require at least \$7,000, and the North-west a proportionate increase, if the Church is to maintain its hold, and supply destitute regions beyond our present missionary limits.

The continuous growth of our Church, and the success of all the other schemes, depend largely upon the ability of the Home Mission Committee, to prosecute its work with unabated energy. But for occasional bequests and donations, the contributions of the churches would not meet the expenditure. This ought not to be. The members and adherents of our congregations are well able to furnish the amounts required, and are, we believe, in most cases, prepared to do so cheerfully, if the facts are only clearly placed before them.

WM. COCHRANE, Convener H.M.C.
Brantford, Ont., Aug. 6th 1891.

The Census Returns.

The first instalment of the Dominion census for 1891 has been announced in Parliament and the press. The increase of population during the past decade is considerably less than was anticipated, being rather less than half a million. The greatest relative increase has been, as was to be expected, in the Western Provinces, and the smallest, in the Maritime Provinces, as appears from the following general statement:

	1881.	1891.	Incr'se
Nova Scotia.....	440,572	457,523	9,951
New Brunswick.....	321,233	321,294	61
Prince Edward Island.	108,891	109,088	197
Quebec	1,369,027	1,488,586	129,559
Ontario	1,926,922	2,112,989	186,067
Manitoba	62,290	154,442	92,182
Assiniboia.....	25,615	61,487	35,972
Alberta.....			
Saskatchewan.....			
British Columbia.....	49,459	92,767	43,308
Unorganized	30,931	32,168	1,237
Total population....	4,324,810	4,823,344	498,534

The following is the population of cities with over 10,000 inhabitants:—

	1891.	1881.
Montreal.....	216,650	155,237
Toronto	181,200	96,196
Quebec.....	63,090	62,446
Hamilton.....	48,980	35,960
Ottawa.....	44,154	31,307
St. John.....	39,179	41,353
Halifax.....	38,556	30,106
London.....	31,977	26,266
Winnipeg.....	25,642	7,985
Kingston.....	19,264	14,091
Victoria, B.C.....	16,841	5,925
Vancouver.....	13,685	..
St. Henri.....	13,415	6,415
Brantford.....	12,753	9,616
Charlottetown	11,374	11,485
Hull.....	11,265	6,890
Guelph.....	10,539	9,890
St. Thomas.....	10,370	8,367
Windsor.....	10,322	6,561
Sherbrooke.....	10,110	7,227

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

SAMARIA.

AT the commencement of the Christian era, Palestine west of the Jordan was divided into the three Provinces of Judea, Samaria, and Galilee. Samaria was the central province, and thus the central portion, of the Promised Land. In a preceding age it was the territory allotted by Joshua to the great tribe of Ephraim, and to one half of the tribe of Manasseh. It has been justly celebrated in all historic time for its great natural beauty and fertility. Moses in his farewell benediction of the tribes of Israel speaks of it in glowing terms: Deut. 33: 13-16. And after many centuries of successive disasters and imperfect tillage this ancient territory, more recently known as the region of Samaria, is still marvellously fertile and beautiful as described by the ancient oracle. I have already, in a previous brieflet, referred to the magnificent Plain of Mukhna and the charming Vale of Nablûs in the southern part of this fruitful region. And now, continuing our journey Northward from Shechem to the frontiers of Galilee, let me say that we have a succession of some of the most captivating pictures of natural scenery. The road, it must be said, is for the most part utterly neglected. In many places it is a mere tortuous, undulating, bridle-path which you would lose in a half an hour if left to your own re-

sources. But in the rich, low-lying valleys we saw splendid fields of wheat and barley which were well-grown in the middle of March. On the hill-sides I noticed terrace after terrace of olive trees and fig-trees which would remunerate the husbandman for all the labour expended on them. And then the summits of the mountains on which we frequently found ourselves were literally bedecked with anemones, and cyclamens, and maiden-hair ferns, and pinks, and pimpernels, and many other plants and flowers which perfectly charmed all of us, and especially the ladies of our party. How our own professor Fowler of Queen's University, or any other enthusiastic botanist, would revel among these fruitful valleys, and terraced hill-sides, and flower-decked mountain summits of Samaria! The merest sight-seer could not but bring away with him the most pleasing reminiscences. One magnificent view was obtained from a lofty eminence, which is called Sela. I saw with the unassisted eye, on the south the twin mountains of Ebal and Gerizim, on the west the blue waters of the Mediterranean, on the east beyond the Jordan, the old storied hills of Gilead and Bashan, on the north Mount Carmel, and a glimpse of the Sea of Galilee, and, though yet full four score miles distant from it, my first sight of snow-clad Hermon, one of the towering peaks of Lebanon. Very striking is the contrast between all this array of grandeur, beauty and fertility and the dilapidated Arab village now occupying the site of the celebrated city of Samaria which gave its name to the surrounding region. Verily, as Cowper has it in the oft-quoted line "God made the country, and man the town." The ancient city of Samaria, as represented to us in Old Testament history, was in perfect keeping with the grand and beautiful surrounding natural scenery. As the gay capital of the Ten Tribes of Israel it was a splendid, strongly fortified city. It was built originally by Omri as related by the inspired historian: 1. Kings, 16:24. In the very centre of Palestine, about forty miles north of Jerusalem, and about six miles from Shechem, it is one of the finest situations for an inland capital. The rounded hill on which the city was built rises up gracefully about five hundred feet above the level of the fertile

valley which spreads out to a breadth of five or six miles at its base. And then all around the city there are mountains rising up still higher like so many sentinels guarding it from the approach of the enemy. As I walked thoughtfully over and around the commanding eminence a thousand vivid visions of the past history of the place rose before my mind's eye. It was here that Ahab and Jezebel and other kings and queens of Israel reigned during a period of two hundred years in great pomp and splendour. It was here that the model young man Obadiah lived who said to Elijah: "I thy servant, fear the Lord from my youth." It was here that Naaman, captain of the host of the king of Syria, came to be cured of his leprosy. It was here that the four leprous men sat at the gate of the city perishing of hunger in a time of siege and famine, and resolved in the last extremity to go into the camp of the enemy, and to their great astonishment and delight found plenty where they feared death. It was here that Elijah and Elisha performed many of the acts that are recorded of them in the Old Testament history. But the celebrated capital of the Ten Tribes of Israel, beautiful for situation, strongly fortified by nature and art, and with a thousand memories of its eventful history, is now represented by a small peasant village consisting of a number of poor mud huts in which you would think it impossible for human beings to live in any degree of comfort. The Ruler of nations said it by His prophets, and it has been done. "Samaria shall become desolate, for she hath rebelled against her God." Samaria stood like a tower of strength as if defying the attacks of any enemy. But a short time after the words were spoken Shalmaneser king of Assyria, and after him Sargon besieged it, and after a siege of three years razed the city to the ground, and carried away the Ten Tribes into captivity. After the destruction of the city by the kings of Assyria various attempts were made to rebuild it; but it would not stay rebuilt. The modern village of Sebastia, occupying the same site bears no resemblance to the ancient Samaria. It was very significant of the vanished glory of the olden times to see here and there built into the mud walls broken pieces of beautiful pillars, and carved marble mouldings that once adorned the

temples of Baalim, and the palaces of the kings of Israel. The principal building now in the place is what is called the church of St. John. It was built by the Crusaders as a Christian church, but has been converted into a Mohammedan Mosque. After entering it we went down a dark stair of twenty-one steps, and were shown what is said to be the tombs of John the Baptist, and Obadiah and three other tombs. Emerging again into the sunlight I observed in every direction heaps of rubbish—the wreck and ruin of what was once unmistakably a most imposing city. Around the highest terrace of the hill we saw the remains of what was a magnificent colonnade. I counted the remains of about a hundred of these stately columns, and saw broken pieces of many more of them on lower terraces. And this is all that can now be seen to attest the vanished greatness of the celebrated city which took Shalmanezzer and Sargon with their numerous powerful Assyrian armies three long years to capture.

The lesson which this downfall of Samaria is designed to teach the nations of the world is a very solemn one. It re-echoes the inspired declaration which has been frequently verified in past history: "the nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted."

Missionary Cabinet.

ALEXANDER PEDEN.

ONE of the most notable men who "kept the truth so pure of old," amid the deadly prelatie persecutions, was Alexander Peden. He was a native of Ayrshire, and was in early life devoted to the ministry. After the usual training he was settled in Glenluce, Galloway, three years before the persecution began. With many other faithful men he was ejected because he would not give up his convictions and conform to the new religion of Charles II. For twenty-six years Peden devoted himself to the work of preaching wherever opportunity offered. Moors, lonely glens, storm-swept and misty hills, and dark recesses among the

mountains were the homes and trysting places of the faithful:

"O! dreary, dreary was the lot of Scotland's true ones then—
A famine-stricken remnant wearing scarce the guise of men,
They burrowed few and lonely mid the chill, dark mountain caves,
For those who once had sheltered them were in their martyr-graves!"

Peden was at home wherever he could relieve distress, befriend the friendless, bind up broken hearts, dispel doubt, or strengthen faith. Mountain solitudes, wintry storms, the fury of pursuing hosts had no terror for him. Brave to recklessness, none of Scotland's worthies had more marvellous escapes than he. For holding "conventicles," for preaching in the open air, he was declared a rebel and forfeited in life and fortune. He visited the north of Ireland from time to time, and there found refuge from the storm of persecution that raged at home. In 1673 he was captured and sentenced to imprisonment on the Bass Rock where the curious explorer may still see vestiges of the prison in which the poor Covenanters suffered so sorely. After a long imprisonment Peden was sentenced with six others to exile in Virginia. The vessel in which they were transported called at London, and there all the covenanting band were set at liberty. Peden made his way back to Scotland, where he arrived shortly after the disastrous battle of Bothwell Bridge. He revisited Ireland, but soon returned, and spent the greater part of his time in the wild solitudes of the west country, preaching at "conventicles" held in places inaccessible to the troopers that hunted for their prey. So keen was the "hunt" that even boys and girls were put to death because they would not attend the services of the "curates," and would persist in attending the outlawed gatherings of Peden and his associates. Ayrsmoss, on the edge of which Richard Cameron fought and fell, was a favorite hiding place of Peden's. After the death of Cameron he spent many a sorrowful hour at his grave, often exclaiming "Oh, to be wi' Ritchie!"

Peden was a man of prayer from his youth up. In his lonely wanderings he held communion with the Lord he loved and served. "It is praying folk that get through the storm," was a frequent saying of his. Many regarded him as a "prophet,"

and certainly his forecasts indicated keen insight and intelligence.

No man in all Scotland knew better than Peden, the dim caves, the wild crags, the caverns, the deep and gloomy recesses amid the hills and moors where the persecuted children of the Covenant could, unmolested by spy or trooper, meet to worship God. For long, dark, stormy years the misty hills, the lonely dells, the savage ravines were his parish, often trodden by him in ministering consolation to the poor exiles who lived daily in peril of their lives. With more than fatherly tenderness he tended his scattered flock.

Age, hunger, exposure to cold and heat, to summer rains and winter snows, told on the once powerful frame of Peden, and he sought his childhood's home to die. At the old spot was a cave where for some time he found safe hiding for wasted frame and weary limb. But even there they would not let him rest. Troopers came to seize him, but they missed once more their prey. He was near the end of his stormy pilgrimage. Creeping feebly to his brother's house to die, he asked them if they could to let his weary limbs sleep beside Richard Cameron at Ayrsmoss. He breathed his last praying for the Church he loved so well. They buried him—not beside Cameron, for that was far away; but a troop of dragoons came by order of the government, took up the decaying body and buried it like that of a criminal at the foot of the gallows at Cumnock. But "if the heart be right it matters not where the dust lieth"—awaiting the summons from on high.

* "There came a worn and weary man
To Cameron's place of rest,
He cast him down upon the sod,
He smote upon his breast;
He wept as only strong men weep,
When weep they must or die,
And 'Oh to be wi' Ritchie' was still his
bitter cry.

"Alas! alas! for Scotland,
The once beloved of Heaven.
The crown is fallen from her head,
Her holy garment riven;
The ashes of her Covenant
Are scattered far and near,
And the voice speaks loud in judgment
Which in love she would not hear!

"Alas! alas! for Scotland!
Her mighty ones are gone;
Thou, brother, thou art taken—
I am left almost alone;
And my heart is faint within me
And my strength is dried and lost,
A feeble and an aged man, alone against
a host!

"Upon the wild and lone Ayrsmoss,
Down sank the twilight grey,
In storm and cloud the evening closed
Upon that cheerless day;
But Peden went his way refreshed,
For peace and joy were given;
And Cameron's grave had proved to him
The very gate of Heaven."

Household Words.

FOR ME.

I.

Matthew xxvii. 46.

MY LORD, I saw Thee on the cross,
For me.

That pallid face, that tear-dimmed eye,
That broken heart, that wailing cry,
"Eli, lama sabacthani!"

'Twas all for me.

I saw my sins all washed away,
My guilty soul made bright as day,
Thy precious blood the debt did pay
For me.

II.

Hebrews x 37.

MY LORD, I'll see Thee coming soon,
For me.

Oh blessed hope, oh wondrous grace,
In mansions blessed to find a place,
The uplifted shining of Thy face

'Twill be for me.

For ever with the white-robed crowd,
Sing, sing, my heart, in praises loud,
My Saviour comes in glory crowned
For me.

R. T.

HEART WORSHIP.

In a certain congregation, may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise, and sitting patiently through the sometimes lengthy sermon; yet all the while there is visible on his countenance that pathetic, passive calm, indicating a deafness that is all but total.

"Do you not find church-going very uninteresting now?" asked a friend, recently.

"Yes," answered the old man, "I cannot deny that I do weary sometimes when the service is long; but I go for three reasons:

first, I can at least honour God with my presence in His House; second, I can worship Him in spirit, if in silence; third, every church-goer if regular and faithful may influence some one who is less so."

What a lesson for those who offer God a grudging, reluctant, and irregular attendance at His House, and go home perhaps grumbling over a sermon less interesting than usual, or a service not altogether up to the mark.

Well, undoubtedly, "the Lord knoweth them that are His," and how justly, therefore, will He discriminate between the true and the counterfeit worshippers that assemble continually in His House of Prayer.

OIL YOURSELF A LITTLE.

Once there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished he was very cross. At last his servants left him. Quite out of temper he went to a neighbour with his story of distress.

"It seems to me," said his neighbour, sagaciously, "it would be well enough for you to oil yourself a little, my friend."

"To oil myself?"

"Yes; I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody since."

"So you think, then, that I am like a creaking door," cried the old gentleman; "how do you want me to oil myself?"

"That's an easy matter," said the neighbour, "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly words were heard in the house afterward. Every family should have a bottle full of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Southern Methodist.*

THE POWER OF GRACE.

There is an old story of a certain minister who, on arranging his toilet for his parochial calls found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears and escaped to her room.

The hours of the afternoon wore away, during which the pastor called on old Brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young Brother Hall wasting away with consumption, and found him anxious to go and be with Christ; upon good old Grand-

mother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction.

The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is? How much it will do! There is nothing beyond its power! It can do all things!"

Then the little wife said, "Yes, it is wonderful, indeed; but there is just one thing the grace of God does not seem to have the power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when a shirt button is gone."

This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. There is many a man who cannot stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place, who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home. The value of art is in the fitness of the work; the perfection of music is in little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian life at home than in public.—*Golden Rule.*

THE SPIRIT OF MISSIONS.

The millions upon millions of the unevangelized sigh and pine for the grace of life, and sweep swiftly on their darkening way. We have the Gospel; it is *our life* to minister to their need; if we falter and prove recreant here, they perish, and we suffer a fatal loss. Are we less courageous than the little band that began this work? After seventy-five years of glorious progress shall our faith falter and our loyalty fail? Are we, then, unworthy of the men that wrought and lived before us, degenerate successors of those who through faith subdued kingdoms and wrought righteousness and endured a great fight of afflictions in a score of heathen lands, and now, resting from their labours, summon us to reap where they have sown and finish their work? Adoniram Judson joyfully in prison for Burmah; David Livingstone dying as he prayed for Africa; nay, Jesus Christ upon the cross for the world's salvation—this is the spirit that benefits the hour, this is the purpose that will win the lost world to faith and eternal life.

Christ Foretelling his Death.

OCTOBER 11. A.D. 33. JOHN 12:20-36.
Golden Text, John 12:32.

THE Passover was at hand. Jesus had entered Jerusalem in triumph. Among those whom came to meet Him were, "certain Greeks," Gentile proselytes, who like Cornelius, Acts 10:1, had abandoned idolatry, to worship the God of Israel. Wishing to see Jesus, and have some converse with Him, they requested Phillip, to bring them to Him. After consulting with his townsman, Andrew, ch. 1:44, they told Christ. The significance of this incident appears, in the answer he made. V. 23. *The hour*—The time has come, when the Jews having rejected Christ, the Gentiles will enjoy God's covenant of grace, Rom. 11:12-15. This blessing, long predicted, Is. 56:6, will be to the glory of Christ, whose Kingdom shall extend over all the world, Rev. 11:15. The triumphal entry into Jerusalem, is not the beginning of this glory, but His approaching death on the cross. He is the "*corn of wheat*," which by its death, insured a large increase, 1. Cor. 15:28. V. 25. The life of Jesus would have been a lost life as to Redemption, if he had loved it. By giving it, for men, he not only keeps it for ever, but acquires the right to give them Eternal Life. V. 26. *Serve Christ*—be his disciple—*follow*—even to Calvary, Rev. 14:4. *where I am*—in Heaven, ch. 14:3. *Honour*—Comp. 1. Sam. 2:30. V. 27. *Soul-troubled*—as in the garden of Gethsemane, Luke 22:44. *Save me*—Comp. Matt. 26:42—*this cause*—to suffer and die for men, 1. Tim. 1:15. V. 28. *glorify*—the sinless life of Jesus, way to God's glory. His death, showing God's love to men, would glorify Him, still more. V. 31. *Judgment*—Satan, the usurper, will be conquered, his power broken, Acts, 26:18. V. 32. *lifted up*—on the Cross, ch. 3:14, 15. An uplifted Christ, is a conquering Christ, 1. Cor. 1:23; 2:2. *all men*—No one can plead that he is excluded, Rom. 5:18. The atonement is sufficient for all, so that if any one is lost, it is by their own act, ch. 5:40. V. 34. *Forever*—Ps. 89:29. Had they not also read that Christ was to be "cut off," Dan. 9:26; Is. 53:12. Their objection was captious and unfair. V. 35. *The Light*—They had it with them in the person of that Son of Man, who would soon depart from them, ch. 1:9, 8:33, 34. *Knoweth not*—The Gospel alone can tell men where they go. The Spirit of God alone can give a joyful assurance of salvation, 2. Tim. 1:10. V. 36. *Children of light*—Hebraism for "enlightened," Eph. 5:8. In His mercy, God has given us the light of His Word. Our duty is plain: love Jesus, obey His Word; repent and believe. *hide himself*—Until his hour was come, it was His duty to take precautions such as this.

Washing the Disciples' Feet.

OCTOBER 18. A.D. 33. JOHN 13:1-17.
Golden Text, Phil. 2:5.

THE hour, Jesus had often spoken of, was near, when the Lamb of God, would be offered up, for the sins of the world. He knew it, but to the end of his life on earth, he never ceased to give to his faithful disciples, proofs of His love for them. The Love of Christ! It passeth knowledge, Eph. 3:19. It never changes. It is like the God who gives it, Jas. 1:17. the same yesterday, to-day and for ever, Heb. 13:8. V. 2. *ended*—There had been a strife between the disciples, Luke 22:25, which of them should be accounted the greatest. R. V. *during supper, the devil*—suggests evil, tempting men to commit it, 2. Cor. 11:3. Our duty is to resist him, Jas. 4:7. Money was Judas' temptation, Matt. 26:15; 1. Tim. 6:10. V. 3. *knowing*—Jesus was fully conscious of His dignity, being above all, 1. Cor. 15:25, from God, ch. 1:1, and about to return to God, 1. Peter, 3:22. yet see how he now humbles himself! Phil. 2:7, 8. V. 4. *laid aside*—his outer garment, ch. 19:23, girded himself, like a servant, with a towel, and began to wash the disciples feet—the duty of servants 1 Sam. 25:41 V. 6. Dost thou—the Son of God, the Messiah, wash my feet! Peter is amazed, and indignant at the thought of Jesus submitting to such indignity. V. 7. *know—hereafter*—There are many things in a Christian's life, that he will only know "hereafter." Trust God even if you do not understand the motives of his actions, Gen. 18:25. Peter absolutely refuses to have his feet washed by Jesus, Comp. Luke 5:8. *If I wash thee not*—This answer goes beyond the washing of the feet, although Peter's obedience might be said to have been a test of his love for Jesus. It refers to the washing away of sin, 1. Cor. 6:11; Heb. 10:22. No one can enter Heaven, unless washed in the blood of the Lamb, Rev. 7:14. Peter yields, but with his usual impetuosity wants a fuller washing, v. 9. V. 10. *He that is washed*—Mark 7:3, 4. The feet alone, soiled in walking, were washed by servants, Luke 7:44. Other interpretations have been given of this text. This is the simplest. *ye are clean*—but not all, alluding to the moral uncleanness of Judas, v. 2. who was about to betray Jesus. V. 14. *wash ye*—not literally, but figuratively, It means that Christ's disciples should be humble as he Himself was. By love serving one another, Gal. 5:13; Phil. 2:3. V. 16. *the servant*—ch. 12:26. To obey Jesus, a Christian must have the mind of Jesus, his Lord, Rom. 6:16, Phil. 2:5. V. 17. *Happy*—the way of obedience is a joyful path. A Christian who falls into sin, is unhappy until assured of His Lord's pardon.

Christ Comforting his Disciples.

OCTOBER 25. A. D. 33. JOHN 14:1-3, 15-27.
Golden Text, John 14:16.

DURING the Paschal supper, Jesus told his disciples that one of them would betray him, Matt. 26:21. Later on, he pointed out Judas, as the traitor. Judas immediately left. Freed from his presence, Jesus spoke to his friends, with such expansion and love, that they expressed to him their delight, ch. 16:29. Yet their hearts were filled with grief at the near prospect of losing Him, ch. 13:33. He comforts them here. V. 1. *ye believe*—or believe on. Trust me, as you trust God. V. 2. *Father's house*—Heaven, 2. Cor. 5:1. *Mansions*—rich dwellings, whose builder is God, Heb. 11:1. *I go*—to prepare them for you, giving them the right to occupy them by His death, and his intercession, Heb. 7:25. V. 3. *come again*—at the resurrection, 1. Thess. 4:16. Heb. 9:28. V. 15. *Love* for Christ is the motive of a believer's good works. They are not done to be saved by them, Eph. 2:8-10. Obedience is the test of our love for Christ, Matt. 12:33. V. 16. *pray*—Jesus is our advocate in Heaven, Heb. 7:25. *Comforter*—The Holy Spirit, who loves the friends of Jesus, helps them, prays for them and abides with them, Rom. 8:11, 23, 26. V. 17. *Spirit of Truth*—Given only to believers, 1. Cor. 2:14. Unbelievers, following the father of lies, John 8:44, 45, cannot know him, Rom. 8:7. John 7:17. V. 18:—comfortless—R. V. desolate: like orphans. V. 19. *a little while*, and Jesus would be taken away from the world, but by faith, his disciples would still then realize his presence, Matt. 28:20; 2. Tim. 4:17. Jesus lives for ever, Rev. 1:18, his people's life is hidden with him in God, Col. 3:3. They shall live with him. 2. Cor. 13:4. V. 20. *at that day*—The Resurrection of Christ would prove all his words, true. V. 21. The love of the Father, showing his intimate union with the Son, ch. 5:19. V. 23. The manifestation of God, is when he makes a believer, "*his abode*," 1. Cor. 3:16. Christians' bodies are Temples of God, 1. Cor. 6:19. V. 24. *not mine*—Receive it not as coming from the man, Jesus, but as the word of God Himself, ch. 7:16. V. 26. *teach etc.*—giving their Gospels and Epistles, the authority of Inspiration, Acts 1:8; 2. Pet. 1:21. V. 27. *peace*—with God, Rom. 3:5—of mind, Rom. 14:17, better than any other, Phil. 4:7. Not *as the world* giveth—lightly, thoughtlessly. Jer. 6:14, but truly. The word Peace, was the usual salutation among the Jews, and like other words of greeting, was often spoken without a thought of its meaning. Not so, when Jesus uses it. At his word, Peace fills the heart: doubts and fears flee away.

Christ, the True Vine.

NOVEMBER 1. A. D. 33. JOHN 15:1-16
Golden Text, John, 15:8

THE Vine represents the Church of Christ. He is the stem, from which all the branches, his disciples, receive the sap without which they could bear no fruit. As God gave His Son to the world, He is called here, the Husbandman. V. 2. Nominal Christians, who bear no fruit, will be cut off from Christ, Luke 13:9. Unfaithful Christians who bear but little, will be "*purged*," i.e., chastised, to make them bear more. Fruits are described in Eph. 5:9, Gal. 5:22. V. 3. *ye are clean*—The teachings of Jesus had purified the disciples of many errors. V. 4. *abide*—Continue in the faith you have in me, Col. 1:23, *I in you*—thus giving them the mind of Christ, Phil. 2:5. V. 4. without faith in Christ, we can do nothing to please God, Rom. 8:8. Our sufficiency is from God, 2. Cor. 3:5. V. 6. The man who abideth not in Christ, may be a hypocrite, or one who has "no root in himself" Matt. 13:21, and therefore has wearied of the service of Christ, like Judas. Such are cast off, and finally lost, Heb. 6:4-6, Matt. 13:40. V. 7. God answers the prayers of his people, according to his will, Rom. 8:27. The prayers of the wicked he does not regard, Prov. 28:9. V. 8. *glorified*—honoured, 1. Cor. 10:31. V. 9. Love ought to bring love. Jesus giving his people, the same deep love that the Father gives Him, is surely worthy of all our love, 1. John 4:19; 1. Cor. 16:22. V. 10. Jesus obeyed his Father's will, trusting his love, even when going to his death, Luke 22:42. Let us likewise trust His Love, *abide* in it, even if called to suffer for His sake. God will then delight in us, and our own joy, will be the result, Acts 6:41, 16:25. V. 12. *Love one another*—This love is the index of the measure of our love for God, ch. 13:35. The measure of Christ's love is given in v. 13. He died for us, whilst we were yet sinners, Rom. 5:6, 8; 1. John 4:10. V. 14. From the servant's place, Jesus promoted his disciples to the rank of his friends, Matt. 10:24, taking them now in his confidence, more than ever before, ch. 16:29, 30. He explains to them, his plans and their motives. V. 16. The apostles were called and ordained by Jesus, ch. 1:43, Mark 16:15, who by giving them His spirit, endowed them with grace to follow and obey Him to the end. Men if left to themselves would never choose to follow Jesus, Rom. 8:28; 2. Tim. 1:9. The purpose of God's effectual call, is, that men may be saved, and bear much fruit, thereby glorifying his name. Let every true Christian thus glorify Him. Let no one be ashamed of confessing a Saviour, who loved us so much.

Ecclesiastical News.

SCOTLAND:—Toward the end of July, the Glasgow holiday season is the event in the west of Scotland. Rothesay, Dunoon, and Largs are the centres of attraction; but, besides these, every place in the Frith of Clyde, and along the shores are crowded by the working-men, with their wives and families, in search of a breath of "fresh air." The river boats are packed with their living freight; and the railways enjoy a great harvest. Glasgow churches are almost empty; some are closed; and in coast churches there is not sufficient accommodation. The Canadian contingent is off; all the better for their holiday. From the Foreign Mission field, we have encouraging reports. Ichang, China, for many years the place of labour of Mr. and Mrs. Dowseley, is yielding hopeful returns; Blantyre, Africa, has received a good supply of new and devoted missionaries, to take the place of those who fell. St. Mark's, Dundee, of which the Rev. C. M. Grant is minister, offers to support a missionary in India, at \$1,750 a year, for the first two years of service, with an increase for the years following; St. George's, Edinburgh, does the same. The Rev. R. Macfarlane, Perth, has been ordained to Newcastle, Natal. Zulu commissioners have paid a visit to Scotland, and in the west have been much impressed with her great manufacturing and mining industries, and, let us hope, with her benevolent and Christian work.... Since the retirement of Sir Herbert Oakeley from the Chair of Music in Edinburgh University, there is some talk of creating there a Faculty of Music, with the power of granting degrees; in fact, of having a *Conservatoire* of Music, such as those of Paris, Frankfort and Leipzig.... Again death has been busy. On board the "Circassia," on her passage from New York to Glasgow, the Rev. Narayan Sheshadri, D.D., India's most devoted native missionary, died and went down into the sailor's grave. By birth a highcaste Brahmin, he was one of the earliest converts of the F. C. Mission at Bombay.... At Troon, there died the Rev. W. Howie Wylie, Editor and Proprietor of the "Christian Leader." While the Royal Scottish Academy mourns the death of its president, Sir William Fettes Douglas. Should his health permit, Sir Noel Paton is spoken of as the future president.... In his 81st year, Dr. John Inglis of Aneityum has passed peacefully away. The name of Dr. Inglis, so long associated with that of our own Dr. John Geddie is well and honourably known throughout Canada. It may be said now that the earlier fathers of the New Hebrides Mission, have passed away, leaving behind them, however, a record which shows still the abounding grace and "power to save" of the Sovereign Lord.... The old cathedral in Iona, associated as it ever must be with the labours of Columba, is about to be partially restored,

it is said, by the Duke of Argyle, and handed over to the Church of Scotland as a place of worship. By summer visitors especially this will be hailed as a great boon. May some of the old blessing rest upon the worship there.
D.

ENGLAND:—The London "season" has been an exceptionally dull one. The most notable events in ecclesiastical circles have been Mr. Spurgeon's protracted illness, and the International Conference of the Congregational Churches. The sympathy expressed for the great Baptist preacher by the representatives of all denominations is probably unparalleled—leading the sick man to sing with the psalmist, "I shall not die but live, and declare the works of the Lord!" At last accounts hopes were entertained of his recovery.... The Congregational Conference was a very interesting one. Among the Canadian delegates Rev. H. Pedly of Winnipeg, was the chief speaker.... The Annual Conference of the Wesleyan Methodist Church held this year at Nottingham was also an occasion of great interest. In the matter of representation in its Supreme Court the Methodist Church is gradually drawing nearer to Presbyterian polity, and in some other respects it is coming to be recognized that Presbyterianism might not suffer much by the admixture of just "a dash of Methodism.".... Rev. Donald Fraser, preaching recently from 1 Timothy 4:8, said with marked emphasis that while approving generally the healthy indulgence of "bodily exercise," he must draw the line where young men, as has become the fashion nowadays, unblushingly break the Sabbath by indulging their craze for *bicycling* instead of going to the house of God.... Rev. James McCaul has resigned his charge of Broad Street Congregation, Birmingham, and returns to Canada.... At length, a bust of Robbie Burns has been placed in the Poets' Corner, Westminster Abbey, in proximity to those of Shakespeare, Southey, Thompson, Coleridge, and Thomas Campbell. At a memorial service held in the Abbey, Archdeacon Farrar paid a high tribute to the late James Russell Lowell, the eminent American poet—"one of the sacred ties," he said, "that bound England and America more closely together."... The Bishop of Carlisle has received an anonymous gift of \$50,000 towards supplementing the endowment of ten poor parishes in his diocese.
S.

IRELAND:—There is a dearth of Church news at present, else we must have heard from our esteemed correspondent Rev. S. Houston, who at latest accounts was taking his *otium* in the neighborhood of Belfast, having recovered from a serious attack of typhoid fever.... Mr. Thomas Wright a prominent citizen of

Florida, U.S. (a County Antrim man) having suggested the idea of calling together an International Ulster Congress and gathering of her clans from all parts of the earth in 1892, the proposal is favorably regarded in the North, and if carried into effect, will afford the men of Ulster an opportunity of exercising their proverbial hospitality on a large scale. The projected Congress has no political significance, the chief object being to draw together more closely the bonds that unite Irishmen the world over, and, if possible, to secure for Ireland a larger share of recognition from the travelling public than she has hitherto enjoyed. It is somewhat remarkable that while the population of Cork has decreased within the last ten years by 10,000, the increase of inhabitants in the Presbyterian city of Belfast has been quite phenomenal. It is now one of the best-built and most orderly cities in the British kingdom. The homes of the working people are remarkably comfortable and tidy; the general character of its street architecture is exceptionally tasteful; and its pulpit supply is far above the average: indeed, a Canadian minister just home from a visit to Belfast, who is well qualified to express an opinion, says that a sermon which he heard preached in one of the suburban churches there was not surpassed by any thing of the kind to which he had listened in London or Edinburgh.... The death is announced of Rev. S. G. Morrison, senior minister of Lower Abbey Street Church, Dublin. Mr. Morrison had been in the ministry for upwards of fifty-three years, and his demise is lamented deeply by a very large circle of friends. He was, in his day, a brilliant preacher.... Dr. W. Hall, of the Cavan Presbytery, has accepted a call to Maghera. Rev. J. G. Clark, of Athy, Dublin, is called to First Strabane, and Mr. R. H. Temple, of the English Presbyterian Church, to Downpatrick.... Mr. John Carey, of Troome, lately deceased at the age of 91, bequeathed his whole property (some \$50,000) to benevolent and church purposes. He was educated for the ministry, but on the death of his parents, fifty-three years ago, he gave up his charge and returned to the old homestead. He was eccentric in his ways but gave liberally to good objects. There are churches in India that bear his name for the good reason that he built them, and one missionary at least was entirely supported by him.

UNITED STATES:—The General Assembly's Committee on Revision of the Confession of Faith has resolved to publish, for its own use, the deliverances of the Presbyteries anent the remit sent down to them. The Committee of the New York Presbytery appointed to formulate charges against Professor Briggs for holding and teaching doctrines contrary to the Confession have completed their work and

will report to next meeting of Presbytery. The most serious charges are said to be,—“Disbelief in the Bible as the only true source of Divine Authority; Disbelief in the verbal inspiration and inerrancy of the Scriptures; and Disbelief in the immediate sanctification at death of the souls of believers.” The evidence in support of these charges is based on statements contained in Dr. Briggs' inaugural address on the occasion of his induction to the chair of Biblical Theology in Union Theological Seminary. On the other hand, the Trustees of Union Seminary feel themselves placed under a necessity to defend Dr. Briggs, and by doing so find themselves on the horns of a dilemma.... Rev. Arthur Crosby, son of the late Dr. Howard Crosby, has been elected Assistant-Professor of Greek in Princeton College.... Dr. A. L. Lindsley, one of the brightest lights on the Pacific Coast—Professor of Practical Theology in San Francisco—died recently from injuries received in a run-away accident.... Dr. Phillips Brooks is to be consecrated Bishop of Massachusetts on the 14th of this month. Z.

CANADA:—The Methodist Church in Canada is about to establish their first Mission in China. A farewell meeting to the five missionaries who are about to proceed to the Province of Si-Chuen, where the Mission is to be established, was held in Toronto on the evening of the first September. The names of the missionaries are Rev. V. C. Hart, D.D., who has already spent twenty years in China, and Messrs. G. E. Hartwell, B.D.; D. Stephenson, M.D.; O. L. Kilborn, M.A., M.D.; and W. J. Hall, M.D. Addresses were delivered by the missionaries-elect and by Rev. Dr. Carman and Dr. Sutherland, Mission Secretary, and others. In the course of his address Dr. Sutherland said that in the Province of Si-Chuen there was a population of 50,000,000 and in it there would be only ten missionaries altogether, or only one missionary for a host of people as large as the population of the Dominion of Canada. The missionaries will sail October 4. Rev. O. L. Kilborn, M.D., was married to Miss Annie Fowler, daughter of Professor Fowler of Queen's College, Kingston, on the 12th of August. The gross income of the Methodist Missionary Society last year was about \$243,000 for Home and Foreign Mission purposes—including its French work and its extensive mission to the Indians in the North West. This year of abundance, it is aiming at \$250,000. Why not? It is estimated that were each member of the Methodist Church in Canada to give only one cent a day, supplemented by one cent a week from each Sunday-school scholar there would be as the result, a million dollars annually for missions! The latent power in all the churches is simply enormous, and all but incredible.

Our Own Church.

MINISTER'S WIDOWS' AND ORPHANS' FUND:—The General Assembly has appointed the third Sabbath of October for bringing this very deserving fund to the notice of the congregations. Every congregation and mission station that has enjoyed the privilege of stated ordinances ought to contribute to this fund, as well to show their sympathy with the widow and fatherless, and as an expression of gratitude for faithful service—not always too well remunerated. There are upwards of *one hundred and forty* annuitants on the three funds controlled by the Church—receiving not more on the average than two hundred dollars each. That is a very small sum to support a family on, but it is in many cases the chief source of revenue. Ministers sometimes feel a delicacy in placing the claims of this fund prominently before their people: but it is a mistake: for, manifestly, there is no fund of the Church that ought to be more cheerfully and liberally supported than this. While there is no Congregation so poor that they cannot afford to give *something* towards it, it is disappointing to find, year after year, in the published statistics of the Church, that many congregations give nothing at all for this purpose and that the contributions of others are so small.

PERSONAL:—*Rev. Ephraim Scott* of United Church, New Glasgow, N. S., has resigned his charge and accepted the appointment of the General Assembly to become Managing Editor of the *Presbyterian Record* and Sabbath School monthly known as the *Illustrated Magazine and Children's Record*. Mr. Scott's long experience in this department of literature and the success he has already achieved are sufficient guarantee that he will worthily fill the important position to which he has been called. It is announced that *Mr. Crocket*, late Chief Superintendent of Education in New Brunswick, has been chosen as successor of the late Dr. Weir, professor of classics in *Morrin College, Quebec*. He is very highly spoken of. The professorial staff of *Morrin College* is also to be strengthened by the addition of the *Rev. George Coull, M.A.*, as Professor

of Hebrew. Mr. Coull has the reputation of being one of the best Hebrew scholars in Canada. *Morrin* has now been in successful operation for some thirty years and has sent out many useful and not a few, even, distinguished graduates. *Rev. Dr. Waters* of Newark, N. J., preached to his old congregation in St. Mary's a short time since, and drew tears from many eyes as he called to mind the former times, when he went out and in among them, and reminded them of those who in the interval had gone to the better country. *Rev. D. J. Macdonnell* has resumed duty in St. Andrew's Church, Toronto, improved in health and voice by his voyage to the East. *Father Chiniquy* celebrated his eighty-second birthday on July 30th among his disciples at St. Anne's, Illinois, who presented him with a highly complimentary address. The venerable Father enjoys good health—though he had a narrow escape the other day from martyrdom at the hands of a furious mob in Michigan. *Rev. Dr. Burns* of Halifax is home again in better health. *Mrs. Jamieson*, widow of late Rev. John Jamieson of Tam-sui, Formosa, has arrived in Toronto. *Rev. Dr. Mungo Fraser* of Knox Church, Hamilton, on his return from a trip to the Holy Land received a warm reception from his congregation. *REV. JOHN MCNEILL*, of Regent Square Church, London, has been on a visit to Canada, and preached to large congregations in Toronto and Montreal, also at Campbellford, Ont., where his brother-in-law, Rev. Marcus Scott, is pastor. *Rev. Samuel Houston* has arrived at his home in Kingston after an absence of four months, of which six weeks were spent in the hospital, Belfast.

FRENCH EVANGELIZATION:—The Annual Collection for this important scheme was appointed by the General Assembly to be made on Sabbath 26th July—Many Congregations and Mission Fields have not yet responded and it is earnestly requested that in every one of these the collection will be taken and forwarded without delay to *Rev. Dr. Warden, 198 St James Street Montreal*—The salaries of many of the Missionaries are long overdue and funds are urgently required. It is hoped that this scheme will receive its share of the first-fruits of this year's abundant harvest.

BEQUESTS:—The Executors of the Estate of the late Mrs. Nicholls of Peterborough have paid over all the bequests made to the schemes of the Church together amounting to the large sum of \$117,000, as follows—

Aged and Infirm Minister's Fund.....	\$20,000
Ministers Widows and Orphans Fund	20,000
Foreign Mission Fund.....	10,000
Home Mission Fund.....	10,000
Home Missions in Manitoba.....	10,000
French Evangelization.....	5,000
Knox College, Toronto.....	20,000
Queen's University, Kingston.....	22,000
	<hr/>
	\$117,000

COLLEGE ENDOWMENT:—The managers of the Presbyterian College, Montreal, and of the Presbyterian College, Halifax, are making vigorous efforts to raise money, the former to add to its endowment fund, and the latter for the extinction of a debt of \$12,000. In either case the chief end in view is to increase the teaching staff and general efficiency of the respective colleges.

THE BLUE BOOK:—The minutes of the General Assembly for the year which closed on the 30th April are now, or will soon be, in the hands of our ministers and elders. The volume is as usual a bulky one, indicating the greatness of the Church's enterprises at home and abroad. We invite—we respectfully urge—a careful perusal of the volume. It contains much to kindle zeal, and strengthen faith and hope. The vast enterprises of our own church require and deserve the support of all her members and adherents.

ORDINATIONS AND INDUCTIONS.

ALBERTON, P. E. Island:—Mr. J. K. Fraser was ordained and inducted on the 26th of August.

COVE HEAD AND BRACKLEY POINT ROAD, P. E. Island:—Mr. G. B. Macleod was inducted, 8th September.

SYDNEY, Cape Breton:—Rev. E. B. Rankin was inducted to the charge of Falmouth street church, on the 25th of August.

HALIFAX, N. S.:—Mr. Simon A. Fraser, missionary to Labrador, was ordained by the Presbytery of Halifax on the 8th of August and returned immediately to his field of labour.

AYLMER AND SPRINGFIELD, London:—Rev. Dr. Thompson, late of Proof Line, was inducted on the 11th of August.

STOUFFVILLE & C, Toronto:—Mr. H. E. A. Reid, probationer, was ordained and inducted on the 27th of August.

SUDBURY, Barrie:—Rev. J. Rondeau, of Ottawa was inducted on August 26th.

PARRY SOUND, Barrie:—Rev. J. B. Duncan was inducted on 11th August.

FLESHERTON & C, Orangeville:—Rev. John Wells late of Jarvis, was inducted on the 25th of August.

CHINGUACOUSY, Toronto:—Rev. W. Farquharson, of Dover, Ont., was inducted on the 1st of September.

SEYMOUR AND RYLESTON, Kingston:—Rev. John Moore late of Allenford, was inducted August.

BROCKVILLE, Ont.:—Rev. Charles J. Cameron, M. D., late of Cannington, Ont., was inducted into the charge of St. John's Church, Brockville, on the 11th of August.

RIDGETOWN, Chatham:—Mr. R. J. Hunter, licentiate, was inducted on 1st of September.

NEW ROCKLAND, Quebec:—Mr. David Pugh was ordained as a missionary on the 8th of September.

VANCOUVER, Columbia:—Rev. J. M. Macleod was inducted to the charge of Zion Church, on the 14th of July.

EAST TORONTO AND YORKTOWN:—Rev. J. R. Johnston, without charge, was inducted on the 29th of September.

DOMINION CITY, Manitoba:—Rev. Walker Beattie, of Gretna, was inducted on the 7th of September.

ALVINSTON, Sarnia:—Mr. McMillan, graduate of Knox College was ordained and inducted on the 22nd of July.

HYDE PARK AND KOMOKA, London:—Mr. W. N. Haig, licentiate, was ordained and inducted on the 4th of August.

LITTLE CURRENT, ALGOMA, Bruce:—Rev. W. E. Wallace was inducted on the 26th of Aug.

MOUNT FOREST, Saugeen:—Rev. Dr. M. Ramsay, of Londesboro was inducted on the 25th of August.

ONEIDA, Hamilton:—Rev. G. L. Turnbull, of Port Colborne was inducted in the month of August.

MORRIS, Winnipeg:—Mr. Hope F. Fraser was ordained and inducted on September 1st.

ALMONTE, Lanark and Renfrew:—Rev. E. A. Mitchell, of Waterloo was inducted on the 17th of September.

PAKENHAM, Lanark and Renfrew:—Rev. Andrew Patterson, of Eganville was inducted September 18th.

CALLS—Rev. J. C. Walsh to Indian Head *Regina*. Rev. W. W. Craw to Missouri, *Stratford*. Mr. Hugh Brown of Toronto to Havlock, *Peterborough*. Rev. Dr. Lamont of Megantic, *Quebec*, to South Finch, *Glengarry*. Rev. W. R. McCulloch of Hawkesbury to McDonald's Corners &c., Ont. Rev. C. W. Gordon of Banff to Augustine Church, *Winnipeg*. Rev. Robt. McNair, of Durham, Ont., to Carleton Place, *Lanark and Renfrew*.

DEMISSIONS:—Rev. Ephraim Scott of United Church, New Glasgow. Rev. Thomas Muir of Fordwich and Gorrie, *Saugeen*. Rev. W. R. Muir, of Merigomish, *Pictou*. Rev. Duncan Davidson of Langside, *Maitland*. Rev. J. A. Bloodsworth of Port Stanley, *London*. Rev. A. McDiarmid of Latona, &c., *Owen Sound*,

NEW CHURCHES.

MARGAREE HARBOUR C. B.—A handsome new church was opened here on the 26th of July, cost about \$2300, and is seated for about 300. Another was opened at CHELMSFORD, Miramichi, on the 23rd of August—Rev. Wm. Hamilton of Richibucto conducting the services. Also at NEIL'S HARBOUR, Cape Breton—a section of the Cape North Congregation—a new church was dedicated on the last sabbath of July by Rev. A. Farquharson. The Lord's Supper was administered there for the first time on the same day. There has been a revival at the station, and the prospects are very good. At *Maisonneuve*, a suburb of Montreal, a neat and commodious church has been erected for the use of the Presbyterian Mission established there three years ago by the members of Erskine Church, Montreal. At Montreal Junction, another suburb of Montreal, Presbyterian services have recently been commenced, a site has been secured and it is expected that a church will be erected soon. A new church was opened in the township of *Wells*, Algoma, on August 23rd by Rev. Allan Finlay; it will be a great convenience to the settlers and that part of the country which is steadily increasing in population.

PRESBYTERIAL ITEMS.

BARRIE:—At the last meeting it was agreed that the month of May is the best time for holding the meeting of Synod; that the Synod of Toronto and Kingston should be divided, and that the names of members should be registered on some plan by which the calling of the roll might be dispensed with. LONDON:—Notice of motion has been tabled that at next meeting the present mode of electing commissioners to the General Assembly will be brought up for reconsideration. THE PRESBYTERIES OF ST. JOHN and MIRAMICHI made some provision last winter for the spiritual wants of the lumbermen in New Brunswick. Mr. Watson, a layman, was employed by the former Presbytery, and Rev. A. H. Cameron by the latter, both of whom spent several weeks among the camps. Over 10,000 men spend six months of the year in the heart of the lumber woods of New Brunswick.

MANITOBA ITEMS.

Missionaries are arriving from the east. Mr. McKiechan, of Nova Scotia, came this week, and Mr. Steele, from Ontario also. The Rev. C. W. Gordon, of Banff, has been called to Augustine Church, Winnipeg. Rev. A. Currie has resigned Virden, and also Rev. A. T. Colter, the charge of Rapid City. Mr. Currie, will remain in the west, Mr. Colter is quite unwell. Rev. Walter Beattie and Rev. H. S. Ross, have both been called and inducted, the former in Domi-

nion City, and the latter in Morris. Rev. P. Fisher was lately settled in Boissevain. Dr. King and Rev. P. Wright have both returned from Britain, and are at work again. Rev's. R. N. Grant, of Orillia, R. P. McKay, of Parkdale, D. C. Hossack, of Orangeville, J. Patterson, of St. Enoch's, Toronto, and J. A. Macdonald, of Knox College Monthly, have all visited the west this summer. The wheat fields of the west are its marked feature. Visitors from all parts of the world declare they have never seen anything like it. It ought to give our work in the west a great impulse. The people of the west are very liberal if they have the means. We trust the contributions for Home and Indian work as well as for college support this year will far exceed anything yet done by this Synod.

G. B.

HOME STUDY LEAFLET.

It has been found more advantageous to use a better grade of paper in the Home Study Leaflet than was originally intended and also to allow subscriptions to begin and end at any time. Accordingly the offer made in last month's *Record* must be cancelled. It will not be necessary that subscriptions end with December, nor can the last three months of the current year be supplied free. Permit me to suggest that any teachers who wish to test the value of the Leaflet subscribe for three months for their classes. This would cost just 3 cents for each scholar.—T. F. Totheringham, St. John N. B.

THE SABBATH OBSERVANCE BILL.

The discussion in the House of Commons upon the Sabbath Observance Bill developed a line of tactics upon the part of its opponents that hardly merited the title of fair play.

The first provision of the bill relates to the publication of Sunday newspapers. The Dominion Government controls copy-right law, transmission of papers through the mails, and importation of literature; and prohibits the importation of certain kinds. It was felt by members of the special committee that it was not only perfectly proper, but most desirable that the Dominion Government should deal

with this question. The Minister of Justice had admitted that the provision of the bill making a misdemeanor of the offence of publication, circulation, or sale, punishable by fine, and imprisonment in default of payment, was perfectly within the power and right of Parliament. Mr. Mills, at the outset, took ground against this provision as being an infraction of Provincial rights. The objection was without weight, but it served as an excuse to the foes of the bill to strangle it. Whatever might be thought of the first section, the bill was admitted by all to contain provisions exclusively within the jurisdiction of Parliament and that it should receive the consideration of the committee of the whole in detail, so that any section—that relating to canals for instance, that was without doubt within our jurisdiction—could be acted upon and decided upon its merits.

As was the case with the seduction bill the House is opposed to legislation of this kind. But Mr. Charlton will press the bill again and again. It needs but the weight of the Christian sentiment of the country to influence the indifferent and the hostile members of Parliament. The Christian public are greatly indebted to Mr. Charlton for his efforts in this direction.

Obituary.

THE REV. GEORGE BROWN died at Wroxeter last week. He was born in Stow, Roxboroughshire, Scotland, September 15, 1815. He came to Canada in 1863, and settled in New Brunswick, where he remained six years; came west and settled in Wroxeter, where he had laboured faithfully for twenty-two years as pastor of the Presbyterian Church. He resigned three years ago owing to increasing years. Deceased leaves a widow and family of one son and two daughters, Mr. E. G. Brown, teacher, Cumberland, Ont.; Mrs. T. W. Gibson, Toronto; and Mrs. Thomas Gibson, Brussels.

REV. JAMES ALLAN, the venerable father of P. E. Island Presbytery, died in peace on Aug. 11th. Mr. Allan was a Scotsman. He came to P. E. Island and was settled at Cove Head forty-six years ago. His charge

at that time embraced several districts that are now self-supporting congregations. He continued in the charge of Cove Head until the infirmities of old age constrained him to resign—a few months ago. He was highly esteemed by his brethren of the Presbytery and the people at large.

REV. JAMES FERGUSON died August 24th, in London, after six month's illness. He was born in the county of Glengarry, Ont., on January 4th, 1828. He was educated at Knox College and ordained to the Presbyterian ministry in 1856. For seven years he was minister of Lobo. He then became pastor of Knox church, Oro, for thirteen years. For some time he was pastor of Alvinston and Brooke congregations, which he resigned in 1878, removing to London that the family might enjoy the educational advantages of that city. Since then he had been engaged in mission work in various places—for two years in Manitoulin Island and four years on St. Joseph's Island.

MR. WILLIAM BROWN, for thirty-five years an honoured elder in the congregation of Annan, Owen Sound Presbytery, died on the 20th of August, after a long illness, borne with humble and patient resignation, at the age of 80; very highly esteemed and deeply lamented in the congregation and community. Mr. Brown spent his first years in Canada in teaching in the neighbourhood of Galt, Ont., where he is still well remembered.

MR. DAVID LESLIE ANGUS GRANT, for twenty years an elder in Knox Church, Beaverton, died on the 12th of January last in the 72nd year of his age. He was a native of Sutherlandshire, Scotland, and came to Canada in 1848. He will long be remembered in the hearts of those who knew him by the devoted Christian life which he lived.

Mr. Robert McAlpin elder in Burn's Church, Mosa, Ont., died August 6th, age 79. He was born in the parish of Kilmichael, Argyleshire, Scotland, and came to Canada when 19 years of age; was ordained to the eldership by the Rev. A. Stewart of North Easthope, Ont., 21 years ago, and faithfully discharged the duties of his office to the end, being only a fortnight sick. He left a large family and a circle of friends to mourn their loss.

At Lin Ching, Inland China, on July 25th, 1891 of "Pernicious Malarial Fever," Donald Marshall, aged 19 months and 6 days, dearly beloved son of the Rev. Mr. and Mrs. Jonathan Goforth, Missionaries of the Canada Presbyterian Mission to Honan, China.

MR. GEORGE CHAPLIN, elder in the congregation at Pine River, Ont., died on 7th of August aged 62. He was a native of Fifeshire, Scotland, and during many years took an active interest in all the affairs of the congregation. *Mrs. Macdonald*, a member of the same congregation, died on the same day at the patriarchal age of 98 years and nine months.

Central India.

Editor of the Presbyterian Record.

PLEASE allow me to contradict a rumour in the June *Record* to the effect that I had "resigned my office as a missionary and accepted an appointment as Chaplain to the forces at Mhow." You add a counter rumour that I am said to be serving "both masters." I may state that both rumours are equally without foundation. I have acted as Chaplain to the troops at Mhow for nearly eighteen months now; but I took up this duty, and continued it, only in obedience to orders from the Mission Council here, whose order was confirmed by the Foreign Mission Committee in May, 1890. From this I gained no pecuniary benefit, the salary going entirely to the mission funds. At every quarterly meeting I reported to the Council and asked whether the work should be continued.

I have no doubt you will be glad of this opportunity of removing such an imputation from the character of a Christian missionary.

GEORGE MACKELVIE.

MHOW, C. India, 6th July, 1891.

In reference to the above it need only be said that as there was not the remotest intention on the part of the Editor to wound Mr. Mackelvie's feelings—far less to throw any imputations against his character as a Christian missionary—we have no hesitation in apologizing for the inadvertent use of the expression "both masters." Since the paragraph in June *Record* appeared, the Foreign Mission Committee have accepted Mr. Mackelvie's resignation as a missionary of our Church, but we are quite sure that in doing so they expressed their entire confidence in his integrity and faithfulness to duty during the whole of his incumbency as a missionary.—THE MANAGING EDITOR.

MRS. WILKIE, of Indore, writing to the W.F. M.S., in their *Monthly Letter Leaflet*, says:—Last week a few of us were present at the marriage ceremony of a daughter in a Brahmo-Somaj family—the ceremony being, however, more after the orthodox Hindoo rites than the advanced rites of the Brahmos—an example of moral cowardice too commonly found amongst Hindoo reformers. The groom, with strings of natural flowers hanging from his head-dress, almost covering his face, and riding on a richly-caparisoned horse was brought into the centre of the large, square tent in which the ceremony took place, and seated on the right hand of the priest. The father and mother of the bride sat opposite the priest. At first I took these two (the father and the mother) for groom and bride, and was somewhat surprised to learn that they were actually grandfather and grandmother, though as young-looking as most brides and grooms are with us. The bride was at first in a different apartment. After a number of ceremonies by the priest, the bride was asked to come forward. Before doing so she changed her sari from a bright orange to a deep red with gold stars. The groom also changed his coat from a yellow to a pale pink, which with the natural flowers about his face and wreath of the same about his neck made him look the more like the bride of the two. They sat down opposite each other, the priest being on the right of the bride, and the father and mother on her left. More incantations followed and the groom and bride joined hands—at first over the father's and then as we would do—the friends meanwhile scattering quantities of rice. Two cords were brought; one the priest tied around their necks, and the other round their waists. The one from their necks was taken off over their feet, and the one around their waists over their heads. These cords were then wound up and cut. The groom tied one of them around the right wrist of the bride, and then the bride tied the other around his left wrist. The groom then tied a cord around her neck. We talk about tying the knot at home, but it is only in the East that the full significance of the term is seen: though all their outward signs and symbols fail to convey the deep meaning of our simple christian ceremony. They then stood up together and took seven steps forward, at each step blessings being asked for the future. Pansupari, cocoa-nuts and sweetmeats were distributed and presents given to the bride. We had the seat of honour, being quite near to the bride and groom, and every effort was made to show their friends that the most friendly relation existed between us.

Speaking of marriage reminds me that the whole question of widow re-marriage has received a remarkable impulse lately. A prominent Brahmin in the Educational Department married the widowed daughter of another Brahmin prominent in the lit-

erary world, in the most public way, in the presence of a large company of invited guests from the highest ranks of native society in Bombay. Last Sunday a Bombay Pleader convened a meeting in one of the largest and most important temples in Bombay to get sentence of expulsion upon all the Shenvi Brahmins who had assisted at the ceremony. The temple was crowded, but only nine persons voted with the leader. The Shenvi caste is one of the most powerful of the Brahmin castes of Western India. To realize what this means you have to go back a very few years, when no Brahmin in India dared to do such a thing. Surely the tide has turned! May the day soon come when child marriages, and so, child widows, shall be brought to an end.

Our New Hebrides Mission.

IT is now generally understood that the Australasian churches are so shaping their missionary policy that before very long they will assume the entire management of the mission to the New Hebrides. In the meantime it is recommended by the commission of Federal Assembly that the staff of English-speaking missionaries should be limited to twenty, and that the English language should be made as much as possible the basis of future instruction.

REV. J. ANNAND writes from Tongoa, Santo, to Rev. H. A. Robertson: Some of the Tongoans have been dying lately. One old opponent of the Gospel has gone to his own place, amidst great lamentations, because he had in his day provided and slaughtered a number of tusked pigs. If he is now sojourning among the spirits of said boars, he should be satisfied, for nothing pleases them better in life than those abominable, half-wild boars. It is wonderful how long these people hold out against the truth, although quite willing to have one talk about it, even though I sometimes give them facts very unpalatable to the natural heart. Truly the work on the New Hebrides does require a large stock of patience and unwavering faith. May the Lord give us all a great blessing this year! By last mail I had a letter from Rev. W. F. Allan, a young Canadian minister, offering his services to the Victorian Church for Santo. He purposed offering to our own Church (Canada) as soon as any hopes of being sent should be given. Now that this year's turn of events has closed all chance of coming under our own Church, he seeks to come through others. I send his letter on to Mr. Hardie by this mail. I do not

know whether they need another or not. You complain of not having time to write letters to your brother missionaries, and no wonder, if you make them all as long as your last to me, namely, eleven big pages full. Thanks for it, but if you spread your favours I shall not be offended. If you cannot give long letters send some *a la* "Blank" of one page. We are also still in the midst of building. Lately we finished a cow-house. Now another native edifice is in the course of erection. When we shall put up our last house I cannot say. We are always hoping that *this* is the last, and when it is completed some other is called for. To-night I find the side of our fowl-house falling down, so repairs are called for. You know the demands on our time made in keeping a station in repairs. Yours is not an exception to the general rule, I presume. However, after all, this manual labour is not an unmixed evil, as it keeps us from thinking too much about the stupidity of our pupils. We have six lads now with us, four of whom have the rot, and all of them smoke. A more dull and hopeless lot I never tried to teach. Twice daily I have them in school, but the progress is very slow indeed. However, "patience is a virtue" we used to write in our copy-books in our old school-days, and it is no less a virtue still that needs cultivation. The Watts have been in Nova Scotia, and carrying all before them. Mrs. Watts has become famous as a lecturer. We hear through some of our correspondents that they have made a good impression in Halifax. We shall be pleased to see them and to hear from them about our friends whom they have met.

Susi, the last of those faithful servants of Dr. Livingstone who brought his body to the coast in that unique funeral march, died at Zanzibar on 6th May.

Our Honan Missions.

LETTER FROM DR. J. FRAZER SMITH.

HONAN, JUNE 10TH, 1891.—It affords me great pleasure to write you a letter from the Canadian Presbyterian Mission premises in Hsin Chên (New Market), Honan.

I trust that the friends in Canada, who have anxiously followed us with their sympathies and prayers, will take fresh courage, and, while uniting with us in thanking our Heavenly Father for giving us two openings in North Honan, will continue to supplicate that these

doors may be KEPT open, and that many precious souls may be gathered into the Master's fold. It is nine months since we first commenced to negotiate for this compound, and it is only by passing through such an experience that a person can get a true idea of all the difficulties and annoyances, as well as the uncertainty connected with all such transactions in China.

Besides, coming into such close relations with a people who are noted for cupidity, falsehood and cunning, naturally tends to draw out the worst side of the missionary's character, and thus the people receive a false impression of the Gospel which he is so anxious to proclaim.

Now that we have two centres of OUR OWN in which to carry on steady work, and all the members able to take a share, we feel that we can begin aggressive work in earnest. The work already done must not be overlooked, as it was all necessary as a leading up to the present, and will prove invaluable. In the first place it has been an advertisement. Some tens of thousands of Chinese have seen the '*foreign devils*' and have had their curiosity partially satisfied, and now know that the foreigner is able to understand, as well as talk a little of their celestial language. Moreover, large numbers of portions of Scripture, and Christian tracts have been sold, and have found their way to many homes, where, notwithstanding the fact that so few are able to read, much less understand, we hope, by the blessing of God, some may be aroused to enquire about the doctrine. In the second place the missionaries themselves have been greatly benefitted. Not only has the practice in speaking helped to loosen stammering tongues, but the contact with the people has also enabled the missionary to gain a little knowledge of them and of their mode of thought, and will thus be better able to present the truth in a way that the Chinese will understand. Lastly, we believe that much prejudice has been overcome, and the confidence of many gained, through the medical work. Upwards of six thousand persons have received medical treatment, and several hundred surgical operations have been performed, and many of the patients thus relieved will always be grateful. Many who have listened to the preaching of

the Gospel from day to day have, we trust, some idea of the One True God, and are beginning to realize the folly of idol worship, and we thank God that at least two or three appear real earnest in their resolve henceforth to worship and serve Jehovah God.

As far as we are able to judge, New Market is an admirable centre for work. The surrounding villages are large and numerous, and the soil is rather above the average in fertility. Although this place cannot boast of a population of more than five thousand, it is situated within fifteen miles of four cities with populations ranging from thirty-five to fifty thousand each.

We know that we will encounter opposition, and the more our work prospers the stronger the opposition is likely to be. Satan will not give up his sway over this people without a desperate struggle, and if open hostility fails, he will have recourse to indifference which is even worse than opposition.

There is, too, a strong temptation on the missionary's part to be content with mere surface work and to overlook the motives which actuate those who wish to become converts. It requires much grace to wait patiently until time has sifted out the most of those who have come with wrong motives. The Chinese are capital imitators, and can tell such plausible stories, that it is no easy matter to separate the wheat from the tares. The missionary wants to have converts, the Church at home is impatient to hear that numbers have been gathered in, and we are slow to learn that it is faithfulness and not success that will receive the Master's commendation. Many at home are anxious to have something *definite* to pray for, and therefore I have told you a few of our difficulties and peculiar temptations.

We are often cast down, often dismayed, when we think of the great difficulties before us, and cry out "Who is sufficient for these things?" and then there comes a sweet gentle whisper from the Throne above "Not by might nor by power, but by my Spirit saith the Lord," and with renewed confidence and hope we press forward to take North H~~enan~~ for our God.

REPORT ON SABBATH OBSERVANCE.

The following is the substance of the report submitted to last General Assembly by Rev. W. D. Armstrong, *Convener*.

Taking a broad survey of the question of Sabbath observance throughout Christendom we see many hopeful signs. There seems to be a general determination on all sides that one day in seven shall be maintained as a day of rest from toil—a day of refreshment for body and mind. In proof of this we would point to such facts as these: (1) The defeat in the British Parliament of Mr. Lawson's bill for the opening of National Galleries, Museums, etc., on the Lord's Day. This bill was defeated by a larger majority than eight years ago. (2) On the continent of Europe, apart from the action of the Church, in Labour Unions and Social Science Conferences the demand is being pressed for the protection of the Sabbath as a day of rest from toil, and the attitude of the working men both in Europe and America on this subject is one worthy of close attention. (3) In the United States the agitation for a Sunday rest law is still continued. It is pleasing also to note the general consensus of opinion among statesmen and other prominent men that the Chicago World's Fair should not be kept open on Sundays. (4) In our own country we may safely say that this subject has never received more attention than during the past year. Throughout the length and breadth of the land the question of Sabbath observance has been discussed in the pulpit and in the press in a way that must awaken a general interest throughout the community. The agitation for a Dominion law has been continued, and we trust will be, until the law is on our statute books and, as a result of the agitation and education, the public conscience be so aroused that the law will not be a dead letter.

What has been said above refers mainly to the preservation of the Sabbath as a day of rest from toil. The religious use of the day or the keeping of it "holy unto the Lord" is a matter on which it is more difficult to form a judgment. We are inclined to think however that so far as Canada is concerned there is reason to believe that there has been at least no retrogression.

The Report from the Maritime Synod informs us "that the excursion train running last summer from Moncton to Buctouche has been discontinued this season. This desirable result was achieved by the strong public sentiment aroused among right thinking people against this form of Sabbath desecration." On the other hand it notes that the travel and traffic on the Government Railways are as great as ever and that men had been employed on the Sabbath raising bridges on the Inter-colonial between Bathurst and Moncton. The

Convener who had been in Europe part of the year and had witnessed the effect of the Continental Sunday of toil and frivolity concludes,—"God save our great and growing Dominion and the whole of this American Continent from the remotest approximation to the baneful influence of a so called Continental Sabbath." To which prayer we all say Amen.

The report of the Synod of Montreal and Ottawa calls attention to the dissemination in some parts of the country of "literature permeated with unsound doctrine on the subject of Sabbath observance." This is a matter to which we ask the attention of ministers. The Enemy will be busy sowing his tares. We must work and watch with ceaseless vigilance. Attention also is called to the opposition of Jews and Seventh Day Baptists.

Reference is made to the bad example of the Premier of the Province of Quebec who with the members of his legislature, after mass on the Lord's Day morning, left Quebec city and travelled by rail to Montreal. Montreal has special grievances in the notorious Sabbath amusements provided by the proprietors of Sohmer Park, and in the opening of rinks on Sunday. The report also refers to the action of the Montreal Board of Trade influencing the government to keep the Welland and St. Lawrence Canals open on the Sabbath in October. While the Council of the Board does not openly declare in favour of keeping the canals open for traffic on the Sabbath, it virtually recommends that course.

In regard to other forms of Sabbath desecration in that city the Ministerial Association has had the backing of the Roman Catholic Church in a strong pastoral letter from Archbishop Fabre.

This dignitary after laying down excellent doctrine as to the obligation and sanctity of the Sabbath—enumerates the forms of Sabbath desecration in the community and formally *forbids* Sunday picnics and "pleasure excursions organized for speculative purposes." He deplores the prevalent forms of Sunday amusements as calculated to keep people from church and cause them to lose all spirit of meditation.

"It is time," he says, "to oppose these disorders by the check of a formal prohibition."

This report directs attention to the looser habits in regard to church attendance at watering places during the summer months. It commends the action of the Directors of Beechwood Cemetery, Ottawa, in closing that cemetery against interments on the Sabbath day except in cases of contagious diseases or under a certificate from a physician.

From the Synod of Toronto and Kingston comes a carefully prepared report which has the advantage of being in printed form. This report very justly emphasizes the point that when subjects of Sabbath observance and any questions upon it are sent down to Presbytery they should receive full discussion in the

Presbytery, In this way Presbytery Conveners would be enabled to report intelligently and a stimulus to more united action would be given throughout the Presbytery. These discussions should receive as wide publicity as possible. The report rejoices in the successful effort made by the ministers of Toronto in frustrating a determined attempt to establish a street car service on the Sabbath there. This is a matter that ought not to be lost sight of. It is a danger threatening all our cities and towns. There will be an immense increase of street car service owing to the introduction of electricity. The plea that no horses and less labour is needed will be plied for all it is worth. Let us watch against the beginning. Street cars are first allowed run on Sunday "to carry people to Church" Very soon they will run to carry them anywhere else, and Sabbath labour and desecration follow.

Another point receiving notice in this report is the necessity of seeking to obtain the earlier closing of business on Saturday. The principle of the Sabbath is violated by prolonging the hours of work till as near midnight as possible. As some one has observed, this is "a mean way of breaking the Sabbath." Christian business men should set their faces against this practice.

The report from the Synod of Hamilton and London presents no special features in connection with the Sabbath question. The "natural selfishness of the human heart" is properly set forth as the prime cause of Sabbath desecration. In some form or other covetousness will be found at the bottom of much of the flagrant violation of the Sabbath Day. The report urges "that professing Christians exercise greater faithfulness in regard to the sacred obligations of the Sabbath, and bring to bear in their homes upon the young as occasion offers, such scriptural instruction as may be felt suitable. That a branch of the Sabbath Association be formed in every considerable centre of population." From this report and others we are led to infer that it is desirable that questions be sent down to Presbyteries as it complains of lack of returns through the omission.

The report from the Synod of Manitoba and North West Territory deserves special attention because of its hopeful tone throughout.—"A healthful condition of Sabbath observance." "An improvement in the way in which the Sabbath is observed." "More favorable signs on the horizon," are the notes that reach us from the Presbyteries. "All the reports affirm that the Christian community is more aroused than ever and that improvement in more ways than one is clear and unmistakable." Under the management of Mr. Whyte, superintendent of the C. P. R., work on the Sabbath at all the divisional points from Port Arthur westward have been reduced to the lowest possible minimum. Petitions to Parliament for better

legislation have been largely signed throughout the Synod.

"An indication of the improvement in popular sentiment is seen in the action of the Legislature of British Columbia with regard to the Sunday Rest Bill. This bill was defeated by only two of a majority, whereas a similar bill a few years ago could not muster more than three or four supporters. The belief is that when it comes up again in a modified form—it will be carried.

The too familiar forms of Sabbath desecration form the burden of all the reports—The traffic and travel on railways—the labour entailed by railroad traffic,—social visiting,—pleasure driving,—milk traffic,—military and society parades with bands of music,—illegal sale of intoxicating liquors,—needless exposure of goods in shop windows, etc., etc. The reports are general in their recognition of the excellent effect of the pulpit through sermons on the subject—and your committee cannot urge too strongly the use of this means for strengthening conviction and guiding conduct in regard to the observance of the day. Let none of our people be left ignorant as to the sanctions or intention of the Sabbath. Let them be taught how to prize and use the Sabbath in exercises of public and private worship and they will be prepared to honour and defend the day of rest as a priceless blessing from God

The Lord's Day Alliance has continued its work of pressing for a Dominion law. It is necessary to make our legislators feel that we mean to have the law. Christian citizens who have the welfare of the country at heart, should not hesitate to approach their representatives in Parliament and seek to impress upon them their views. We are not to presume that members of Parliament have studied this question in its various bearings. Many of them, we may safely say, know very little about it. They will respect the views of their constituents whom they know to be good, honest, clear headed citizens more than any other form of influence. It is desirable that they should be waited on by deputations, who would clearly enunciate to them our reasons for asking better legislation.

The Alliance has distributed thousands of forms of petitions throughout the whole country, and petitions have been signed and sent in from every quarter.

The glory of God and the highest welfare of mankind alike, urge us to conscientiously observe and earnestly and courageously defend the divinely appointed day of rest and worship.

RECOMMENDATIONS.

1. That recommendations 1, 2 and 3 of last year be renewed, viz:

"That the ministers of our Church be careful to bring before their congregations the nature and sanctions of the Sabbath as they

have opportunity, and that at least one sermon during the year be devoted to the subject.

That parents in their home instruction and teachers in the Sabbath Schools take pains to instil into the minds of the young the teachings of Scripture in regard to the Sabbath Day.

That the ministers and members of our church and especially those on our various Sabbath Observance Committees seek, as they have opportunity, to use the press in influencing public attention to right views on Sabbath Observance."

2. That the Assembly whilst deploring the neglect and desecration of the Sabbath that still exist would yet record its thankfulness to God—for the cheering reports of improvement that have come from several quarters—especially from the Synod of Manitoba and North West Territory and for the deeper interest awakening throughout the Church in regard to the necessity of maintaining the sanctity and obligations of the Day.

3. That a circular be sent to Presbyteries containing questions for the purpose of eliciting information, and that Presbyteries be recommended to call for reports from their Committees on Sabbath Observance at a regular meeting of Presbytery.

4. That the Assembly express its sympathy with the work of the Lord's Day Alliance of Canada especially with the attempt to obtain better Legislation for the protection of the Sabbath as a day of rest, and appoint the members of its committee as its representatives in the Alliance.

Missionary Outlook.

THE TROUBLES IN CHINA.

BY A. P. HAPPER, D. D.

THE extent of the troubles in China and the serious nature of this outbreak of popular violence are very imperfectly understood.

By the treaties which have been made between China and Western nations within the last fifty years, some twenty-two cities in different parts of the country are open to the residence of foreigners for trade and commerce. These cities are styled treaty ports. Besides these, in accordance with a stipulation made in the 6th article of the French Treaty of 1860, "missionaries are permitted to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." In accordance with this stipulation, missionaries, both Roman Catholic and Protestant, are residing in many cities and towns which are not treaty ports.

In the absence of any specific census of the

foreign population of all classes resident in China, it is safe to state that there are more than 7,000 foreigners resident in China. Of these, more than 1,300 are adult Protestant missionaries. As 391 of these are married, 700 will be a low estimate for children; which will make the number of the missionaries and their families to be 2,000. The number of European priests connected with the Roman Catholic missions must be near 1,000. The property belonging to the foreign residents in China will amount to nearly \$100,000,000.

The right to reside in China and engage in all lawful pursuits is secured to citizens of all Western nations by treaties of peace and friendship between China and all these Western nations, duly ratified and exchanged. There are ministers from Western Powers resident at Peking, and China is represented by her ministers in Western lands.

In the treaties of most of the Western Powers there is a special article in reference to Christianity, and those who profess its doctrines. Article VIII. of the English treaty, made in 1858, reads thus:

"The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending the laws, be persecuted or interfered with."

The articles in the French, the Russian, and the American treaties, referring to Christianity, are of the same tenor.

It was regarded by all Christians as a very gracious Providence, that toleration and protection were secured to Christianity in so populous a country by these treaties of four great Western Powers. It was followed by a great increase in the number of missionaries of all communions. The Chinese government have, to a good degree, fulfilled their treaty obligation up to this time except in the year 1870. On the 21st of June, 1870, at the treaty port of Tientsin, within eighty miles of Peking, a riot, participated in by tens of thousands, occurred, resulting in the destruction of the French Cathedral and Orphanage, and the massacre of *twenty* French and Russian subjects. The American Minister, Mr. Low, in a dispatch of June 27th to his Government in reference to this terrible outbreak of popular violence, which threatened the lives of all

foreigners in the north of China, states the case as follows, viz.:

"At many of the principal places in China open to foreign residence, the Sisters of Charity have established institutions, each of which appears to combine in itself a foundling hospital and an orphan asylum. Finding that the Chinese were adverse to placing children in their charge, the managers of these institutions offered a certain sum per head for all the children placed under their control; it being understood that a child once in their asylum, no parent, relation or guardian could claim, or exercise any control over it. It has been, for some time, asserted by the Chinese, and believed by the non-Catholic foreigners residing here, that the system of paying bounties induced the kidnapping of children for these institutions for the sake of the reward. It is also asserted, that the Priests or Sisters, or both, have been in the habit of holding out inducements to have children brought to them in the last stages of illness, for the purpose of being baptized "*in articulo mortis*." In this way, many children have been taken to these institutions in the last stages of disease, baptized there, and taken away dead. All these acts, together with the secrecy and seclusion, which appear to be a part and parcel of the regulations which govern institutions of this character everywhere, have created suspicions in the minds of the Chinese; and these suspicions have engendered an *intense hatred* against the Sisters on the part of all the common people who live near a mission; and any rumor concerning the Sisters or their acts, however improbable or absurd, found thousands of willing and honest believers among the ignorant and superstitious people. Some time about the end of May, or beginning of June, an epidemic prevailed at the Sisters' Institution at Tientsin, and a considerable number of the children died. In some way the report got abroad that the Sisters were killing the children to get their eyes and hearts for the purpose of manufacturing some sort of a medical specific much sought for in Europe and commanding a fabulous price."

These rumours excited such a frenzy that it led to the results above stated. The Ministers of Western nations at Peking, presented a joint note to the Chinese Government for vigorous measures to protect the foreigners and punish the rioters. Prince Kung, the head of the Regency, replied on June 25th "that high officers had already been directed to do everything in their power to suppress the spirit of riot and arrest lawless men." In a few weeks the naval forces of the leading powers in the Eastern Seas had assembled at Tientsin to enforce their demands. The Chinese Government sent a high officer to France to placate the French Emperor and avert a war with France. When the disasters of the war with Germany came, the matter was settled by the payment of \$560,000 as an indemnity to the families of those murdered, and for the property destroyed.

But this recent outbreak has occurred in the populous valley of the Yangtsze. Instead of being confined to one city, as in the previous one, it has spread to all the cities where foreigners are on both sides of the river. It has occurred most unexpectedly to all the residents in China, both native and foreign. Various causes have been suggested for the outbreak. But while various opinions are held and expressed as to the purposes and designs of those who have stirred it up, there is a general agreement as to *the means* they have used to excite the populace to commit these deeds of violence and plunder. It has been by the circulation of the same kind of rumors that were circulated in Tientsin twenty-one years ago, viz., that children were killed to get different parts of their bodies with which to make medicine. Every means were used to confirm the widespread and prevailing belief of this calumny.

In the year 1870, after a terrible massacre at Tientsin, the Chinese Government presented to the Ministers of the Western Powers at Peking, certain things from which the missionaries were to refrain, in order to prevent a recurrence of the outbreak of violence. The first thing referred to was this, the missionaries were to cease receiving the Chinese children into orphanages. The matter was expressed by the Chinese very diplomatically, thus: "That *only* the children of *native* Christians be received in Roman Catholic orphanages."

Most persons would suppose that such a reasonable and obvious requirement would be at once complied with; but no attention was given to it, and the fearful calamities of May and June, 1891, have occurred. As these calamities have been so widespread, and affected the interests and subjects of all Western Powers, and the peaceful relations of so many nations with China, it has become a matter of *international importance*, and should become a matter of diplomatic conference and action.

It is an obvious truth that no class of persons may pursue a course of action which not only endangers themselves, but also endangers the lives and property of whole communities. The baptism of dying infants and the reception of infants into orphanages, are not such *integral*

and *essential* methods of missionary work that they may not be properly intermitted as a *matter of expediency*. The fact that the propagation and professing of Christianity has already become the subject of negotiations between China and Western powers, and that the articles in the treaties of the several Western nations in reference thereto have been accepted and acted upon by "all the Christian communions" laboring in China, properly brings this matter under diplomatic consideration. It may be supposed that now, in view of the deplorable results, there will be an immediate willingness of the Roman Catholic communion to accede to this reasonable request of the Chinese officials. If they do not, then it would appear that it may be presented to the consideration of the Pope of Rome that he may give the necessary instruction to the missionaries of that communion in this matter.

It becomes a necessity that some method may be devised that will relieve the difficulty in regard to missionary work. It never can be successfully prosecuted under the protection of gunboats.—*New York Independent*.

MISSION CONQUESTS.

THERE is not to-day a Church in any land truly evangelical that is not essentially missionary in its character. For the evangelization of the world, so far as the members of the Church are concerned, a special consecration is necessary, and God is bestowing this blessing in an ever-increasing measure from day to day. Someone has said that two conversions are needful—first, to Christ as a Saviour from sin; and then to missions as the corrective and antidote to selfishness. It is possible to possess the first, and yet to know little, if anything, of the second. But in these days the number is becoming increasingly small amongst us of those who, feeling the power of Divine love in their own souls, are not longing with an ardent desire that others should be partakers of the same grace and blessing. The revived interest in missions is, no doubt, owing largely to the information furnished so abundantly from the press and the pulpit, but the motive power behind all this is the flame kindled by the Holy Ghost in believing hearts. The baptism of the Spirit has in recent years been in the direction of the world's evangelization. God's set time for this has now come; and so the Holy Ghost is coming down in power upon the Church, pointing out to her, with an emphasis never before experienced, that the grand object for which she has been established, and for which she exists, is to win this world for Christ.

WISE MEN OF THE EAST.

It is not at all improbable that to China and Japan will yet be given the privilege of restoring the lost unity of the Church, and that from the East once more shall come the light that shall fill the whole earth with glory. Shall we have no part nor lot in the work? If our aim, if our mission is not to help on the cause of Christian union throughout the world, then we can give but the lamest apology for our existence. If this indeed be our high aim, then why are we not pouring out our treasure and sending forth our men to meet the demands of the hour, and satisfy the cry of the perplexed heathen who seeks Christ, not a creed? "What do we more than others?" Must we wait until sectarianism is established in China and then seek to overturn it? Why not make sectarianism impossible by converting the heathen now to Christ alone, untrammelled by the creeds and confessions of the Western world? Let us not imagine that we are doing any great work as yet. Dr. Williamson calls attention to the fact that 225 new missionaries needed to be added every year to meet the increase of population of China, and that allows 20,000 persons to each missionary.

HOW TO BEGIN A DAY.

The Rev. Theodore L. Cuyler, D.D., preaching on "I pray thee send me good speed this day." Gen. xxiv, 12. said—Almost everything in life depends on the start. If we lose the morning hours by long sleep, indolence, or aimlessness we commonly lose the whole day. One hour in the morning is worth two or three at the sunset. The best, the sweetest hour for study, for thought, for devotion, is when we rise refreshed from slumber. Every day ought to be commenced with God, on the knees. That man begins the day unwisely who leaves his chamber without a conference with Jesus Christ, the "Friend that sticketh closer than a brother." The Christian goes to his closet for his armour that he may be equipped for the conflict of the day. In the morning the soul rises like the lark on the mountain side, soaring up to the very gates of heaven, and chanting its song of gratitude and praise. Every Christian ought to have a window open towards God at sunrise; when the sunlight of his love pours in it should touch our lips to a song of praise. When we have had communion with God the day goes cheerfully; the load is made lighter. If a man leaves his home with a scowl on his brow, a snap at his wife, and a pert word to the children, he is not apt to be very pleasant company through the day; and he will likely come home at night with the sweetness of a vinegar cruet.

GOING ON HER WAY REJOICING.

I saw, not long ago, a woman who said to me, "Is it indeed true that upon trusting in

Jesus I shall be saved at once?" I replied "It is even so." "Why," she said, "my father, when he got religion, was nearly six years getting it; and they had to put him in a lunatic asylum part of the time. I thought there was no getting saved without going through a very dreadful process." I spoke to her of the person and work of Jesus, and repeated to her the divine command: "Believe on the Lord Jesus Christ, and thou shalt be saved." She caught the idea, and obeyed the command. I perceived that she yielded to the truth, and really trusted, for I saw a change come over her face which betokened the rest of her soul. "I am saved," she said, and hastened off, saying, "I will get away, now, for your time must not be wasted. I am saved and you can tell the truth to someone else, and perhaps they will rejoice as I do."—*Rev. C. H. Spurgeon.*

I SHALL GO TO HIM.

How sweet was the Christian faith of David in his hour of affliction! The child for whose life he had prayed so earnestly had just breathed its last. He knew that he had offended God and bowed submissively to his just punishment. He never doubted the love of his heavenly Father, although his dear one had gone from him. Though death had set its seal upon the pallid brow, he knew that "all was well" with the child, since he had returned "to the God who gave him." He seemed positive, also, that they would meet again, and recognize each other in a brighter, better world. The expression "I shall go to him" embodies perfect faith in this doctrine. It is strange that anyone can doubt the fact that we shall know each other in the world to come! If the disciples knew Moses and Elias standing on Mount Tabor, may we not expect to know them, too, when standing on the Mount of God? We shall meet again those whom we have loved on earth—"we shall go to them, but they shall not return to us." We shall enjoy their society, as well as the society of our blessed Jesus and the holy angels. Let us often think of the delights of our heavenly paradise as eternity rolls over us. Let us live with heaven in view. Only a few more years, perhaps only months, then we will step into Immanuel's land, and meeting there parents, children, friends, whose graves we have watered with tears, we shall together rejoice in the Lord and spend in the home he has prepared for us a glorious, rapturous eternity.

IS IT TOO LATE?

It may be too late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion. But it is not too late, it is never

too late to come back to God. If you can't be what you might have been, you can still be something that Christ will love and value—a humble, penitent soul. If you can not serve God as you might have done—nay, if you have done harm that you can never undo—yet you can still give him what he values more than all service—a will surrendered to his will. If it is too late for everything else, it is never too late to join the service of Christ.

ETERNAL LIFE THE GIFT OF GOD.

A young man, a German, who has been raised a catholic, and who has been in this country only about a year, is making his home with a Methodist family. He was very much prejudiced against the Protestants; but after attending a couple of entertainments at the church, he liked it so well that he was induced to attend a revival meeting. He became deeply convicted; so much so that he said he could not sleep. He told the lady with whom he lived how he felt. She advised him to go forward to the altar for the prayers of the church, and his enquiry was: "How much will it cost?" He came and learned for the first time that "eternal life is the gift of God."

WITHOUT HIM YOU CAN DO NOTHING.

A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I've been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white. How foolish I have been not to ask him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse until you ask Jesus to give you a new heart.

"A LIVING THIEF."—At one of the Baptist Anniversaries in the North, Dr. Lorimer related the following dialogue, which penurious Christians would do well to ponder:

Talking with a man who had professed to be converted, a minister said:

"Have you joined the church?"

"No; the dying thief did not join the church, and he went to heaven."

"Have you given anything to missions?"

"No; the dying thief never gave anything, and he went to heaven."

"Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living one."

The Presbyterian Record.

MONTREAL, OCT., 1891.

JAMES CROIL, }
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in *Parcels* to one address. *Single copies*, 50 cts. per annum.

PAYMENT IN ADVANCE.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

OCTOBER with its leaden skies and falling leaves is here to remind us that *Ninety-one* is on the wing and will soon be numbered with past years. And this is suggestive of impending changes which must be especially interesting to readers of the RECORD. Another opportunity will be taken to refer more particularly to the new departure upon which the RECORD is about to enter and the large field of usefulness which we confidently believe it is to occupy in the future; in the meantime we deem it right simply to notify our agents and subscribers that on the first of December next the entire management of the RECORD and also of the ILLUSTRATED MAGAZINE and CHILDRENS RECORD will pass into the hands of REV. EPHRAIM SCOTT, who has been appointed managing editor of these publications by the General Assembly. The office of publication will continue to be in Montreal as heretofore; Mr. Scott's particular address in Montreal will be given next month. It is scarcely necessary to add that in view of this change, it is extremely desirable that all accounts for the current year, or for arrears of past years, should be settled as speedily as possible, certainly not later than November 30th. Attention to this will obviate many difficulties and tend to the advantage of all concerned.

Literature.

REUNION OF THE SCOTTISH CHURCH, ON THE LINES OF THE REFORMATION; an address delivered at the close of the General Assembly of the Church of Scotland June 1, 1891, pp. 47. by Rev. James McGregor, D.D., Moderator. Dr. McGregor has long been accounted one of the foremost preachers in the Church of Scotland;

this address stamps him as one of her most distinguished Moderators. It outlines in brief the history of the Church, traces the divisions of Scottish Presbyterianism to their source, points out the evils that have resulted from them, meets the arguments that have been advanced in favour of disestablishment, and argues in a wide and catholic spirit for a reunion of the Churches in Scotland "on terms that will be just to all and injurious to none." WM. BLACKWOOD & SONS, Edinburgh, price 5c.

SERMON TO ORANGEMEN, by Rev. George Porteous of Harrowsmith, Ont. After giving a sketch of Roman Catholicism in Britain from its first introduction by Gregory the Great down to the memorable battle of the Boyne, some two-hundred years ago, reference is made to the sufferings endured by Protestants in other countries—"men who hazarded their lives in the name of the Lord Jesus"—and to the continued encroachments of the Romish Church through the Jesuits. The discourse constitutes a powerful plea for faithfulness on the part of Protestants in the maintenance and defence of their religion.

STUMBLING STONES REMOVED FROM THE WORD OF GOD, by Rev. Arthur T. Pierson: The Baker and Taylor Co., New York: cloth 50 cents. In this little book many of the apparent discrepancies in the Bible are very satisfactorily accounted for.

ENCYCLOPEDIA OF MISSIONS:—in two octavo volumes; cloth: pp 1354, with elaborate maps, &c., edited by Rev. E. M. Bliss: Messrs. Funk & Wagnalls, New York—price \$12.00. Since the publication of "Brown's History of Missions," many years ago, nothing at all approaching the importance and value of this work has been offered to the public. It is the result of years of patient investigation by contributors and assistants—many of them specialists—from every quarter of the globe. In it will be found a reliable resumé of the history of nearly every Christian mission in existence, with statistics to date. It also contains biographical sketches of prominent missionaries, through which much light is thrown on the methods of the most successful workers, and the peculiarities of different fields of missionary enterprise. Another feature is a well digested bibliography of missions, embracing a large number of books of reference, useful to all who have occasion to write or speak on missionary subjects. There should be a copy of it in every minister's library. Orders will be received at Messrs. Funk & Wagnall's Canadian Agency, 86 Bay street, Toronto.

MEETINGS OF PRESBYTERIES.

Paris, Woodstock, 6th Oct., 11 a.m.
Montreal, Presbyterian College, 6th Oct., 10 a.m.
Whitby, Whitby, 20th Oct., 10.30 a.m.
Quebec, Sherbrooke, 10th Nov., 8 p.m.
Toronto, St. Andrew's ch, 6 Oct., 10 a.m.
Lindsay, Woodville, 24th, Nov., 11 a.m.
Rock Lake, Manitou, 5th Mar. '92, 7.30 p.m.

Acknowledgements.

Received by the Rev. Wm. Reid D.D.
Agent of the Church at Toronto,
Office 15 Toronto Street. Post Of-
fice Drawer 2607.

ASSEMBLY FUND.

Received to 5th August, 1891.	\$259.91
Kincardine, Chalmers ch.....	4 00
St Andrews	5.00
Chater	2.00
Scott & Uxbridge.....	3.50
Keene	8 00
Middleville & Dalhousie.....	1.50
Ethel	2.00
Milton	2.25
Winslow	7.00
Annan.....	2.28
Selkirk	2.00
Drumbo	4.00
Brooke	1.00
Killarney & Pelican Lake..	2.00
	\$ 306.44

HOME MISSION FUND.

Received to 5th Aug.....	\$ 23,311.00
New Rockland	6.00
Uptergrove	12.00
Fergus, St Andrews.....	17.75
North Luther.....	11 00
Scott & Uxbridge.....	8 00
Leith	3.00
North Luther Y P M Band..	8.00
Campbellville	35.00
Keene	28.00
Guelph, Chalmers ch.	50.00
Wroxeter.....	21.52
Est of late J B Lloyd, King.	100.00
Ethel	8.00
Milton	14.00
Winslow	25.00
Ayr, Knox ch.....	98.96
Nassagaweya.....	20.00
Lanark.....	14.00
Motherwell	11.00
Avonbank	14.00
Dunblane.....	10.00
A. C.....	5.00
Bervie	10.00
Atwood.....	51.00
Sheriff Gibbons, Goderich ..	20.00
West Fort William W H M S	10.00
Strabane.....	29.20
Kilbride	8.75
United ch N.G; L S & S S, N	
West.....	21.52
Quoddy & Moser River N W	7.75
Summerside P E I, N W.....	25.00
River Louison S S N W.....	5.00
Lady 1st ch Truro, N W.....	62.50
Millville, Hermon ch SS, N W	13.00
Rev T C Jack, N W.....	15.00
Tarbolton	20.00
Two friends, Burlington, N W	10.00
Monkton.....	3.09
Scarboro, St Andrews ch SS.	21.20
Eden Mills.....	10.00
Beverly.....	30.00
Chiselhurst	3.56
Blyth.....	1.00
Metcalfe.....	7 05

\$24,215.85

STIPEND AUGMENTATION FUND.

Received to 5th Aug.....	\$683 75
Uptergrove	6 00
Fergus, St Andrews.....	5.05
Scott & Uxbridge.....	6.00
Ospringle	7.10
Campbellville.....	15.00
Guelph, Chalmers ch.....	50.00
East Williams	17.00
Meaford.....	10.00
Ethel	3.00

Milton.....	12.25
Winslow.....	45.00
Annan.....	5.38
Drumbo	10.00
A. C.....	5.00
Atwood.....	24.75
West Fort William W H M S	13 00
Strabane.....	13.25
Kilbride	2.38

\$933.91

FOREIGN MISSION FUND.

Received to 5th Aug.....	\$16,448.75
Manitou	21.00
Toronto, West ch, B class.	
Special—Rev N H Russell.	46.53
Uptergrove	8.00
St Andrews.....	35.00
Fergus, St Andrews ch.....	9.60
Scott & Uxbridge.....	12.00
Leith	5.00
North Luther Y P M Band ..	12.00
Campbellville	30.00
Guelph, Chalmers ch.....	50.00
Middleville and Dalhousie..	4.60
Meaford.....	21.56
Ethel	3.00
G B M Ower Sound	1.00
Proof Line.....	29.00
Milton.....	18.00
Queen's University Missy As-	
sociation on account—Dr.	
Smith's salary Honan	475.00
Winslow.....	8.00
A Friend, L'Original.....	1.00
Drumbo	43.82
Nassagaweya	20.00
A. C.....	5.00
Bervie	35.00
Atwood.....	42.30
Galt, Knox ch SS	25.00
Montreal, Crescent St ch—	
Rev J H McVicar's salary...	100.00
Children's Record.....	100.00
Truro 1st ch W F M Gyan	
Patrica	0.75
Miss Cowen, Toronto, Gyan	
Patrica.....	0.75
Meirose, Lonsdale, &c.....	16.00
Blyth.....	2.50
	\$17,619.71

FOREIGN MISSION FUND.

Indore College.

Wm. Neil, Bunyan Scholar-	
ship.....	\$20.00

KNOX COLLEGE FUND.

Uptergrove.....	6.00
Scott & Uxbridge.....	1.00
Campbellville.....	27.65
Teeswater, Knox ch.....	21.13
Meaford.....	10.50
Ethel.....	1.00
Milton.....	8.25
Annan.....	4.73
Nassagaweya	6.00
Manchester.....	6.40
Atwood.....	8.00
Strabane.....	1.25
Kilbride.....	3.12
Amos.....	5.00
Exeter	12.00
Blyth.....	1.00

QUEENS COLLEGE FUND.

Lanark.....	\$4.00
Strabane.....	1.70

MONTREAL COLLEGE FUND.

Strabane	\$5.00
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MANITOBA COLLEGE FUND.

Received to 5th Aug.....	\$107.47
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Kincardine, Knox ch.....	6.00
Scott and Uxbridge.....	2.00
Milton	3.75
Atwood.....	8.35
Strabane	2.45

\$130.02

WIDOWS AND ORPHANS FUND.

Received to 5th Aug.....	\$314.60
Uptergrove.....	2.50
Chater	3.00
Scott & Uxbridge.....	2.00
Campbellville	10.00
Ethel.....	1.00
Milton.....	2.25
Winslow.....	6.00
Annan.....	1.17
Atwood.....	12.35
	\$354.87

WIDOWS AND ORPHANS FUND.

Minister's Rates.

Received to 5th Aug.....	\$400.50
Rev R D Fraser.....	6.00
" J Ferguson.....	12.00
" A E N Suckling.....	10.00
" D L Mackechnie	8.00
	\$436.50

CHURCH & MANSE BUILDING FUND.

John Gowans, Toronto.....	\$50.00
Thomas Bain, M P.....	50.00

Corrections — Instead of report in
September Record, it should be,—

WIDOWS AND ORPHANS FUND.	
Executors of Est of Charlotte	
Jane Nichols, Peterb'gh.....	\$20000.00
Interest.....	87.66
	\$20,087.66

AGED & INFIRM MINISTERS ENDOW-
MENT FUND.

Executors of Est of Charlotte Jane	
Nicholls, Peterborough.....	\$20,000.00
Interest.....	87.66
	\$20,087.66

AGED & INFIRM MINISTERS FUND.

Received to 5th Aug.....	\$1,550.74
Uptergrove.....	2.00
Chater	5 00
Scott & Uxbridge.....	2.00
Guelph, Chalmers ch.....	50.00
Middleville & Dalhousie.....	4.17
Ethel.....	1.00
Milton.....	4.25
Winslow.....	6.00
Annan.....	3.14
Drumbo	8.00
A. C.....	5.00
Atwood.....	10.10
Blyth.....	0.50
	\$1,651.90

AGED & INFIRM MINISTERS FUND.

Minister's Rates.

Received to 5th Aug.....	\$203.60
Rev W H Geddes.....	15.00
" C S Lord.....	8.00
" R D Fraser.....	8.00
" D L Mackechnie.....	4.00
	\$233.60

JEWISH MISSION,

Brucefield, (late Rev J Ross	
Eng.....	20.00
In memory of Little Kenneth	
St Johns, Nfld.....	5.00

"A Friend" St George.....	5.00
Mrs A McKnight, Dartmouth	10.00
Friends.....	10.00

KNOX COLLEGE ENDOWMENT FUND.	
Executors of Est of Charlotte Jane Nichols, Peterborough.....	20,000.00

MARITIME PROVINCES.

Received during August by Rev. P. M. Morrison, agent at Halifax, office 39 Duke street, P. O. box 338.

FOREIGN MISSIONS.

Previously acknowledged ..	\$2,117.36
John McMillan,	5.00
St Croix and Ellershouse....	10.00
Thomas McDonald, Harrington Cove, Labrador....	6.00
Kentville.....	10.35
Two friends of missions per W E M.....	5.00
Upper Londonderry	39.00
In memory of Isabella McLellan, Noels shore.....	18.20
The Dinwoodie family, Scotston	25.00
In memoriam Mrs George Lawson.....	50.00
Upper Kennetcook and Five Mile River	4.50
Henry McKenzie, Sheet Harbor.....	5.00
Sheet Harbor, collected by children for Miss S.....	32.45
St James, Newcastle	15.00
Miss Annetta Bruce, for Rev J W McKenzie.....	20.00
James Ramsay, P E I.....	5.00
Kempt S S.....	5.00
Sussex.....	15.00

\$2,387.86**HOME MISSIONS.**

Previously acknowledged....	\$704.22
Dividend Merchants Bank of Halifax	18.00
John McMillan,	5.00
St. Croix & Ellershouse.....	5.00
Carleton, N S (repayment)...	20.00
Two friends of missions per W E M.....	5.00
St. James S S, Dartmouth. .	3.36
River Hebert (repayment)...	3.00
Upper Kennetcook and Five Mile River	4.00
Rev S Rosborough.....	5.00
St James, Newcastle	25.00
Rev D Maclean, Earl town...	5.00
James Ramsay, P E I.....	5.00
United ch, New Glasgow	217.00
Sussex	12.00

For the North-West.

Hermon ch S S, Millville...	13.00
Rev T C Jack.....	15.00

\$1,064.58**AUGMENTATION FUND.**

Previously acknowledged....	\$ 273.48
St Croix and Ellershouse....	20.00

\$ 293.48**COLLEGE FUND.**

Previously acknowledged ..	\$2,045.02
Dividend Bank Nova Scotia.	210.00
Int Mary Rodgers.....	50.40
St Croix and Ellershouse ..	5.00
North West Arm, Halifax...	10.01
Kennetcook Corner.....	5.30
St. Andrew's, Truro.....	34.90
Upper Kennetcook and Five Mile River	4.00
St James, Newcastle.....	16.00

Middleton & Melvern Square	2.50
Bank dividends per J Doull..	167.37
Int estate of Judge James...	95.00
Orwell, P E I.....	5.00
Lower Stewiacke.....	12.00
Sussex.....	10.00
Div Peoples Bank of Halifax	90.00

\$2,762.49**AGED MINISTER'S FUND.**

Previously acknowledged....	\$ 780.75
Int C J Kelley.....	25.00
Int Stephen Butler.....	17.10
Int Joseph Burrill.....	30.00
H C Barnaby (ins repaid)...	3.75
Rev W J Fowler Rate.....	3.50
St James, Charlottetown....	15.00
St James, Newcastle.....	5.00
Sussex.....	6.00

\$883.10**BURSARY FUND.**

Previously acknowledged ..	\$ 63.00
Dividend Merchants Bank of Halifax	15.00
St James, Charlottetown	25.00

\$ 103.00**FRENCH EVANGELIZATION.**

Received by Rev. Robert H. Warden, D.D., Treasurer of the Board of French Evangelization, 198 St. James street, Montreal, to Sept. 6th, 1891.

Already acknowledged....	\$1,115.09
Oro, Guthrie ch.....	5.00
Mr and Mrs Geo Marshall, London.....	20.00
Executors Mrs C J Nichols, Peterboro.....	2,500.00
Cooper, St Columba S S.....	12.00
Percy	29.55
Moore, Burn's ch.....	19.50
John McLennan, Dalkeith ..	1.00
Hemmingford	8.50
Eramosa	10.00
Mrs Gibson, Oakville.....	5.00
Millbank	10.00
Metcalfe	12.00
Kingsbury and Flodden	15.00
Alex Johnston, Fournier. .	10.00
Lansdowne, Fairfax & Sand-bay	6.00
Consecon and Hillier	3.00
Avoca	3.32
Old Harrington	2.68
Chalk River.....	7.00
Richmond, Ont	12.30
Dunnville	7.56
Metz	1.10
Dracon	1.40
Laguerre	5.00
Guelph, St Andrew's.....	20.00
J C Campbell, Muirkirk....	1.28
Mrs Jas Watts, Uxbridge....	2.00
Kilworth, Ont.....	5.00
Hull S S.....	6.00
J D	5.00
Cote St Gabriel.....	3.08
Milles Isles	2.97
Upper Litchfield.....	9.25
Broadview Assoc.....	3.00
Ripley, Huron ch.....	9.00
Russell, Ont.....	16.00
Merrickville, Knox	5.25
Jasper, St George's	5.25
Merrickville, Knox Y P S C E	5.00
Burritt's Rapids	1.51
Lochaber & Tay.....	6.50
Clearsprings, Man.....	3.00
Avr, Knox ch	51.00
Allandale S S	1.65
Moore Line.....	18.00

Apsley	2.00
Bath	1.76
Mt Albert and Ballantrae....	8.00
E Normanby ch and S S.....	7.16
River Hebert, N S.....	10.00
Hills Green	4.74
Osgoode	14.00
Avonmore S S	7.00
Arden, Man.....	6.00
Fergus, St Andrew's	10.00
Maidstone, St Andrew's.....	6.00
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East Lancaster.....	27.00
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Westmeath	6.77
Blytheswood	2.00
Bocabec and Waweig.....	5.00
River Desert and Northfield.	3.38
Elmsley	15.00
Carlisle.....	5.00
E Gloucester	5.42
Guelph, Chalmers.....	50.00
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Carlow and Mayo.....	12.00
Andover, N B.....	1.10
Maynooth	4.10
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Grenville, Que, French Miss.	3.58
Hazeldell S S.....	1.00
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New Dublin, N S.....	2.80
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Cardiff.....	4.06
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California	60
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Enniskillen.....	1.85
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A friend, Bobcaygeon	1.00
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Summerside	25.00
Blackville and Derby	12.00
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Maitland, Eadies ch.....	10.00
New Richmond.....	5.00
Summerside.....	25.00
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Little Harbor.....	8.00
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Tangier.....	2.38
Pleasant Harbor.....	1.03
Henry McKenzie.....	3.11
Saml McCarty.....	5.00
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New Glasgow United ch L S .. .	25.00
Cape North, Pleasant Bay S S.	2.50
2d W Gwillimbury S S .. .	11 00
Woodstock, O. Chalmer's S S.	10.00
Oshawa S S.....	12.50
Miss J Archibald, Truro.....	1.00
New Westminster, St Aws S S	12.50
Watford S S.....	12.50
Robert Black, Ayr.....	40.00
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Brockville, 1st ch S S.....	50.00
Merrickville, Knox S S	5 00
Jasper, St Georges S S.....	5 00
Cornwall, So. Branch S S ...	6.00
New Glasgow, "United ch S S.	50.00
L S.	25.00
Mrs Sedgworth, Monk, Ont ..	1.00
W Hartman, Clarksburg	5.00
Galt, Knox ch, W H M S....	250.00
Lethbridge, Knox S S.....	25.00
Galt, Knox ch S S.....	100.00
Per Miss E Darrach, Mont'l.	25.00
	\$898.04

BUILDING FUND.

Already acknowledged.....	\$ 66.00
Montreal W M Soc.....	46.00
Mrs J Gillies, Carleton Place	50.00
Mrs S Waddell, Halifax.....	10 00
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	\$172.00

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Mrs J Gillies, Carleton Place	50.00
Osgoode	2.28
Friend per Rev J Gandier, Newburgh	5.00

M A Coleman, Gravel Hill..	1.00
Mrs G Morrison, Morrisburg	1.00
	<hr/>
	\$ 66.28

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Received by Rev. Robt. H. Warden,
D.D., 198 St. James street, Mont-
real, Treasurer, to 6th Sept., 1891.

Ordinary Fund.

Mono East	\$ 1.00
Lachute, Henry's ch.....	2.10
	<hr/>
	\$ 3.10

ENDOWMENT FUND.

Already acknowledged	\$ 189.06
Inverness, per Rev D L McC.	52.15
Skeads Mills	" . 50
Bell's Corners	" . 17.00
Merivale	" . 18.00
Carp	" . 3.00
Lowry	" . 3.00
Hyndman	" . 13.00
Osgoode Line	" . 8.50
South Mountain	" . 5.00
Ashton	" . 5.00
Mrs Conn, Ashton	" . 25.00
Appleton	" . 35.00
Galt, Central (addl)	" . 3.00
Kinburn	" . 8.00
Dundee, per Mr Arnold	25.00
Cornwall, per John McIntyre	192.36
	<u>\$ 602.21</u>

LIBRARY FUND.

Merivale	\$ 2.80
Carp	6.10
Lowry	2.75
Kinburn	4.70
Osgoode Line	2.82
Hyndman	3.00
S. Mountain and Heckston ..	4.00
Ashton	4.35
Appleton	6.00
	<hr/>
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DONALDA SPECIAL COURSE FOR WOMEN—(September 14th).

FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering, and Practical Chemistry—(September 15th).

FACULTY OF MEDICINE—(October 1st).

FACULTY OF LAW—(September 7th).

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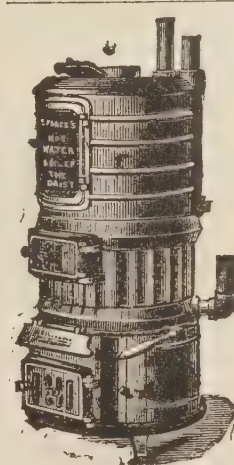
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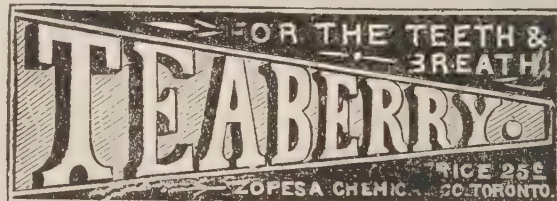
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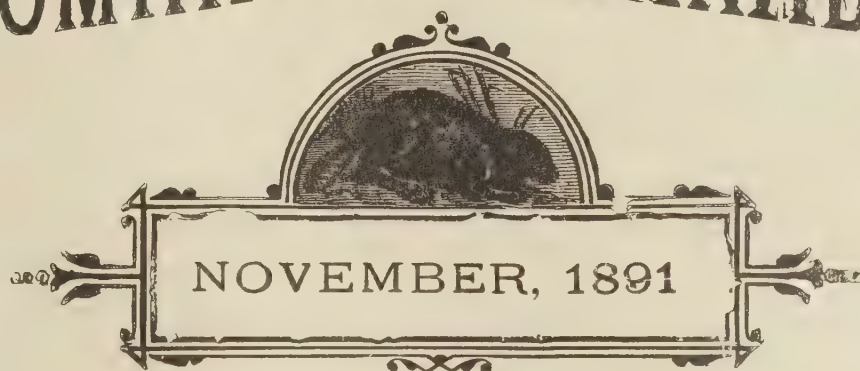
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Presbyterian Record

FOR THE
DOMINION OF CANADA.



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THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

VOL. XVI.

NOVEMBER, 1891.

No. 11.

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The Augmentation Fund.

*Extract from the Minutes of the General Assembly
at Kingston, June. 1891.*

"The General Assembly expresses gratitude to God for the large measure of success which has attended the efforts of the Committee during the past year, as seen in the increased number of missionaries employed, the opening of new fields of labour, and the extension of the work generally. * * *

"The General Assembly regrets that the year has closed with a deficit in both the Home Mission and the Augmentation Funds, and earnestly urges on all Presbyteries to take immediate action to secure increased contributions to both funds from the congregations within their bounds. * *

"Further, the General Assembly requests the Moderator, at as early a date as may be convenient, to prepare a brief address to be read in all the Congregations of the Church, and widely circulated by the Presbyteries, setting forth the great importance of the Augmentation Fund, as a necessary part of the work of the Church, and entitled to the hearty support of all its congregations."

*To the Pastors, Ruling Elders, Managers,
Members,, and Adherents of the Presby-
terian Church:—*

DEAR BRETHREN,—In accordance with the above resolution of the General Assembly, I respectfully ask your earnest attention to the subject to which it refers. May I not assume that, as true-hearted supporters of the work which, as a Church, we have

been called upon to undertake, you share in the regret expressed by the Assembly at the inadequacy of the contributions to the Home Mission and Augmentation Funds to meet the just claims upon them? On the vital importance of both of these Funds it should be unnecessary to enlarge. As instructed by the Assembly I submit for your consideration a brief statement of the object and claims of the Augmentation Fund.

For the facts in this statement I gladly acknowledge my obligation to Dr. Warden, to whose untiring efforts and those of Rev. D. J. Macdonnell in behalf of this Fund, we are so largely indebted for the measure of support that has been accorded to it.

The Augmentation Scheme was instituted in October, 1883, since which time the Home Mission and Augmentation Funds have been kept distinct. There are now in the Western Section of the Church 186 self-supporting congregations which raised less than \$750 and manse when the scheme was inaugurated at the time mentioned. The congregations not up to this minimum in October, 1883, now give \$34,000 towards salary in excess of what they then gave.

As the remark is sometimes, and indeed frequently made, that congregations receiving aid from the Augmentation Fund should contribute more than they do, it may be well for us to observe that, while the average contribution per communicant over

the *whole* Church was last year \$4.63, the average in the aid-receiving congregations was \$6.84. And they, like the other congregations, contribute to the various schemes of the Church.

The revenue of the Augmentation Scheme last year was \$22,763. Of this amount about \$12,000 came from the congregations in the cities. The amount needed for this year is \$32,287, viz:—For the year's grants \$28,000, and for liquidation of debt \$4,287. This is \$9,524 more than was received last year. The Church as a whole should therefore give 45 per cent, in excess of last year's contributions. I cannot doubt that this would be given, were it more generally understood that what is effected by the instrumentality of the Augmentation Fund is in reality Home Mission work. That this is not understood seems evident from the fact that, while last year the Home Mission Fund received in donations \$7,436, and from Sabbath Schools, \$3,500, making from these sources \$10,936, the Augmentation Fund received in donations only \$188, and from Sabbath Schools \$304, making \$492. Yet the work contemplated in the maintenance of both funds is virtually the same. Our Bible Classes and Sabbath Schools would do well to bear this in mind.

I ask you to observe that nearly one-fifth of the congregations receiving aid from the Augmentation Fund are in Manitoba and the North-West, a region the development and welfare of which are naturally so interesting to us all. How much under God depends on present earnestness and faithfulness in sending the Gospel to new settlements there, and in helping those who are seeking to advance the cause of Christ in its rising towns and villages! The only help received by such congregations as the following comes from the Augmentation Fund, viz:—Edmonton, Medicine Hat, Prince Albert, Moosejaw, Moosomin, Qu'Appelle, Birtle, Treherne, Oak Lake, Chater, Deloraine, Emerson, Selkirk, Kamloops, &c., &c. The congregations in all these places are making strenuous efforts to maintain Gospel ordinances among themselves. But meanwhile they stand much in need of help from such a fund as that the claims of which I am now bringing before you.

Some congregations decline to contribute

to the fund because they believe themselves to be no more able than other congregations to which aid is given. And some decline because they believe that, in some cases congregations are by means of this fund maintained as separate organizations, which ought either to be united with others in order to become self-sustaining, or dealt with as Mission Stations. That there may be some ground for such objections along both of these lines we need not call in question. But, dear brethren, the Committee in charge of the fund has administered it to the best of its ability. It is composed of men in whose zeal and judgment the Assembly has the utmost confidence, and whose self-denying labours in aid of the fund should be a guarantee that they will not apply any portion of it without earnest consideration as to how it may be used to the best advantage. It should be borne in mind, in connection with this, that it is with Presbyteries that the responsibility really lies. It may be truthfully said that the Committee spares no pains to obtain necessary information, urges Presbyteries to exercise due care, and endeavours to prevent the granting of aid in cases in which it ought to be withheld. And should we allow what we may regard as a mistake or an imperfection here or there to turn away our sympathy altogether from a scheme which, in the East, is keeping Protestantism alive in many needy districts; which, in the North West, is so effectually helping many new communities; which, over the Dominion, is encouraging and invigorating many struggling congregations; the importance of which, in short, to the whole Church, can hardly be over estimated?

Let me add one thought to what has been advanced. In some of the older settlements of our country, congregations are being more or less depleted by the removal of the young to the towns and cities, and frequently by the emigration of whole families to newer regions. Our brethren ministering in these localities, have to meet many discouragements. Viewed from the human side, the keeping up of their congregations to what they were ten or twenty years ago, implies greater labour and anxiety than constantly increasing numbers in the case of those among us whose lot is cast in more favoured localities where the growth or influx of

population almost insures a growing membership. With those labouring in such straitened fields how heartily ought we to sympathize, praying that the want of stimulus such as the centres of population afford, and of encouragement such as increasing numbers give, may be more than made up to them through "the supply of the Spirit of Jesus Christ." And can we do less than see to it, that they are kept free from undue anxiety about temporal provision for their families by enabling the Committee to increase the income received from their congregations to the moderate amount agreed upon by the Assembly as the minimum of stipend?

I am persuaded that the deficiency of last year can easily be met, and the recurrence of it provided against, if Sessions and Boards of Managers will but present the claims of the Fund to their congregations. The necessities of the case appeal to us. The goodness with which God has crowned the year appeals to us. Let me address to you the words long ago indited by the Holy Ghost in regard to a matter similar to this; "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want: that there may be equality." "Every man according as he purposeth in his heart so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you."

"The grace of our Lord Jesus Christ be with you all. Amen."

THOMAS WARDROPE.

Moderator of the General Assembly.

Guelph, Sept. 25, 1891.

The different branches of the Presbyterian Church in Japan, co-operate under the name of the "United Church of Christian Japan," which has 94 out-stations, 68 churches, 8,954 communicants, 40 Japanese ministers, 47 Japanese licentiates, 31 schools, 34 theological students, 438 young men and boys in schools, 2,080 young women and girls in schools, total Christians in schools, 704, contributions last year \$13,500.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

THE PLAIN OF ESDRÆLON.

IN my previous paper on Samaria the unalterable limits to which I was restricted, prevented me from even mentioning several interesting localities which I visited between the modern Arab village of Sebastia and the Plain of Esdrælon, of which I now write. My impressions of Dothan were particularly memorable. The ruins scattered over the mound-shaped hill on which the ancient city stood, were redolent with the memory of Joseph and his brethren, and Benhadad, King of Syria, and Elisha the great prophet of Israel. Like the young attendant of the prophet I could not, in my blindness, see the horses and chariots of fire encompassing the mountain round about. But the perusal of the inspired record of what he saw when his eyes were supernaturally opened, helped greatly to confirm my faith in the grand realities of the spiritual world. Without any supernatural enlightenment, I saw all around, the extensive, fertile fields on which Joseph, after his long, toilsome journey from Hebron, found his brethren keeping their father's flock. I also saw the so-called "Pit," into which Joseph was cast by his brethren. There was plenty of water in it at the time of our visit, though I declined a drink which a fine young Bedouin drew from it and offered to me. But our guide told us that later on in the season, in the heat of summer, it would be dry, as it was when Joseph was cast into it.

The beautiful and euphonious word, "Esdrælon," which stands at the head of this page, is not found in the canonical Scriptures. But it is just the Greek equivalent of the Hebrew word Jezreel, which frequently occurs in the historical and prophetic portions of the Old Testament. It is the name given to the great central Plain of Palestine, of which the ancient valley of Jezreel was a prominent part. Embracing, as it now does, the valley of Jezreel, the valley of Megiddo, and other adjacent places mentioned in the inspired narrative, it is a magnificent expanse, situated between the provinces of Samaria and Galilee,

and stretching across the land from the Mediterranean to the river Jordan. It has an entire length of twenty-four miles. Its greatest breadth—which is in the centre—is about ten or twelve miles. On every side of the plain rugged and romantic mountains, all famed in history, tower up heavenward, and add grandeur and sublimity to the scenery. On the west stately Mount Carmel stands like a sentinel, looking out wistfully towards the Mediterranean Sea. On the north are the old mountains of Galilee over which our kinsman Redeemer oft-times walked during the years of His retirement in Nazareth. On the east are Tabor, and Little Hermon, and Gilboa, each telling the passing traveller its wonderful tale of the olden times. On the south are the flower-decked mountains of Samaria, over which we have already travelled. We entered the great plain at a place on its southern extremity, which the Arabs call Jenin, and there pitched our tents for the night. The Bible name of this locality is Engannim, which means, literally, “a fountain of gardens.” It has, at present, a population of about 3,000. And, as it was in ancient times, so is it to-day, plentifully supplied with water from a neighboring fountain, and adorned with the same kind of gardens and orchards as those for which it was famed in the olden days. I saw here—a rare sight now in Palestine,—some fine palm-trees. The never-failing fountain, in the rear of the town, sends forth a copious stream, which we saw running away westward to help to swell the short but celebrated torrent which Deborah in lofty strains extolled as “that ancient river, the river Kishon.” The day following our arrival at Jenin, was bright and clear,—very favourable for seeing and enjoying the splendid panorama that spread out before us. We were early astir, and were soon ready to set out on our journey across the Plain. Our first run of four miles from Jenin to Jezreel was in striking contrast to the slow rate at which we travelled over the pathless mountains and valleys of Samaria. You may smile, gentle reader, but I will tell the truth: that noble ladies, and gallant young men, and pale-faced parsons, and obliging Arab attendants, and fleet-footed Syrian ponies, and solemn-looking mules and long-eared donkeys, all

alike heartily enjoyed a rushing gallop which almost, if not altogether, equalled the rapid riding of the Bedouins, as we afterwards saw them scour the Plain!

And this is all that now remains of the far-famed Jezreel where Ahab and Jezebel reigned and ruined the kingdom of Israel! So passes the glory of the world! Here was once an ivory-coated palace to which were brought the productions of the earth, and the air, and the sea, to contribute to the happiness of its royal occupants. Here was a magnificent temple in which four hundred priests, at Jezebel's command, ministered to the hosts of heaven, with the view of suppressing the worship of the one living and true God throughout the length and breadth of the land. But some large sarcophagi, and the foundations of “the tower in Jezreel,” on which a modern fort has been erected, were all the actual relics we could see of the vanished city. The little village that now occupies the site of ancient Jezreel is called Zerim. It is simply a collection of poor mud hovels. Its commanding situation, however, on a gentle elevation of easy access from the south, is perfectly charming. From it you see the immense expanse, stretching away in all directions, until your eye rests with pleasure on the surrounding mountains. In the near neighborhood of the village our guides pointed out to us the place where “Naboth, the Jezreelite, had a vineyard, which was in Jezreel, hard by the palace of Ahab, King of Samaria.” Sloping gently to the rising sun, and of amazing fertility, it could easily, with proper cultivation, be transformed into a magnificent “garden of herbs,”—the purpose for which Ahab and Jezebel eagerly coveted it. But any one who wishes may now cultivate it, if he submits to the exactions of the Turkish Government, and runs the risk of seeing the fruits of his labour carried off by the Bedouins who roam at pleasure over it. We crossed this fertile field, and, by a detour of nearly a mile to the southeast, visited the *Fountain of Gideon*, from which the brave hero-warrior and his faithful three hundred hurriedly lapped the water, while the great majority of his followers leisurely bowed down upon their knees to drink. About an equal proportion of our party dismounted, and, as an illustrative experiment, imitated the signifi-

cant action of the brave three hundred. But our other fellow-travellers sat at ease on their saddles, and only smiled at the unceremonious manner in which we affected to slake our thirst. Another hurried run of nearly four miles, partly across fine wheat fields, brought us to the thrifty village of Solam, the modern representative, evidently, of ancient Shunem. This place is known in Bible history as the native city of Abishag, the fair young damsel who was selected from among the virgins of the land to "cherish" King David when he was old and stricken in years. It is also memorable as the abode of the "great woman," who made the little chamber on the wall of her house, and furnished it with bed, and table, and stool, and candle-stick, for the convenience of the prophet Elisha. As we rested here for an hour, and partook of an enjoyable repast beneath the grateful shade of orange and fig trees, we saw some village maidens and matrons who would stand a favorable comparison with the Shunammite maiden and matron who ministered to the wants of David and Elisha.

On the northern margin of the Plain we were greatly interested in our visit to the little villages of Nain and Endor. At Nain a friendly native showed us the little chapel which stands on the spot where *the Prophet Jesus* restored to life the widow's son, when the funeral procession was on the way to the cemetery. He also led us along a rough, rugged pathway to Endor, the wierdest, wildest-looking place we saw in Palestine. On entering the large, natural cave in the hill-side, in which Saul had the memorable interview with the necromancer the night before the fatal battle of Gilboa, we found it deep, and dark, and damp-like, a veritable anti-chamber to the subterranean regions. The whole of this wide-spread Plain is exceedingly fertile. Its soil is a rich, dark-coloured loam, which, like the ground of the rich man in the parable, brings forth plentifully. Even the weeds, which grow in the untilled portions of it, are more luxuriant than I have ever seen elsewhere. But it is particularly as a battle-field that Esdraelon is known to the world. It is emphatically the battle-field of Palestine. Canaanites, Israelites, Midianites, Amalekites, Egyptians, Philistines, Chaldeans, Persians, Greeks, Romans, Turks, French-

men,—warriors, we may say, of every age and every land have pitched their tents on this famous battle-ground. It is, also, *the scene* of the Apocalyptic battle of Armageddon. If this prophetic conflict will be a literal battle with deadly material weapons—and in the present state of the Eastern question it requires a bold interpreter of Scripture to say it will *not*—the fiercest fight of history is yet to take place in this Valley of Megiddo. We regard it, however, as a moral rather than a material conflict. Our prayer to God is that of the ancient Church: "Scatter Thou the people that delight in war." The Holy Land now, especially, needs not mail-clad warriors, but the messengers of the Prince of Peace.

Missionary Cabinet.

DONALD CARGILL.

"They lived unknown
Till persecution dragged them into fame
And chased them up to heaven."

Presbyterians have always taken the Word of God as their rule and standard in all that relates to religion and morals. "To the law and to the testimony!" "What saith the Scripture?" "How readest thou?" Such was emphatically the case with the men of the covenant. Sometimes indeed they may have been too much under the influence of the letter, and the spirit of the Law of Moses, and too little moved by the Law of Love, the "New Commandment." But it is to be borne in mind that the Covenanters were the victims of maddening oppression and persecution. They saw corruption, treason, perjury, every form of vileness in the highest places in the land, while the authority of Christ and the liberties of His church were trampled under foot.

DONALD CARGILL was born in 1610. He studied at Aberdeen, and after being licensed, was called to the Barony parish, Glasgow. He accepted the call with fear and trembling, and discharged his duties to the flock with abounding zeal and rare eloquence. He continued in Glasgow till after the restoration of Charles II. CARGILL refused ordination by the Archbishop whom the King appointed in Glasgow. By his denunciation of Prelacy, he offended the authorities, and, with other faithful Pres-

byterians he was deprived of his parish and banished to the north of Scotland. He however continued to preach in the fields and wherever he could find hearers. He in fact became a leading field-preacher, and was hunted from place to place and treated as a dangerous enemy. A reward of five thousand marks was set upon his head. His escapes from the emissaries of the government were frequent and remarkable. We can give but one example:—While preaching in a private house soldiers surrounded the building, guarded every door and window and then searched the house minutely without finding him. His friends had put him into a window, and closed the recess of the window with books. In order to escape the keenness of the hunt kept up by his persecutors he visited Holland, but soon returned to his beloved Scotland. In September, 1680, he in presence of a large congregation, at Torwood, excommunicated the King, the Duke of York, and leading members of the privy council. This proceeding intensified the persecution against him. In May, 1681, he was captured, taken to Glasgow and afterwards to Edinburgh, where he was condemned for "high treason," hanged and beheaded. His excommunication of the King was in fact justified by the Revolution of 1688. For twenty years he had stood the fiercest persecution. His power as a preacher of the Gospel was wonderful, and men and women faced deadly peril in their eagerness to hear him. He shrank from no toil or danger in doing his work. At last he finished his course as became him. On the scaffold he expressed his unwavering trust in God, his love to Christ, his assurance of heaven. "Christ will return gloriously to Scotland." "This is the sweetest and most glorious day that ever mine eyes did see." "The Lord knows I go up this ladder with less fear than ever I entered the pulpit to preach." Sitting down for a moment upon the scaffold he said: "Now I am near the getting of the crown, for which I bless the Lord, and desire all of you to bless Him; that He hath brought me here, and made me triumph over devils, men and sin. They shall wound me no more. I forgive all men the wrongs they have done me." His last words were, "Welcome! Father, Son and Holy Spirit; into thy hands I commit my spirit."

Few men have left a deeper imprint on the heart of Scotland than Donald Cargill. His sermons were always brief, sententious, concise. Hearers remonstrated with him for the brevity of his services. "Oh, sir, 'tis long betwixt meals, and we are in a starving condition, and it is good, sweet and wholesome which ye deliver; but why do ye straiten us so much for shortness?" The reply of the preacher is full of practical wisdom, and well deserving to be noted by young preachers: "I never durst pray and preach with my gifts; and where my heart is not affected and comes not up with my mouth, I have always thought it time for me to quit it. What comes not from my heart, I have little hope that it will go to the hearts of others." DONALD CARGILL fell on stormy and cruel times—years of spiritual darkness and famine, and of political despair. But he despaired not. He held forth the truth as he apprehended it, and proved a faithful witness for Christ's crown and covenant. Faithful unto death, he received a crown of life. Of his time it has been truly said:

"In cities the wells of salvation were sealed,
More brightly to burst on the moor and the field;
And the Spirit, that fled from the dwellings of men,
Like a manna-cloud rained round the camp in the glen."

As a matter of policy it was most unwise on the part of the government to put Donald Cargill to death. The people justly regarded him as a martyr in a glorious cause; and the treatment to which he was subjected rendered the royal regime increasingly odious, and revolution doubly welcome.

French Evangelization.

THE following extract from a recent report of one of our French Missionaries will be of interest to the readers of the RECORD. "About two years and-a-half ago, an aged man, whose son had been converted, began coming to our church regularly. About the middle of August he became very ill. We visited him daily, and read and prayed with him. His relations, being all Roman Catholics, visited him also, and brought the nuns with them. The nuns did all in their power

to induce him to receive the priest. He said: "Let the priest come to visit me as much as he pleases, but not to confess me, as I have confessed my sins to God, who alone can forgive my sins." The neighbours soon began to say that he would like to see the priest, and to confess, but the minister was preventing him. One man suggested that I be put out of the house. However, none would consent to this. The mother, a Roman Catholic, said: "No, the minister comes to see my husband, and prays with him, and does him good. No man shall insult him. If the priest loves my husband's soul, as he claims, why does he not come to pray with him also?" On learning this I went to the house in the evening, although I had been there in the afternoon, and found a number of men and women in the room, all Roman Catholics. I went to the bed-side, and said: "My dear friend, your neighbours say that you wish to see the priest, and that I prevent you from doing so. Is this true! Do you wish the assistance and ministrations of a priest? If so, we will go for one at once." He answered: "I never desired to see a priest. I do not need him. Jesus has forgiven my sins. Jesus has saved me, and no priest can do anything for me, but I wish you to remain with me until I die; for, when I get so weak as not to be able to defend myself, the priest will come here, and then say, that I have returned to Romanism on my death-bed, so promise that you will remain with me." I then addressed the people, saying, "You have all heard him. Is it my fault if the priest is not wanted here? Will you still say that I prevent him?" "No, said some one, we shall not, but we cannot understand how he can see death coming and not be afraid." I then said to the sick man: "My friend, are you afraid to die?" "No, I am happy at the thought." "Why are you happy?" I asked. "Because Jesus has saved me, and I go to Jesus." I then took advantage of the occasion and preached Jesus to them. The next day, as I entered the house, the priest was at the bed-side; but, seeing me enter, he arose, and took his departure, without saying a word. He had only been there a few minutes. Shortly after two nuns entered, and said to the sick man: "If the minister did not come so much, the priest would come and do you good,—he is such a *holy man*." The sick

man answered: "Why does he not come, then?" "He was here, and when he saw the minister, he left, without saying a word to me." The nuns said: "He cannot visit you while the minister is here; he is afraid to meet him and will not come." On the 4th of September the man died, giving glory to God. The funeral was so largely attended by Roman Catholics, that our church was crowded from the steps outside to the pulpit steps, and many had to remain outside. I sought to show them the necessity of accepting Jesus only, as their Saviour, in order that their end might be as happy as that of the old friend over whose remains they wept. Since then I have met many with whom I have talked freely on the all-important subject of salvation. Many are anxious. Many marvel at such a glorious death unattended by the priest. This leads them to enquire as to the cause. Great is their wonder at hearing of these things they never heard before. Praise and glory be unto the Lord."

The following brief note from Mr. Boudreau, of St. Anne, Illinois, gives a pleasing glimpse of the progress of the work in the West.

The first Sabbath in September was a happy day for our congregation in St. Anne. The Lord's Supper was administered then and seventeen new members took communion with us. Three of these were admitted into the church on the 12th of last July, and thirteen on the 6th of September. All of these persons were received on profession of their faith in Christ, except one, who was admitted by letter. There was more interest awakened at that moment among our people than usual, for the reason that two of these new members were young men that gave themselves to Christ, and decided to study for the ministry. These two young men are now in the Presbyterian College, Montreal, pursuing their studies with that good purpose in view. Moreover, I must also note the case of two ladies, who were Catholics, but who left Romanism to join our church. One of them is the mother of a large family; she held back for several months notwithstanding the fact that she was convinced that she should take the Bible as her only guide. At the last moment she came to

be examined and taken into the church. The other lady presents an unusually interesting case. For several years she was in a convent in Canada, preparing herself to take the vow of a nun; but, coming here, and reading the Bible with friends, she finally gave up the convent and all, and united with our church. Our communion season was very precious to us all and very enjoyable indeed.

The Rev. J. A. Derome spent the summer with me, preaching for me and doing a good work in our church. He is a very worthy and able young man.

The New Hebrides Mission Synod.

The Synod met at Aneityum, May 28, and continued in session till June 6th.

Thirteen missionaries were present. The youngest child of Rev. J. W. Leggatt having died on the day of meeting the Synod adjourned for a day. Mr. Leggatt was chosen moderator. Rev. W. Gray, of Avoca, Australia, was present as a deputy on behalf of the Presbytery of Maryborough. The Synod expressed itself in favour of the Victorian Church still retaining the "Dayspring" money raised by Mr. Paton, in case a vessel may yet be required such as was originally intended. The Synod wishes that as yet no change be made in the *Dayspring* Board. Rev. Robert Collie is to succeed Dr. Steel as a member of the Board. A minute was adopted expressing the Synod's sense of the great value of Dr. Steel's services to the mission. The money realized by sale of the "Dayspring" is to be capitalized and the interest on the money is to be devoted to meeting current expenses of the steamboat service. The Synod agreed to lease to the steamship company a portion of the island of Iririki in Fila harbour.

There are 4000 people on Tanna willing to receive missionaries for whom no provision has yet been made. One additional missionary is asked for that island. The Synod congratulates Dr. Paton on his degree of D.D. from the University of Edinburgh. A resolution of sympathy was passed with regard to Bishop Selwyn who has been prostrated by severe and prolonged illness. The next meeting of Synod is appointed to be held at the same place in June of next year. The "Native Teachers

Fund" was declared closed. Native teachers are permitted under special circumstances to perform marriages. Progress was reported in framing a constitution for the Synod.

Reports from the various stations were favorable. The mission families had enjoyed a fair measure of health. The progress at all the stations was good—at some it was marked. At Futuna the membership has increased, and Christian marriage has been celebrated for the first time. On Tongoa and Shepherd Isles there are now no professed heathen; and a large number has been added to the membership of the church. A church has been formed at Malo, and 14 more have renounced heathenism. Nine natives have come to live on the Mission premises on Tongoa, Santo, and are desirous of instruction. The Synod welcomed back Mr. and Mrs. Watt, who brought with them a translation of the whole New Testament into the language of Tanna, the gift of Sabbath Schools in South Australia. The work is much hampered by the lack of efficient teachers.

The Synod passed resolutions urging on the British Government to labour for the total suppression of the liquor traffic as well as the traffic in arms and ammunition in the South Sea Islands. A special appeal is to be made to the United States Government—it being the only Government that has steadily withstood this great reform. The Synod's appeal is to be sent to all the Presbyterian Churches in the United States, and to President Harrison. 1000 copies of the Gospel of Matthew in the language of Epi are to be printed; 500 copies of Genesis in Futunese are to be printed; also 500 copies of Mark in Pangkumu. Several of the missionaries were granted furloughs at the end of the year. Dr. Gunn is to prepare a map of the group to accompany the *Dayspring* report. The Synod unanimously approved of the annexation of the islands to Great Britain. The following estimate for 1892 for the Presbyterian Church in Canada was approved: Rev. H. A. Robertson, £375; Rev. J. W. Mackenzie, £272; Rev. Joseph Anand, £175; "Dayspring," £250. Correspondence with the Victoria Church was discussed, and the Synod resolved that the proposed steamship arrangement was too costly,—that six more

missionaries are required to evangelize the group,—that missions be conducted with a view to the spread of the English language, and that English be taught wherever practicable,—that the missionaries will do what they can to educate the children of settlers, but cannot accept responsibility in the matter.

Under date June 29th, *Rev. Joseph Annand* writes from Santo, to *Rev. Mr. Morrison*, acknowledging receipt of a box of Mission goods shipped via New York last January. Inclosures to Messrs Robertson and Mackenzie would reach those brethren in a short time. Mr. Annand sends his thanks to the donors. He had not time, then, to write to the contributors. The goods were all of a suitable character, and will be helpful to the mission. The young wife of one of the teachers was buried by Mr. Annand on the morning of the day he wrote. She was from Erakor, and had been with Mr. Annand about six months. She has left a little daughter two days old. This is the fourth death on the Mission premises in four years.

Mr. and Mrs. Annand, on their return from the Synod, found all the lads and the Tangoan women still on the premises. Says Mr. A.: "There must have been considerable temptation offered to the lads to leave us, as the whole village was then, and still is, in the excitement of heathen dancing and feasting. We had fondly hoped that there might be no more such exhibitions of pagan worship on Tangoa; but, with the aid of others from all the surrounding districts within fifteen miles, a large, and in their estimation, a successful "Velu" has been accomplished.

Last week I started a class for candidates for baptism, at which six lads presented themselves.

We had a very pleasant and profitable meeting of Synod this year. You will receive a copy of our "minutes," hence I need not specify what was done.

We had a very crowded steamer on our voyage, with heavy weather, so our trip was not as comfortable as we could have desired.

We were very nearly stuck on a coral reef off Malekula on our way home. The "Croydon" struck, and ground through the coral for two lengths of herself, and finally gained deep water, apparently none the worse for the

scraping. The nerves of some of those on board were none the better for the excitement, and one lady went into hysterics over it."

Our Foreign Missions.

MISSIONARY LETTERS, letters at least from our own missionaries, are scarce just now, from which it may be inferred that the work is going on quietly and steadily. The following summary of the business transacted at last meeting of western branch of the Foreign Mission Committee, kindly furnished by *Rev. D. D. Macleod*, of Barrie, the acting secretary, will serve to give an inkling of what the committee is doing and thinking of doing:—

Formosa.—Letters were read from Mrs. Jamieson and Dr. McKay in regard to the return of Mrs. Jamieson to Formosa as a mission worker. The committee however decided not to send her back to that field, and in regard to a second missionary, deferred action till answers should be received from the presbytery of Honam and Dr. McKay in regard to the proposal that *Rev. D. McGillivray* should visit and confer with Dr. McKay.

India.—The committee appointed Miss M. O'Hara as a medical missionary to India. She is to proceed to the field after spending six weeks in one of the hospitals in New York, which it is thought will be of great service to her in pursuing medical work in India. There were a number of matters of business attended to, principally relating to questions that had already been before the committee. The quarterly financial statements from the different fields in India were received, also the minutes of the council, and from these communications it is evident that each of the missionaries in his or her own particular department is labouring with zeal and diligence. The college at Indore is making good progress and the tone of the missionaries is hopeful. Dr. Elizabeth Beatty has improved in health since her return to Canada and looks forward very hopefully to her return to India after further rest.

Chinese in British Columbia.—A missionary for this work was not secured but steps were taken to try and secure a suitable agent as

soon as possible. There are several excellent brethren with whom correspondence is in progress in regard to this work. The committee is anxiously endeavouring to carry out the instruction of the Assembly in this matter.

Jewish Mission.—Interesting letters were read in regard to this work from Rev. Mr. Ewing, of Tiberias, Rev. Jas. Wells, of the Free Church of Scotland, and others. The committee agreed to call to the work the Rev. C. A. Webster, B. A., M.D. and authorized him to spend a year in Liepsic, in the Hebrew Institution there, where missionaries are trained for this work. The committee has not decided at what point in Palestine work will be begun. This will probably be left undecided until the missionary himself has gone over the field and reported upon it.

North West.—The reports of the work in this portion of the mission field are encouraging and testify to the diligence of our missionaries. There was nothing of special importance before the committee. From a letter of Prof. Baird it is learned that the Government propose to erect a substantial building for school purposes at Birtle which will replace the very insufficient building now in use by our missionary.

Honan.—In this new and somewhat hazardous field our missionaries are laying the foundations of Christian work with wisdom. There is nothing additional to report of work attempted beyond what has been in progress. The minutes of Presbytery recently published show with what care and thoroughness the missionaries are carrying on the work intrusted to them.

There were several other items of inferior importance attended to by the committee. The subject of appointing a general secretary was discussed but no action taken upon it.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking? The large liberty of others displeaseth us; and yet we will not have our own desire denied us. How seldom we weigh our neighbor in the same balance with ourselves.—*Thomas à Kempis.*

Household Words.

HE LEADETH ME.

In pastures green? Not always. Sometimes He
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be,

Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright,

Only for this,—I know He holds my hand;
So, whether led in green or desert isle,
I trust though I may not understand.

And by still waters? No, not always so:
Often times the heavy tempests around me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the dear Lord standeth by,
And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And more than this, where'er the pathway lead,
He gives to me no helpless broken reed—
But His own hand, sufficient for my need.

So, when he leads me, I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

LOOK OUT FOR THE LITTLES.

What we call little things often prove to be the great things, and our lives turn on the pivot of very small events. In my own humble experience I had an illustration of this when a few words spoken in a little prayer-meeting decided me to enter the sacred ministry. The faint breath of wind which sends the falling rain-drop to one side or the other of a certain court-house in Ohio determines whether it shall flow into the Gulf of St. Lawrence or into the Gulf of Mexico. One sentence seems to have brought Peter and John to follow Christ. A single sentence converted the Philippian jailor; it has converted millions since his day. How many Christian lives have sprouted out of the word, the act or the prayer of a few brief moments?

Many of my readers may desire to do, and may have pledged themselves to do some soul-saving work this year. Then be on the lookout for opportunities, and never "despise the day of small things." That model Sunday-school teacher, Marlan Page, came in early to a prayer-meeting, and finding a stranger there, went up to him and spoke very politely. A conversation opened which brought the man to a decision for Christ; he said "that Christians had always kept him at arm's length before." It is the getting inside of "arm's length" that will give you the personal influence to win souls to the Saviour.

The Scripture phrase "redeeming the time" is more accurately rendered in the margin "buying up the opportunity." How constantly the Master employed His opportunities!—So

did His apostles; it was always now or never with them. Good old Dr. William Wisner of Ithaca—one of the best and bravest men I ever new—once halted, on a hot day, at a Berkshire farm-house for a glass of water. A young woman brought a tumbler to him at the door. He cordially thanked her, and said a few kind words to her about the “water of life.” Long years afterwards a middle-aged woman introduced herself to Dr. W.—on a steamboat, and thanked him for the faithful words which had saved her soul. Now it is just such face to face preaching that wins quite as many souls as the most eloquent preaching from the pulpit. Into this sort of *ministry* Christ calls every Christian, young or old, rich or poor, learned or unlearned. Neglecting opportunities is the most disgraceful sin that most of us are guilty of. Unconverted people must think that we regard salvation as a mere *sham* when we make so little of our opportunities to press it upon them. Orthodox Christians are discussing everywhere the erroneous doctrine of a “second probation” in the next world; then why not make more of the single probation in this world?—*Cuyler*.

“EVERY ONE THAT ASKETH, RECEIVETH.”

What a promise! Turn it over and over in your mind, Christian woman! Look at the power which it puts into your weak hands. Think of the “showers of blessing” which a multitude of “every ones,” agreeing on earth as touching anything that they shall ask, may draw down from heaven.

EVERY ONE.

Not only the refined and intellectual lady in her house of luxury, withdrawing into her quiet, beautiful “Chamber of Peace,” for an hour of earnest prayer that she may do all that God would have her do for the advancement of this kingdom, and that a baptism of the Spirit may come upon all that is done.

The poor woman, also, with no corner of her small but full home that she can really call her own—with care and toil besetting her by day and by night—who turns from her household for a few minutes at the Sabbath evening hour of prayer, with her soul, even while her hands cannot cease their ministrations, and asks that God will bless the work of His servants in those heathen lands, of which she has heard enough to know that they are in great darkness, with “the Light of the world” yet hidden from their eyes. These, and all between the two extremes—the Marys, sitting, thinking, loving, perhaps with days of suffering and nights of weariness appointed unto them; perhaps with hands and feet tied by some dispensation of God, so that activity of any kind is impossible—the Marthas, busy, careful, with lives full to overflowing of anxiety and labor, of going and coming, of calls here and

there, of outward, active service for the Master—all are included in this “every one.”

The only condition is the asking, after the fashion of which our Lord has been speaking, when He gave this precious promise,—earnest importunate, believing. “Every one,” so asking, “receiveth.”

THE TURNING POINT.

Men are not saved between sleeping and waking. “The kingdom of heaven suffereth violence, and the violent take it by force.” Grace does not stupefy us, but it arouses us. Surely, sirs, it is worth while making an awful effort to escape from eternal wrath. It is worth while summoning up every faculty and power and emotion and passion of your being, and saying to yourself, “I cannot be lost; I will not be lost: I am resolved that I will find mercy through Jesus Christ.” The worst of it is, O sinners, ye are so sluggish, so indifferent, so ready to let things happen as they may. Sin has bewitched and benumbed you. You sleep as on beds of down, and forget that you are in danger of hell fire. You cry, “Yet a little sleep, and a little more slumber, and a little more folding of the hands to sleep”; and so you sleep on, though your damnation slumbereth not. Would to God you could be awakened! It is not in the power of my voice to arouse you; but may the Lord himself alarm you, for never were men more in danger. Let but your breath fail, or your blood pause, and you are lost for ever. Frailer than a cobweb is that life on which your eternal destiny depends. If you were wise you would not give sleep to your eyes, nor slumber to your eyelids, till you had found your God and been forgiven. Oh, when will you come to real action? How long will it be ere you believe in Jesus? How long will you sport between the jaws of hell? How long dare you provoke the living God?—*Spurgeon*.

PARDON, A FREE GIFT.

A minister, trying to instruct an old man how to get pardon, said, “Now, suppose I were to go to a shop to buy something for you, and pay for it, and tell you to go and fetch it, need you take any money with you?” “No,” said the old man, “it would be paid for.” “Need you make any promise to pay at some future time?” he then asked. “No,” he replied, “I should have it for nothing.” “So,” he continued, “is it with forgiveness of sins; the Lord Jesus has paid the full price for it. He has had the groans, the sighs, the tears, the wrath, the pain, the punishment; yes, all that sin deserved! He bore it all! He paid the whole! Yes, bought forgiveness with his precious blood, and now he gives it as a gift to all who bring their sins to him.” Said the old man, as his eyes filled with tears: “I see it now; it is pardon for nothing! pardon for nothing! Christ has bought it, and he will give it to me!”

The Work of the Holy Spirit.

NOVEMBER 8. A.D. 33. JOHN 16 : 1-15.

Golden Text, John 16 : 13.

JESUS predicts bitter persecution to his disciples. He points out to them that all he had just said to them, ch. 14 and 15, was to prepare them not to be "*offended*," i.e. so discouraged that they would give up their profession of faith in Him. This prophecy was often realized, Acts 6 : 12, 14 ; 8 : 1, etc., and since that time many faithful servants of Christ have been put to death by men, so blinded by error, that they conscientiously believed that thereby they were doing God service. Jesus shows his friends that ignorance of God is the cause of this opposition. He, who alone possesses absolute truth, does not compel men to accept it, but uses persuasion, pleading with them. Persecutors arrogantly claim that they alone have absolute truth, and enforce their ideas by fire and sword. Jesus reproves his disciples for allowing sorrow to fill their hearts so much that they did not inquire why he was leaving them, or where he was going, v. 5, 6. He tells them now. V. 7. *Expedient*—So long as Jesus was with them they could not get rid of the false idea of a temporal Messianic kingdom, Luke 24 : 21, but when He left them, the Comforter, the Holy Ghost, would teach them all things, ch. 14 : 26, and give them clear views of His Spiritual Kingdom. He would, V. 8, *reprove*, i.e. convict the world of *Sin*—because it rejected Christ, of *Righteousness*, proving that Christ was righteous, of *Judgment*, for God will surely punish the rejecters of His Son. Unless men are convinced of these things they will not come to Christ for salvation. Unbelief is at the root of all other sins. V. 10. *Of righteousness*—By the Resurrection, God declared His Son righteous in the sight of all men, Rom. 1 : 4. V. 11. *Of judgment*—By numerous conversions it was shown that Satan's power was broken, Acts 2 : 41 ; 5 : 14. When the Prince of Evil was thus subdued how could the wicked hope to escape? V. 12. *Cannot bear*—One of these things was the calling of the Gentiles. It was only recalled fully to them after the resurrection, Acts 10 : 34, 35. V. 13. *By the Spirit*—They would be guided into all truth. Their teaching would be inspired, therefore, worthy of all faith. The Spirit's teaching is not independent of that of God. He speaks only what he hears from God. *Things to come*—2 Thess. 2 : 3 ; 1 Tim. 4 : 1, glorifying Christ by proving the truth of His words. V. 15. The Spirit conveys to men the blessings Jesus receives from the Father for them, Rom. 8 : 11 ; 1 Cor. 2 : 12. The claim made by Jesus that "all things that the Father hath" are His also, is one which could not have been truly made by a mere man, or even by a mighty angel. Only a God could say it, one more proof that Jesus is God.

Christ's Prayer for His Disciples.

NOVEMBER 15. A.D. 33. JOHN 17 : 1-19.

Golden Text, Heb. 7 : 25.

THIS sublime prayer closed the discourse of Jesus. Some think, from ch. 15 : 31, that it was offered whilst He was on His way to Gethsemane. V. 1. *Lifted up his eyes*—The usual attitude of prayer, then, Luke 18 : 13. *The hour*—When his Passion would begin, ch. 12 : 27. *Glorify thy Son*, strengthening him for the coming trials, so that by his death many might be brought to Salvation. V. 2. *Power*—Ps. 2 : 7, 8. *To as many*—the elect, Rom. 9 : 15. V. 3. Those who believe in Christ know God. To them he gives Eternal Life, which beginning here continues forever. *Only True God*—Words applied to Christ in 1 John 5 : 20, ch. 14 : 9. V. 4. *I have, etc.*—By a sinless life, Divine teachings and miracles. *Finished*—Christ's work is complete, 1 Cor. 1 : 30. V. 5. *Glorify me*—A well earned reward adding new lustre to the glory He had before with God, Phil. 2 : 9 ; Col. 1 : 15, 17. V. 6. *Thy name*—I have made known by revealing to them thy attributes. V. 7. They have believed all my teaching to be from Thee. In Jesus they saw the Christ of God, ch. 6 : 69. V. 9. *Not for the world*—Jesus prays only for his Elect, knowing every one of them, ch. 10 : 27, but we, who do not know them, have to pray for all men, 1 Tim. 2 : 1-4. V. 10. *All mine are thine*—1 Cor. 3 : 22. Christ is glorified by his people's faithfulness. V. 11. *No more*—He was about to leave the world. *Keep them through*—R.V. in thy name—in their loyalty to Thee, in spite of temptations or trials. Let Thy name be their strength, Ps. 20 : 1. *One*—United. The divisions of Christians are opposed to the intention of Jesus. If we cannot have outward unity, we ought to have that of the Spirit, Eph. 4 : 3, the bond of which is Love, Col. 2 : 2 ; 3 : 14. V. 12. *I kept them*—By his advice and example. One had been lost, Judas, Ps. 41 : 9. *The Son of Perdition*—Hebraism for "the lost one." Lost by his own act. V. 13. Jesus now speaks for his friends' comfort. Their joy would be complete when, by his Resurrection, they would have the confirmation of the truth of his words, Luke 24 : 52. V. 14. The World hated Christ, and still hates his disciples, John 3 : 18, ch. 7 : 7. Jesus leaves them in the world as its lights, Matt. 5 : 14, 16, but prays that they may be guarded from the Evil One. V. 17. *Sanctify*—Perfect and consecrate them more and more, 1 Thess. 5 : 23, 1 Cor. 6 : 11. *By Thy Word*—The holiest men of God have always been lovers of God's Word, David, Ps. 119 : 105, 160 Paul, Col. 3 : 16 ; 2 Tim. 3 : 15-17. Sanctification grows in proportion of the feeding of the soul, on the Bread of Life, of the Word. V. 19. Jesus *sanctifies*, devoted himself to death, that his people might be holy, Eph. 5 : 26, 27.

Christ Betrayed.

NOVEMBER 22. A.D. 33. JOHN 18:1-13.

Golden Text, Mark, 14:41.

COMP. Matt. 26:47; Mark 14:43; Luke 22:47. There was on the west slope of the Mount of Olives an olive grove known as the garden of Gethsemane, (oil-press). Matt. 26:36. Jesus had often gone there, Luke, 22:39, probably because its quiet retirement was favourable to meditation and prayer. V. 1. *Kidron*—A brook between Jerusalem and Olivet, 2 Kings, 23:4. John does not mention Christ's agony, although one of the three disciples whom he took apart at the time, Mark 14:33. V. 2. *Judas*—Had gone from the upper room to the chief priests to tell them where Jesus was going and could be seized. He *knew the place*, and before leaving, ch. 13:30, must have heard he was going there after the supper, Luke 21:37. V. 3. *A band*—The "watch," Roman soldiers who were put at the disposal of the Sanhedrim, during the Passover, to keep order in Jerusalem, Matt. 27:65. They carried swords. The ordinary temple guard were Levites and were armed with staves. *Lanterns*. It was the time of the full moon, but clouds or the shadow of the olive trees might have made it very dark. Judas went before the band, Luke 22:47, and pointed out Jesus by kissing him, Mark 14:44, Luke 22:47. V. 5. *I am He*—Jesus had no wish to escape, Matt. 16:22. Judas need not have given the soldiers his petty signal, the traitor's kiss. At the sound of the voice of Christ giving his divine name "I am," Ex. 3:14, the proud Roman soldiers, who never turned their face from a foe, were hurled backwards to the ground, an evident miracle, to show how easily Jesus could have defeated them, Comp. 2 Kings 1:10. With courage worthy of a better cause, the band advanced once more. Jesus again tells them "I am He," but *let these go*—the disciples. V. 9. *The word*—Ch. 17:12. Peter furiously strikes at *Malchus*, a servant of the High priest, ch. 13:37, and wounds him. V. 11. *Put up thy sword*—The weapons of the Christian's warfare are not carnal, 2 Cor. 10:4. Would that Christians had always remembered it! Jesus healed the wounded man, good for evil. *The cup*—of suffering, Is. 51:17, Matt. 26:39. *Chief captain*—The Chiliarch or military Tribune, Acts 22:24. *Bound him*—The usual way was to bind the hands behind the back, and put an iron chain round the neck, by which the prisoner was dragged. Needless precautions! The love of Jesus for men, and his obedience to his Father's will, were for him stronger bonds than these, Ps. 118:27. V. 13. *Annas*—The father-in-law of Caiaphas, a man of great influence in the Jewish Council, Luke 3:2. *Caiaphas*—The high priest that year, no friend to Jesus, ch. 11:50.

Christ before Pilate.

NOVEMBER 29. A.D. 33. JOHN 19:1-16.

Golden Text, Rom. 4:25.

JESUS was first taken before the High priests, Annas and Caiaphas. False witnesses testified against him. No one defended him. Caiaphas declared him guilty of blasphemy, Matt. 26:60-66. The penalty was death by stoning, Lev. 24:5. The Jews, being subject to the Romans, had no right to carry out this penalty, ch. 18:33-38. Hence they brought him to Pilate, the Roman governor. Questions of their law would not have been considered by him, Acts 23:29, so the priests changed the accusation to one of sedition. Pilate found no fault in him, Luke 23:1-4, and hearing he was a Galilean sent him to Herod, the tetrach, who was then in Jerusalem. Herod only abused him and sent him back to Pilate, Luke 23:6-12. Pilate wished to release Jesus, but feared the Jews, Matt. 27:18. As a compromise, he proposed to scourge him and let him go. The proposal was met by wild cries of "away with him," Luke 23:16-17. There was a custom of releasing a prisoner at the Passover. Pilate gave the Jews the choice between Jesus and Barabbas, a murderer. They chose Barabbas, Matt. 27:15-21. Despairing of saving Jesus, Pilate ordered him to be *scourged*. V. 1. Slaves were whipped before crucifixion. Jesus was treated as a slave. V. 2. *Purple*—Colour worn by kings. A reed was put in his hands as a sceptre, Matt. 27:29. V. 3. *Smote him*—Mocking him, and spitting upon him, Mark 15:19. V. 5. *Behold the man*—Bruised, bleeding, friendless, surely, thought Pilate, bringing Jesus forth and declaring him once more innocent—the Jews will pity and release Him! V. 6. *Crucify him!* Priests and officers alike cry out this. Not one of the thousands he had healed or fed to stand up for him, Is. 63:3. Take ye him—Without Pilate's sentence or authority. V. 7. *A law*—Lev. 24:16. *Son of God*—John 5:18; 10:33. V. 8. *More afraid*—His conscience reproved him. His wife had warned him, Matt. 27:19. The answers of Jesus had impressed him, ch. 18:36, 37. He had not moral courage to do what he knew was right. V. 9. *No answer*—A silent rebuke for his want of firmness. Pilate was offended. V. 12. *From above*—Rulers are to be God's ministers for good, Rom. 13:1-4. *Greater sin*—Using a God-appointed power to condemn the guiltless. Pilate let himself be the tool of Christ's enemies. V. 12. *Sought*—By argument, probably. *Not Cæsar's friend*—Pilate was afraid of being accused to Tiberius, whose jealous character he knew well. V. 13. *Gabbatha*—Heb. the high place where criminals were sentenced. V. 14. *Preparation*—When all things had to be made ready for the Paschal ceremonies.

Ecclesiastical News.

SCOTLAND:—Our harvest weather has been very broken, and the farmers are not without a reasonable fear as to results. We are glad to know that the crops of the North-West are so abundant....Scotland and the Church begin to realize the loss each has sustained in the death of Robina F. Hardy, the authoress of many excellent productions—among others, of “Jack Halliday” and “Elsie, an Edinburgh Lassie.” She was an indefatigable worker in missions, and an abiding friend of the outcast classes...In the death of the Lord President, John Inglis, we have lost one of Scotland’s most eminent lawyers, a son of the manse....And Dr. Millar, for so many years rector of Perth Academy, has passed away; a well known figure in the Fair City and in the General Assembly of his church. He died in his 87th year, full of Christian labour and of honours....Still active and in his 87th year, also, is Bishop Wordsworth, of St. Andrew’s; a nephew of the poet Wordsworth and an advocate of union between the Presbyterian Churches and Episcopacy....Glasgow presents the freedom of the city to the Marquis of Bute on his opening the Mitchell Library in its new buildings....An effort is being made by the Free Church to raise the “equal dividend” of the Sustentation Fund to \$1,000 for each minister. The present aspect of the scheme evokes some discussion, but I am persuaded it will end, if not in a complete success, at least in raising the minimum stipend to \$1,000....The question of lotteries in connection with church bazaars also provokes much comment. Surely so good a cause can do without the aid and use of questionable means....The Rev. T. Eynon Davies, from Wales, has been appointed to succeed the Rev. Dr. Gooderich in Elgin Place Church, Glasgow. The Glasgow Free Presbytery has decided that the Rev. John Robertson, of the Gorbals, shall be allowed to rent the National Halls for one year for the use of the congregation....We record the death to-day of Sir John Steel, R.S.A., sculptor to the Queen, another of Scotland’s eminent sons, aged 87 years. D.

ENGLAND:—Mr. Spurgeon has so far recovered that he has been able to go to Eastbourne, on the Sussex Coast, where he is steadily regaining strength. His friends are rejoicing in the prospect of his ultimate recovery. Referring to their united and ceaseless prayers for his restoration, he thus writes to his congregation: “Had I died, all infidelity would have noticed it as a proof that prayer was useless; we have a right now to score one on the other side.” It will be a long time before Mr. Spurgeon will be able to work again. Meanwhile Dr. Arthur T. Pierson, of Philadelphia, has accepted an invitation to occupy Mr. Spurgeon’s

pulpit during his convalescence. . . . Rev. J. Thain Davidson, D.D., has retired from the pastorate of his congregation in Islington, where he has ministered with manifest power and effect for 30 years. He was inducted the other day into a smaller charge at Ealing, by Rev. Donald Fraser, of Mary-le-bone, concerning whom the rumour has revived that he, too, will shortly seek retirement from active service, or at least lighter work. He is now sixty-five, and has done excellent work for the church. Rev. George Rogers, the oldest Congregational minister in the world, died at South Norwood, London, on Saturday, in his 93d year. He was first a student at Rotherham College, then minister at Manchester, subsequently co-pastor of King’s Weigh-House chapel, and for thirty-six years pastor of Albany chapel. From the last charge he retired in 1856, to become the first theological tutor of Pastor’s College, with which Mr. Spurgeon has been so closely identified. From his retirement at eighty years of age up to his ninetieth year he occasionally preached in various chapels in the locality. Rev. James Mackie, of Manchester, has been occupying the pulpit of Rev. Jacob Primmer, of Townhill, Dunfermline, while the latter has been making loud demonstrations in different parts of the country against what he considers to be the backsliding tendencies of the Church of Scotland. S

IRELAND:—Several vacant congregations have been filled lately, among others that of Maghera, where a Dr. Hall, a probationer, has been settled. Maghera is remarkable for the number of professors that its pulpit has supplied. The late Dr. Witherow was one. The present occupant of the Exegetical Chair in Belfast, the Rev. Dr. Leitch, is another, and a third is Professor Dickey, who now fills the chair of Hebrew and Oriental Literature in Magee College, Londonderry. Besides, it may be added that the great Dr. Cooke was brought up in the congregation....There is still a good deal of feeling over the education question and somewhat serious difference of opinion. An influential minority takes the ground that common schools are now virtually denominational and the church may as well adapt itself to that point of view. At a meeting of the committee on education, held in Fortmah in August, there was a very warm debate....In Belfast there is some church building going on, but not what the increase of population needs. There is a fine church nearly finished on the Ormeau Road, just beyond the park. This is for a new congregation, which ere long will be in full working order. It is named after Dr. Cooke. Further out a little, the Newtownbreda congregation are rebuilding their church on a grand scale. The pastor is the Rev. Robert Workman, a very cultured man and a connection of one of the wealthy families of Belfast. The Workmans came from Saltcoats, in Ayrshire, as

also, several of the great steamship company founders, such as the Allans, Burns and others. Newtownbreda is the only one of forty churches in Belfast or the suburbs where an organ is used. H.

UNITED STATES:—Upwards of a hundred new students have entered Princeton Theological Seminary this session—the largest number ever admitted in this Seminary, which has now reached its eightieth year. The number of freshmen in all the Presbyterian colleges is exceptionally large this year.... With the death of Professor Casper Wistar Hodge, of Princeton, the honoured name of Hodge disappears from the roll of teachers, where it has been famous for fifty years. The deceased was a son of Dr. Charles Hodge, was a fine scholar and had been thirty years professor in Princeton.... You know, of course, that Dr. Briggs has entered on his duties in Union Theological Seminary, New York, just as if nothing had happened since he was translated to the chair of Biblical Theology last winter!.... Quite a number of the Presbyteries have recommended young men having the ministry in view to avoid connecting themselves with Union Seminary as an institution that is not above suspicion as to the soundness of its teaching.... The decision of the Presbytery of New York is anxiously looked for in the case of libel against Dr. Briggs for heretical utterances respecting the Bible.... The discussions on the revision of the Confession of Faith now going on in the Presbyteries show that the Church is far from unanimous in this respect—some being opposed to revision in any form, some willing to accept the changes recommended by the Assembly's committee, while others demand more radical changes than those proposed by the committee... The Methodist Ecumenical Council met in Washington, D.C., on the 7th of October, and the American Board of Commissioners for Foreign Missions at Pittsfield, Mass., on the 13th of October. The income of the Board last year was \$824,000. Z.

CANADA:—Straws sometimes serve to show which way the wind blows. The meeting of the Executive Committee of the Western Section of the Presbyterian Alliance recently held in Toronto, seems to have left a very favourable impression on the public mind in regard to the results that may be expected to follow the meeting of the Council which is to take place in September, 1892. There were present at the meeting a number of representative men from the United States: Rev. Drs. Philip Schaff, W. T. Chambers, and D. G. Wylie, of New York; Dr. Waters, of Newark; Dr. W. C. Cattell and Dr. James J. Good, of Philadel-

phia; Dr. C. R. Hemphill, of Louisville, Kentucky; Dr. L. C. Vass, of Savannah, Georgia; with Messrs Silas B. Brownell, of New York and Hon. J. M. Gant, of Nashville, Tennessee. From the cordial reception those gentlemen met with in Toronto, they seem to have carried away the impression that the meeting of the Council next year is bound to be a great success. Should it fail, it will not be the fault of the Presbyterians of Toronto. The business of the meeting was to revise the programme and to nominate parties who shall be asked to prepare special papers for the Council of 1892, subject to the approval of the Eastern Committee which meets at Edinburgh. At a public evening meeting, held in Knox Church, interesting addresses were delivered by members of the Committee at which the aims and object of the Alliance were fully explained and commented upon.

INTERNATIONAL BIBLE-READING ASSOCIATION: Under the auspices of the Sunday-School Union of England, this society is making gratifying progress. Its object is to encourage a daily and systematic course of Bible-reading in connection with the International Sunday-school lessons. The society furnishes the members with a small card, on which are indicated the daily portions of Scripture to be read for the whole year. It is an admirable idea. There are now some 343,000 members, and of these about 5,000 in Canada; the readings have, in some instances, been adopted by congregations in order to interest parents in the work of the Sunday-school. Mr. James McNab, 125 Huntley street, Toronto, the District Secretary for Canada, will furnish cards on application and give all needed information for the organization of branches. We are pleased to notice that since our last mention of this association it has added largely to its membership in Canada.

Our Own Church.

ESTIMATES FOR 1891-92.

THE following are the amounts required for carrying on the missionary and benevolent schemes of the church for the current ecclesiastical year. It is, of course, very desirable that presbyteries and congregations should take the earliest possible opportunity of deciding what proportion of the whole amount they should equitably assume and take such steps as may be necessary for securing the money. The work at home and abroad is growing in our hands, and there is need for increase of means and

a larger measure of liberality on the part of the members of the Church :

FOR THE WESTERN SECTION OF THE CHURCH.	
Home Missions proper	\$ 50,000
Stipend Augmentation.....	32,000
Foreign Missions	95,000
The colleges—Knox, \$6,500 ; Queen's, \$4,000 ; Montreal, \$4,500.....	15,000
Ministers', Widows' & Orphans' Fund	6,000
Aged and Infirm Ministers' Fund ...	15,000
	<hr/>
	\$213,000

FOR THE EASTERN SECTION.	
Home Missions, including Manitoba and the North-West.....	\$ 12,000
Foreign Missions.....	28,000
Stipend Augmentation	9,000
The College.....	4,000
Aged and Infirm Ministers' Fund...	3,000
	<hr/>
	\$ 56,000

FROM BOTH SECTIONS OF THE CHURCH.	
French Evangelization School and buildings at Pointe aux Trembles. \$	70,000
Manitoba College, exclusive of amount from Synod of Manitoba..	10,000
The Assembly Fund	6,000
	<hr/>
	\$ 86,000

The whole amount is \$355,000
NOTE.—In addition to the Foreign Missions hitherto carried on, it is proposed to enter on missionary work among the Jews. Contributions have been given for some years by a few friends for this purpose. It is hoped that many others will now contribute.

ASSEMBLY FUND.

A COLLECTION FOR THE ASSEMBLY FUND is appointed to be made in all congregations (unless other arrangements are made for raising the amount) on the 3rd Sabbath of November. It is really necessary that Presbyteries and Congregations should give attention to the matter of this fund. The Assembly has given repeated instructions to Presbyteries to collect or see to the collection of the required amount, which should be shared by all the congregations of the Church. The Assembly Fund has to provide for all expenses connected with the Assembly, such as clerks' salaries, stationery, printing and issuing the minutes, and to pay besides all expenses connected with committees which have no funds of their own, such as the committees on Sabbath Observance, State of Religion, Statistics, Distribution of Probationers &c. There is an amount

payable—\$315, on account of the general expenses of the Presbyterian Alliance. This year there is also the amount of \$250 for the expenses of a deputation to Prince Albert, N. W. T., and an amount of \$135 towards the Assembly expenses in Kingston. The total amount required for the expenses of the year, to cover past arrears, is about \$6000. No congregation should give less than at the rate of five cents per member. Remittances should be promptly made as expenses of the Assembly minutes have to be met at once.

W. REID, *Treasurer.*

PERSONAL :—*The Earl and Countess of Aberdeen* are again on a visit to Canada and winning golden opinions for their affability and the interest they take in Canada and Canadians. *Rev. W.T. Wilkins*, of Trenton, has been appointed Clerk of Kingston Presbytery in room of *Rev. Alex. Young*, of Napanee, who has accepted an appointment in the North-West. *Rev. George H. Wells, D.D.* pastor of the American Presbyterian Church, Montreal, has accepted a call from the Plymouth Congregational Church, Minneapolis. *Rev. A. B. Baird* is to be inducted as Professor of Theology in Manitoba College on the 3rd instant. *Rev. Joseph L. Morin*, pastor of St. John's (French) Church, Montreal, has been appointed associate professor of French language and literature in McGill University. Mr. Morin is a son-in-law of *Rev. C. Chiniquy*, was Lorne Gold-Medalist at McGill in 1882, and is well entitled to the high position that has been assigned to him by his *alma mater*. *Father Chiniquy* has been lecturing in the Maritime Provinces to large audiences with his old-time eloquence and without let or hindrance. *Rev. W. L. Macrae*, of Princetown, Trinidad, is improving his furlough by giving illustrated lectures on Trinidad in the congregations of the Maritime Provinces. *Rev. Hamilton Magee, D.D.*, of Dublin, superintendent of the Mission Press, and assistant secretary for the Irish Mission of the Presbyterian Church in Ireland, has been on a visit to Montreal for the benefit of his health. *Rev. James Hally*, of St. Therese de Blainville, Que., is still in Scotland. His continued ill health has we regret to learn made it necessary for him to ask leave to retire from the active duties of the

ministry. *Rev. John Rannie*, formerly, of Chatham, Ont., continues his work in British Guiana, in the enjoyment of good health, notwithstanding the trying nature of the climate. *Principal Caven* of Knox College, Toronto, has announced his intention to visit Egypt and Palestine this winter. *Rev. J. K. Smith, D.D.*, formerly of Galt, and San Francisco, but more recently of London, England, is returning to Canada.

ORDINATIONS AND INDUCTIONS.

WATERDOWN, Hamilton:—*Mr. P. M. McEachern*, graduate of Knox College, was ordained and inducted on the 20th of September.

HAVELOCK, Peterborough:—*Mr. Hugh Brown* was ordained and inducted on the 6th of October.

CENTREVILLE, Peterborough:—*Rev. James Drummond* was inducted on the 13th of October.

ELORA, Guelph:—*Rev. J. McInnis*, of Sydenham, Ont., was inducted to the charge of Knox Church on the 13th of October.

CARLETON PLACE, Lanark and Renfrew:—*Rev. Robert McNair*, of Durham, Ont., was inducted as pastor of St. Andrew's Church on the 8th of October.

CALLS:—*Rev. W. R. Calder*, of Mira, C. B., to Earltown and West Branch, River John, Pictou. *Rev. C. B. Pitblado*, of Santa Rosa, California, to James Church, New Glasgow, N. S. *Rev. W. M. Tuffts*, of Bedéque, *P. E. I.*, to Hawkesbury, Ottawa. *Rev. W. R. McCulloch*, late of Hawkesbury, Ont., to McDonald's Corners, Kingston. *Mr. D. P. Oswald* to Janetville, Ballyduff and Pontypool, Peterborough. *Rev. Robert Atkinson*, of Pictou, to St. Paul's, Fredericton, N. B. *Rev. J. Polson* to Hartney, Brandon. *Rev. J. A. Brown*, of Belmont, Ont., to Scarborough, Toronto. *Rev. G. Monroe*, of Embro, Paris, to Harriston, Ont. *Rev. Andrew Gray* to Quoddy and Moser River, N.S. *Rev. J. F. Dustan*, of Bridgewater, to Grove Church, Richmond, Halifax.

DEMISSIONS:—*Rev. J. A. Maclean*, of New Richmond, Miramichi. *Rev. Duncan Davidson*, of Langside, Maitland. *Rev. F. W. George*, of New Carlisle, Miramichi. *Rev. W. Coulthard*, of Picton, Kingston. *Rev. A. Matheson*, of Lunenburg, Glengarry. *Rev. W. Mowat*, of Merritton, Hamilton. *Rev. James Hally*, of St. Therese de Blainville, Montreal. *Rev. J. W. Maclellan*, of Newport, N.S. *Rev. W. M. Fraser*, of Bridgeport and Annapolis.

NEW CHURCHES.

ALICE, Lanark and Renfrew:—The new church at this place was opened for worship a few weeks since; the *Rev. G. D. Bayne*, of Pembroke, preached in the morning and *Rev.*

R. Knowles, the pastor, in the afternoon. Both services were largely attended. The new *St. Enoch's Church*, Toronto, was opened September 26th. The pastor, *Rev. G. C. Patterson*, was assisted on the occasion by *Principal Grant*, *Rev. Dr. Reid*, and *Rev. G. M. Milligan*. The building is said to be a very handsome one, reflecting great credit on the young thriving congregation by which it has been erected.

PRESBYTERIAL ITEMS.

The Presbytery of *Regina* has unanimously decided to draw the attention of the people, in view of the approaching election, to the importance of voting for none but those who will in the House of Commons vote for prohibition. *Barrie* expresses its "strongest disapproval of the practice of those probationers who give congregations clear encouragement to proceed with a call, and then decline, to the great injury of the congregation calling. The students' Missionary Society of Knox College, Toronto, had eleven of its members located within the bounds of this Presbytery during the past summer. *Winnipeg.*—Having regard to the great demand for labourers for winter supply throughout the Synod of the North-West, and considering also that no other feasible scheme for meeting the want has been presented, this Presbytery approves of the proposal to institute summer sessions for Theological students in terms of the remit of the General Assembly, and endorses the plan described in what was called the "minority report" on this subject discussed at last General Assembly. The Presbytery urges on all the Congregations the advisability of introducing the schedule system, wherever it is found to be practicable, as the best means of contributing for the support of ordinances as well as for the schemes of the church. *Montreal.*—At its last meeting a conference was held specially to discuss "The Relation of the Pulpit to Prevailing Evils." The subject was opened by an able paper read by *Rev. A. J. Mowatt*, and was followed up in rousing speeches by a number of the brethren, clerical and lay. The general tone of discourse was a scathing denunciation of corrupt practices in high places, and declaring it to be the duty of the pulpit to make its influence felt on the side of right and honesty. The following resolution was carried unanimously in a large meeting:—

"In view of the great public evils prevalent in our country, the Presbytery sees great cause for alarm and humiliation before God, and resolves to express its abhorrence of the political corruption which has been revealed by recent investigations, and its dissatisfaction with the failure of Parliament to deal adequately with them in the punishment of the guilty, and, therefore, calls upon the people to express their condemnation at the earliest opportunity at the polls."

We notice that the Synod of Manitoba and the Northwest Territories is to meet at Brandon on the 7th instant. This will be the first instance of any of our Western Synods holding an autumn meeting. It is expected to be, in a large measure, in the nature of a conference on Christian work, and may be expected to be productive of much benefit in bringing together the ministers and missionaries from distant parts of the country to consult for the common good. A representative committee has been entrusted with the work of preparing a programme. *Ottawa.*—The mission fields of Bryson and Litchfield have been transferred to the list of vacancies, each being desirous of obtaining a settled pastor.

THE COLLEGES.

KNOX COLLEGE, TORONTO:—The forty-seventh Session was opened in the Convocation Hall on October 7th, when a large assemblage was present to hear the introductory lecture by the learned principal, Dr. Caven, on "The Testimony of our Lord to the Old Testament." The subject was a very interesting one and was treated by Dr. Caven with marked ability. "Every thing," he said, "connected with the Old Testament had been subjected to the closest scrutiny. It had been received by Jew and Christian as containing a revelation from God, while by the latter it was regarded as standing in close and vital relationship to the New Testament. The canon of the first century was the same as our own. The evidence for this was complete, and the fact was hardly questioned. The Septuagint agreed with the Hebrew as to this. The fact of the apocryphal books being appended to the canonical Scriptures did not weaken the Old Testament. Our Lord never quoted any of the apocryphal books, nor referred to them; but when he referred to the Old Testament narratives and records He accepted them as authentic and as historically true, as in a special sense from God—having Divine authority. The utterances of Christ on this point are clear, decided, and unmistakable." Dr. Caven dwelt upon the value for the scientific student of the Bible of Christ's testimony to the Old Testament, which should inspire full confidence in it on the part of those who read their English, French or German Bible." Doubtless many of the small difficulties which lay in the path of the Old Testament student, which had perplexed translators and exegetes and had been vaunted by the adversaries of the Scriptures as destroying its lofty claims, were due to changes made in the transcription. Let an earnest and believing scholarship deal with these and other difficulties as best it can. Its work is useful and is always to be regarded with favour."

PRESBYTERIAN COLLEGE, MONTREAL.—The twenty-fourth session of this Institution was opened on the 8th of October, the principal feature of the evening being the delivery by Rev. Prof. Scrimger of a lecture on "Christian

Experience and its Relation to Theology." "Mere conformity to ritual," the lecturer said, "was not Christian experience, neither was conventional morality of an outward character. Genuine Christian experience was characterized by three essential elements: (1) A consistent preference for good at all costs; (2) a consciousness of Divine help in holding fast to this preference and in maintaining a right character; (3) A sense of the nearness and friendliness of God. Christian experience was the strongest evidence of the truth of Christianity, not simply to those who possessed it, but to others. The testimony of genuine Christians as to their own experience was as credible as any other testimony as to facts, and was the strongest ground on which we could appeal to men everywhere to try the Gospel as the remedy for sin."

At the conclusion of the address Principal MacVicar announced that an addition of over 300 volumes had been made to the library during the past six months. Messrs David Morrice and Peter Redpath being the principal contributors. Twenty-two new students had been added to the College roll this session. The total number in attendance is much larger than during any previous session. Yet with the increase it was impossible at present to overtake the work of Presbyterianism in Canada, not to speak of the mission field. Out of the 1,200 students now in connection with McGill University, the Presbyterian College claims one hundred, and although that is not enough, still the limited accommodation within their College is inadequate and twenty or thirty of them are forced to find homes in the city. The efforts of Mr. D. L. McRae, the financial agent of the College, were proving very successful in increasing the endowment fund, and it was hoped that soon they would be so much better equipped as to furnish the necessary accommodation.

In referring to the affiliation of the Presbyterian College with McGill University, he said that he rejoiced in the advancing progress of the Faculty of Arts and of all the departments of McGill University. The affiliation was proving a most advantageous one connected as the College now was with one of the oldest and best on the whole continent of America.

MANITOBA ITEMS.

Our Synodical Committee on Home Missions met in Winnipeg, ending Oct. 1st. Besides some 20 missions supplied from Manitoba College during the winter there was found a necessity for 25 ordained missionaries and 25 catechists, and this without including British Columbia. The past summer has been a most successful season in our prairie missions. Much progress has been made. Keewatin added 35 communicants at its last communion, 4 of whom were Icelanders, the results of the Icelandic mission in Winnipeg. Church building is going on apace in the North-West.

Churches at Rossburn and Thornhill have been opened. A new stone church at Creeford is approaching completion, and the church at Moosomin is being enlarged. Arrangements are more or less advanced in some twenty places for erecting churches this autumn. Manitoba College has opened with bright prospects for the year. The attendance at present is in advance of that of last year at the same period, and last year was the largest in the history of the College. University science classes have opened, in which the colleges join, and Manitoba College is having an increased reciprocity with Wesley College in its teaching. The theological session opens early in November, when Prof. Baird will be inducted. The University of Manitoba has completed the selection of its 150,000 acres of land given by the Dominion Government. Manitoba Industrial Exhibition has been a great success, though marred somewhat by bad weather.

G. B.

Obituary.

REV. ALEXANDER STEELE, recently deceased, was born in the Parish of Dunkeld, Perthshire, in 1803, and was educated at the Parish School there and the famed Grammar School of Perth, as well as the University of St. Andrew's, where he was a fellow-student of Dr. Duff, of missionary fame. He spent some twelve years teaching in the Assembly's School at Burghead, Co. of Elgin, during which period he continued his theological studies and was licensed to preach the gospel. In 1843 Mr. Steele identified himself with the Free Church movement—at the cost of his situation. This led to his coming to Canada. He began missionary work in Nova Scotia, but soon removed to Western Canada, where he laboured faithfully for a number of years as a pioneer missionary until called and ordained as pastor of the Free Church Congregation in Darlington, now Bowmanville, where he ministered with great diligence and acceptance for about four years. In course of time Mr. Steele retired from the active duties of the ministry and came to reside on his own farm in West Elgin. He was elected an elder of the Fingal congregation in 1859 and discharged the duties of that office in an admirable manner until overtaken by the infirmities of old age. To his minister he was uniformly considerate and kind, often in cases of emergency taking his place in

the pulpit to the delight and edification of many.

MR. JAMES E. DICKIE, for twenty-five years an elder in the Congregation of Stewiacke, N.S., died on the 26th of August, after a short but severe illness, aged sixty. Mr. Dickie was always ready by his counsel and liberality to advance the best interests of the church. He was modest and unassuming, but by his consistency and business integrity did much to commend the gospel which he so long professed. He leaves a widow and six children, the Rev. H. Dickie, B.A., of Summerside, P. E. I., being his second son.

MR. ANDREW HANIE, Elder of New Mills, N.B., died on September 22nd, 1891, aged 54 years. He attended Divine worship on the previous Sabbath evening, and frequently during his brief and painful illness expressed the delight he had in the service. The deceased was faithful in the discharge of his respective duties; he administered to the physical necessities as well as to the spiritual needs of many in his neighbourhood. An old woman on a sick-bed, since his death, characteristically said of him "he was no apprentice in prayer." The Hanie family are well known throughout the Dominion, as many ministers of the Gospel, for nearly half a century, have found a "prophet's chamber" in their home.

SYNOD OF THE MARITIME PROVINCES.

The Synod met Oct. 1. in St. Matthew's Church, Halifax, and was largely attended. Rev. John MacMillan, retiring moderator, preached the opening sermon on "Prosperity within thy Palaces." Speaking of the prosperity of the Church within the Synod's bounds he showed that within the ten years covered by the late census our families increased 2152, or 11½ per cent. The Presbyterian population increased over 10,760,—or more than the increase of the population as given in the late census. If the census be correct, the population has increased only a little over 1 per cent. Presbyterianism has increased from 6 to 11 per cent according to Provinces. The number of ministers in our Synod has increased from 161 to 193; churches and stations from 484 to 540; communicants in our congregations in N. S. increased 24 per cent; in N. B. 39 per cent; in P. E. Island 41 per cent. In the whole Synod the increase has been nearly 30 per cent. Increase in liberality was also noted. Ten years ago our people in Nova Scotia, gave for all purposes \$140,691; last year they gave \$217,808, an in-

crease of \$77,117. In New Brunswick there has been an increase of \$25,535 ; in P. E. Island, \$15,696. In the whole Synod the increase of last year over ten years ago, \$117,785.—Ten years ago the people gave \$12 per family and \$8½ per communicant ; last year they gave \$17 and \$10. Progress was marked in every direction. Rev. H. B. Mackay was elected Moderator for the ensuing year. AUGMENTATION received the prompt attention of the Synod. Eleven congregations failed to contribute to the fund ; but the amount received very nearly met the requirements of the Committee. Five Presbyteries exceeded the amount allotted to them, 147 congregations gave all they were asked to give. Total asked \$9000, received \$8,949. Fifty-six congregations received aid from the fund. It was agreed to ask for \$9000 for the ensuing year, to be paid in by the end of March. The Halifax Ladies' College was reported upon very favorably by the Synod's visitors, Rev. John McMillan and Rev. A. Falconer. Rev. Robert Laing presented the report of the Directors which was encouraging. Loss had been sustained through a visitation of diptheria. However, no lives were lost, and the financial loss though large will be repaired. The Synod very cordially commended the College to the people. The Home Mission work of the Synod was under discussion on Friday evening. Rev. John McMillan, convener of the Committee, gave an outline of the work in the maritime provinces. Remarkable progress has been made within the past ten years, contributions having increased nearly three-fold in that period. The Presbytery of St. John is the greatest Home Mission field within the Synod, and the work is pressed forward with much success.—Contributions to aid missionaries in the North-West amounted to about \$3000.—A great deal of attention was devoted to matters connected with the College. It is determined to appoint a fourth Professor whenever the debt of about \$7000 is out of the way. The Board is instructed to take measures for the removal of this debt. The Board is also to define the work to be assigned to the fourth Professor. Monday evening was devoted to Foreign Missions. Rev. E. Scott explained the growth in liberality within the past ten years. The givings of the whole Church, have gone up from \$40,000 to \$120,000. The women's

societies alone give now as much as the whole Church gave in 1880. Within this Synod the contributions last year were about \$28,000. This year *Ten Thousand dollars* additional are asked in order to build School-houses in Trinidad for our East Indians there. The Government will contribute largely to the cost of education. At present our Trinidad mission work is supported to the extent of half the expenditure by the planters, the people, and the Government. The mission vessel *Day-spring* has been sold—its work being very much more efficiently done by a commercial steamship company, for a subsidy of £1,500 of which amount we are expected to contribute £250 a year.—The seminary in Trinidad for the training of labourers for the mission will be in operation in January. Rev. W. L. Macrae now home on furlough was cordially welcomed, and addressed the Synod on the condition and claims of the Mission.—A resolution was unanimously passed expressing the Synod's appreciation of Rev. E. Scott, and wishing him success in the work to which the General Assembly has called him as Editor of the RECORD.—The Report on Temperance was hopeful and cordially adopted. Of other reports we may make the same remark. On Sabbath the Lord's Supper was celebrated in connection with the Synod in St. Matthew's Church, The Synod closed on Tuesday after giving attention to a wide range of important subjects. The next meeting will be held in St. Andrew's Church, St. John, on the first Thursday of October 1892.

Formosa.

EXTRACTS FROM REPORT OF 1891.

The latest statistics are as follows,—

Number baptized since last Report.....	146
Number of deaths during the same time	32
Increase	114
Last year's total.....	2719
Number of members living now.....	2833
Number of Elders	83
Number of Deacons.....	71
Number under suspension.....	41
Number excommunicated.....	2
Number of chapels.....	50

Number of preachers, including Rev. Giâm Chheng Hôa, who is employed in teaching in the College. 51
 Number of students, nearly two dozen.
 Number attending Girls' School, from 25 to 40.

As to the manner in which the work is carried on, and the success with which God is blessing it, not much could be added to what Dr. Mackay has already given to the public. But we give a recent letter to show what is still being done along the same lines.

"Thursday last, the preacher at Burns' Church, Sin-sia, arrived here with a report that new-comers were anxious I should go and address them. We, therefore, held our meeting in Oxford College somewhat earlier, and at eight o'clock, were in a small boat and fairly away. It was 3 a. m. when we entered Bàng-kah church. Only one student was along. In two hours we stood at the railway station waiting for the train. The engine was out of gear and it was 9 a. m. ere she steamed out. Having passed Sek-khàu, we came up to Tsùt-tng-kha and changed cars. I stood outside with Mr. Watson, engineer, to glance at his work, and about noon was in Kelung chapel. After dinner, I went with the preacher into the market and extracted ninety-seven teeth. At the evening meeting, the building was full. Converts recited lessons, we preached salvation, and all sang hymns. By making an early start, we were at Teng-siang-khoe in good time for work in the town. A large crowd assembled at dark in and around our place of worship. The next morning was clear, warm, even sultry, and predicted a storm which burst within ten hours. On entering Sin-sia, many came out to welcome us. People flocked into the church and listened to boys and girls rehearse Bible facts. Then all stood whilst singing psalms and spiritual songs, after which I had their *eager* attention for two hours whilst speaking on Christ's humiliation. After dinner, thoroughly anxious faces brightened when addressing them on Christ's exaltation. I conversed with them individually, visited a number in their homes, and cleaned the abodes of three families of idolatrous trappings. Three ancestral tablets were given me and others promised for next visit. *Pass not this lightly by.* There is a change of some kind when these are given up. A Hôa came sud-

denly into our midst (he was not expected), and we met at 7 p. m. for a grand meeting. With usual skill, he gave the "bread of life" according to the needs of his hearers. Profound silence marked the meeting when I again addressed them. They fitted up a dwelling for a school-house themselves, and we have a Christian teacher to send them. With the new tablet at my back on the platform, in memory of W. C. Burns, I couldn't help thinking of the great evangelist: O how his soul would fire and burn if present amongst us! Flame forth like in Zorra during days gone by. I rejoice immensely that he was remembered by that noble friend of this mission now in Detroit.

"A north-west gale fiercely blew at day-break, but we moved along under it. Got back to Teng-siang-khoe and men were gathering from the four winds of Heaven, so that the chapel was soon filled and we addressed them in turn. They seemed like men awakened from a long sleep. They were there from places distant ten and twelve miles. The town is in the midst of hills—hills and valleys the entire distance between Kelung and Sin-sia. Thus you see gospel truth is living, spreading and conquering. What a poor, bare and meagre idea statistics, dollars and notions give of work accomplished and faith established! O that churches in distant lands would grasp and entertain far-reaching views of the Lord's work in heathendom rather than spasmodic and hasty generalization of hobbies. Back to Kelung, I boarded the engine with two British engineers. At Tsùt-tng-kha, when the brakes were put on, I ran to see the new school-house beside the chapel. It is covered with tiles, plastered with lime and paid for with money contributed by the converts there, every cent of it, indeed. In my letter of 12th inst. I stated "they are putting up a school-house." Now I report it finished. This was done heartily, willingly and cheerfully, without any pressing, rebuking or exhorting. They were asked to consider how to best further the Lord's work there. I refuse to appreciate giving if pressure is brought to bear any way whatever, if, indeed, it has to be begged for (it is possible to bring pressure to bear on converts out here), 'for God loveth a cheerful giver.' Very well, then, I take it He does not love one who is not "a cheerful giver." If God loves him not, of

little value is man's opinion. Could Canada hear, see and know as I do in this field, then she would shout praises to our King for the substantial progress of 1890 all along the line here."

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In a recent letter to Dr. Maclaren published in the *Presbyterian Review*, Dr. Mackay concludes an account of a visit to the home of the Pi-po-hoan tribes as follows,—

We went through Chinese towns with their filthy, narrow streets. Settlements with well-regulated drains and cultivated fields; houses with open court-yards, and well fed pigs. But everywhere and always those of the "Middle Kingdom" are about the same. There is an air of superiority even in the short-trousered, grass-shod and bare-headed coolie. Note though what we have accomplished by persistent refusal to be called "barbarians" during the past. Though my friend was a stranger we were called such not more than nine times, and that by children. What a change! Let us continue in the same lines, explaining, exhorting and rebuking. More fruits to follow! All the villages of Pi-po-hoan, and those of 4,000 aborigines in the plains were inspected. While savages from the mountains came out to see their long lost kinsmen, we passed near and hailed a band of another tribe on the beach. They were armed, looked fierce and ran as on the "war path" along the shore as our boat moved slowly over the waters. Pieces of cloth were held up, but they showed signs of irritation and wheeled about with a defiant look. Ethnologically considered, there are only two classes, viz. Mongolian and Malayian, or Chinese and aborigines—of the latter we beheld representatives of six tribes.

Central India.

MISS SINCLAIR of Indore says,—Since Miss Rodger left us, her school work, too, has been in my hands. By having the camp school in the early morning and the city school later, I manage fairly well. But with the additional school work the amount of Zenana work done formerly is impossible. However, the rainy season is not the time when I can work most satisfactorily. It is the most trying season of the year to me.

In the city school many high caste children

have entered since the beginning of work after the holidays, and I am sure that anyone who loves little ones would enjoy working among them. The majority come and go and never learn to read. They, however, get an idea of order and discipline and cleanliness, and learn a few hymns and texts; so, perhaps, even in the case of the least promising, it is not altogether wasted effort. The progress made by the girls in the highest class is very encouraging. I call to mind just now one little girl who was very backward and so bad tempered that none of the teachers could do anything with her. On the slightest provocation she would fly into a rage. Now she is ready for the third reader and is one of my best little girls. A few days ago I saw her temper rising and called her to my side, spoke a few words to her (the while patting her head and asked her to repeat a certain text: "He that ruleth his spirit is greater than he that taketh a city." She repeated it and went back to her work smiling and happy. Her name is Mirchi and we call this text "Mirchi's verse." To-day the very smallest child in school asked me if she might go home, as she had been called somewhere for dinner. Before giving her permission to go I asked her to repeat last Sunday's text—"Thou shalt love thy neighbour as thyself" and with lisping words, but in a sturdy tone, she repeated it correctly, and answered several questions of a most practical nature bearing on it. Only when the morning breaks and the shadows flee away shall we know the result of our seed sowing. And, perhaps, in many homes the Word may be fulfilled: "And a little child shall lead them."

MEDICAL MISSION WORK.

In writing from Indore, Dr. Wilhelmena Grant Fraser tells us, that:—"About two weeks ago their hearts were gladdened by the first rains. They had watched, O! so eagerly, and when the refreshing, generous showers fell there was a general rejoicing. In a day or two one would hardly have known the face of the country—so fresh, so glad it appeared. Life everywhere, tender, joyous spring life; the wonderful tropical life that seems to spread like magic over the land. "And I will cause the shower to come down in his season; there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase."

Miss Fraser speaks encouragingly of her progress in the study of the language and gives a graphic description of the work of the lady medical missionary in India:—"You can hardly imagine," she says, "the difference between medical work in this land and at home. A *gharri* (a sort of covered cart) arrives at night, containing a native woman and one or two men, and you are told that far, far,

at the other side of the city, a woman is lying very ill, that native skill is of no avail, and you are asked, 'Will you come?' Of course you will, was there any question of it? Chance may be, that your horse is tired and you use the *gharri*. Down the rambling narrow streets you go, turning sharp corners, making what seems almost to be miraculous escapes from running down goats, dogs, children, men and women, with whom the streets are thronged. You hope that your driver's lungs may prove equal to the need, and that he may long be spared to clear the way by those loud threatening cries he utters.

"How strange and weird the scene is, the darkness of the streets relieved only by the flickering lights that burn on the platform in front of the houses! Here, in front of this house, a crowd is seated, whistles are blowing, and drums are beating; the noise is deafening. It is a wedding, and the bedecked figure in the chair of state is the bridegroom. We turn down another street, and pass another group, the wails of grief make your soul shudder; hired as the mourners may be, there is an awfulness in their wail. Another soul has taken its flight to the unknown land. On we go; we are nearing the Rajah's palace. I know it by the lights, for even in this land we have the electric light. Now we are beyond the city, and see the beautiful eastern sky, with the Southern Cross, the young moon, and its splendour of stars.

"You stop at last before a group of hovels with thatched roofs, and in front of one of them is a company of watchers. You ask: 'Is she alive, still?' 'Yes, Mem Sahib,' and you follow the speaker into a long low passage lying parallel with the house, then into a little room, on the floor of which the sick woman lies. You have to gather up your skirts to step around, the place is so small. On every side, up to the ceiling, cakes of dung are piled for future use as fuel; as the cow is a sacred animal, anything cooked with this will have a special sanctity. The room is full of smoke and smell, so we have our patient taken out to the passage-way and getting down on the floor of earth beside her we seek to relieve and, if possible, to save life."

Miss Fraser says, that with all things apparently against her the medical lady missionary is often successful in saving physical life, and she is ever ready to embrace any opportunity that may offer for speaking of the Great Physician. The gratitude of these Indian women is spoken of as most touching, "they have human hearts with human lives and feelings; it is Christ they need."

In closing her letter, Miss Fraser writes: "We are repaid a hundred-fold for all that we give up in coming to this land, for we are helping those who are ready to perish, and we are needed."—*W. F. M. S. Leaflet.*

The Missionary Outlook.

LABOUR ON.

Come, labour on!

No time for rest, till glows the western sky,
And the long shadows o'er our pathway lie,
While a glad sound comes with the setting sun,
"Servants, well done!"

Come, labour on!

The toil is pleasant, the reward is sure.
Blessed are they who to the end endure;
How full their joy! how deep their rest shall be,
O Lord, with thee!

—Anon.

HINDRANCE TO THE SPREAD OF THE GOSPEL.

What hinders the immediate effort to plant the Gospel in every nation and island and home in all the earth in the next few decades? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. That precisely is the question. Are we, the *Christians* of to-day, awake to these facts and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon us? that it is possible now, as never before in the world's history, to preach the Gospel to *all the nations*? And do we mean, God helping, that this work shall be done ere we die? This is the deep significance of the hour to this generation. We, the Christian people of this land, we are on trial; the reality and power of our Christian faith are put sharply to the test. Favoured beyond all past generations in our opportunities to spread the Gospel to the ends of the earth, are we equal to our privileges? Shall we prove worthy of the high responsibilities which God has placed upon us, or shall they pass over to a worthier and happier age?

In the war for the Union there came a time, after years of bloody battle, when it seemed as if the last dollar and the last man had been sent to the front, and the nation could endure no more. Then suddenly the call came from Washington for a new loan and an army of volunteers almost as large as all who had enlisted before. A moment the nation stood appalled; a moment it counted the dreadful cost and weighed the issue that was at stake; and then, with a sudden burst of patriotism, from every loyal State and city and town the volunteers flocked to the standards, shaking the land with their tread, and singing as they marched,

"We are coming, Father Abraham,
Three hundred thousand more!"

In the great struggle to win the world to our Lord we have reached a critical hour. The problem grows upon our hands; the harvests whiten on every side; O that we may know our times, and with the outflung heart of utter loyalty lift up the cry, and send it around the world and up to heaven: "We come, we come, the hosts of the redeemed; we come to do thy will, O God!"—*Judson Smith, D.D.*

TROUBLES IN CHINA.

The anti-foreign spirit is again asserting itself in China with an ominous prevalence over a widespread area. Riots have occurred at Ichang and elsewhere, and anxiety has been awakened as to the position of our missionaries in Manchuria. The latest letters received before going to press spoke of the agitation against foreigners as having subsided, but later telegrams indicate that there have been serious disturbances. Dr. Greig, son-in-law of the Rev. John Young of Greenock, and one of the missionaries of the Irish Presbyterian Church in our joint-mission in Manchuria, was, according to these telegrams, maltreated for several hours by the soldiers of the bodyguard of the Governor of Manchuria, and thereafter thrown into prison, but subsequently released. This agitation is directed against everything foreign; but missionaries are, of course, in the forefront of the foreign forces that are entering into the ancient civilization of China. One of the *Literati*, who has evidently received a liberal education in Europe or America, has published a work denouncing Christian missions, and summoning the Government to put an end to them, as entailing an evil greater than any good that may accrue from tolerating them. While the governing classes are thus appealed to, the populace is stirred up by inflammatory placards posted on the walls, sometimes in direct antagonism to the official proclamations enjoining a peaceful attitude towards foreigners. Altogether, the present condition of the relations between the people and foreigners is unsettled and electric. It seems doubtful whether the Government is able to cope energetically and successfully with the popular feeling. The proclamation of the Emperor in favour of missionaries is sufficiently satisfactory, but in Manchuria the Governor refused to publish it. The representatives of the European and American Governments appear, however, to be exercising vigilance and firmness in requiring from the Chinese Government effective measures for the suppression of disturbances and the security of foreigners. There is obviously a special call to prayer for the stilling of the people, and the protection of our own and other missionaries.—*U. P. Missionary Record*.

CHRISTIAN UNITY IN JAPAN.

The Christian missionary in Japan is now eagerly welcomed and listened to, where, but a few years ago, he met with execration and was threatened with bodily injury. Every assistance that government officials can give is cheerfully afforded. Educational institutions, government and private, invite his assistance. The Christian priest in Japan meets less opposition and more encouragement than he does in Christian lands. Ought we not to go in and possess this good land which the Lord our God has given us?

The Presbyterian Record.

MONTREAL, NOV., 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in *Parcels* to one address. *Single copies*, 50 cts. per annum.

PAYMENT IN ADVANCE.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

In view of the changes which we referred to last month, we would remind our Agents that they will do well to take time by the forelock and advise us of any changes that they desire to make in the number of copies required for 1892, or the addresses to which they are to be sent. In accordance with our usual practice, the same number of copies will be dispatched in January next as are now being sent, unless we are notified to the contrary. Another important matter is that there should be *no arrears* at the end of the year—which, with us, means the 30th of November. Mr. Scott takes full charge of the business on December 1st. Until further notice, it will suffice that letters intended for him be addressed to THE "OFFICE of the PRESBYTERIAN RECORD, MONTREAL."

Literature.

THE REVIEW of REVIEWS, an illustrated Monthly International Magazine, published simultaneously in New York and London, price \$2 a year, holds a foremost place in periodical literature. The October number contains an interesting series of papers on the Washington Methodist Conference, a symposium on James Russell Lowell, the American poet, and a comprehensive resumé of the most important articles in all the leading magazines of the English speaking world. *Inter alia*, there is a trenchant article on the Canadian census of 1891.

THE QUARTERLY REGISTER of CURRENT HISTORY, Detroit, Mich., price \$1 a year, as its title indicates, is designed to keep its readers abreast of all the great international events that are making up the history of the nineteenth century. The current number for August contains a mass of information full of interest and valuable for reference in regard to political and ecclesiastical occurrences of recent date.

Page for the Young.

LOVING AND GIVING.

"Children," said Miss Lee, to her primary class, "I want to give you two words to remember always" and the teacher wrote on the blackboard just over a hymn she had copied, these words, "Loving and giving."

"Dear children," she said, "I want you to love Jesus first of all, and give him all he asks."

The primary class was a mission-band too, so the children heard a great deal about giving.

Here is the hymn that Miss Lee taught her class. They sung it to the tune, "Oh, I am so happy in Jesus!"

Lord teach us the lesson of loving,
The very first lesson of all;
Oh, Thou who dost love little children,
How tender and sweet is thy call!
Now help us to hear it and give thee
The love thou art asking to-day;
Then help us to love one another,
For this we most earnestly pray.

Lord, teach us the lesson of giving,
For this is the very next thing;
Our love ought to always be showing;
What offerings and fruit it can bring.
There are many who know not thy mercy,
There are millions in darkness and woe;
Our prayers and our gifts all are needed,
And all can do something, we know.

A HAPPY CHILD.

Bishop Ryle, of England, says the happiest child he ever saw was a little girl, eight years old, who was quite blind.

She had never seen the sun nor moon nor stars, grass nor flowers, nor trees nor birds, nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her own father or mother, yet she was the happiest child of all the thousands the Bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her; yet, though totally blind, she was quite happy and contented.

"Tell me," she said to some one near by "how many people there are in this car. I am quite blind, and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "why are you so happy?"

"I love Jesus, and he loves me; I sought Jesus and I found him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible?" he asked.

"My teacher used to read to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the bishop.

"I like the story of Christ's life in the Gospels," she said; "but what I like best of all are the last three chapters of Revelation."

Having a Bible with him, the bishop read to her, as the train dashed along, Rev. xx, xxi, and xxii.

PARTNERS.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm." The round face under the broad hat was turned towards us. It was freckled, flushed, and perspiring, but cheery withal. "Yes'm; it takes a heap of water to do a washing'."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she's washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

We looked after her as she picked up her pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.

IT MIGHT BE WORSE.

The Arabs have a custom of thanking God that it is no worse. If he loses an eye, he thanks God it was not both eyes; if he loses a hand he thanks God it was not both hands; if he breaks his leg he thanks God it was not his neck.

Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!"

This is the true spirit of submission; one of the most beautiful traits that can possess the heart. Will not every reader resolve to see the sunny side of the world? If so, you have partly won the battle of life at the outset.

When you give to God give the best you have, as he gave the best he had to you.

Acknowledgments.

Received by the Rev Wm. Reid, D.
D., Agent of the Church at Toronto,
Office 15 Toronto Street, Post
Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th Sept, 1891....	\$306.44
St Mary's, 1st ch.....	13.00
Chatham, St Andrew's ch....	10.00
Manitou.....	4.50
Montreal, Chalmers ch.....	10.00
Normanby, Knox ch.....	3.00
Culloden.....	4.50
Cornwall, St John's.....	12.00
Danville.....	1.25
Doon.....	2.39
Sydenham, Knox ch.....	4.00
Dungannon.....	4.00
Inverness.....	5.00

\$380.08

HOME MISSION FUND.

Received to 5th Sept.....	\$24215.35
Coboconk.....	10.00
Kinmont.....	10.00
Lake Megantic.....	18.00
Orillia, W H M S, Salary Mis-	
sionary at Shabashkong ..	28.15
Inwood.....	5.50
Weidman.....	3.50
Ripley, Knox ch.....	12.50
Chatham, St Andrew's ch....	30.00
Millbank.....	10.00
A Friend of Missions.....	5.00
M S D, Ottawa.....	5.00
Bal rec'd of sale of ch prop at	
New Hamburg.....	43.38
Preceptor Senex.....	2.00
Lady Melville ch, Brussels..	0.75
Longford.....	3.40
Rev J Crombie, Smith's Falls	5.00
Muskoka Com. Collections...	67.18
Oro, Guthrie ch.....	5.00
Emsdale.....	1.00
Black River.....	10.20
Cache Bay.....	15.00
Algoma Com Collections.....	101.62
Castleford.....	13.00
Normanby, Knox ch.....	13.00
Glenboro, Cypress.....	15.00
Galt, Knox ch.....	35.00
Cornwall, St. John's.....	35.00
Danville.....	10.00
Miss H Brown, Burlington,	
special N W, winter supply	20.00
Lachute, Henry's ch.....	21.25
Portland and E Wakefield...	6.00
River Desert and Northfield..	2.60
Hibbert.....	25.00
Victoria Harbour.....	12.00
Medonte.....	1.00
Hornby.....	5.00
Winnipeg, St Andrew's Girls	
H M Band, special for Mis-	
sionary at Stuartburne.....	150.00
Sydenham, Knox ch.....	8.00
Burford.....	5.00
Friend of Missions, Orkney,	
Assa.....	1.00
Lake Dauphin.....	5.00

\$24,990.88

STIPEND AUGMENTATION FUND.

Received to 5th Sept.....	\$933.91
Chatham, St Andrew's ch.....	10.00
M S D, Ottawa.....	5.00
Committee Gen. Assembly	
Accommodation, Ottawa.....	14.40
Preceptor Senex.....	2.00
Castleford.....	6.00
Danville.....	35.00
Westmeath.....	5.07
Lachine, St Andrew's.....	43.25

\$1054.63

FOREIGN MISSION FUND.

Received to 5th Sept.....	\$17,630.21
Toronto, St Mark's ch S S,	
Native Teacher, Honan....	30.00
East Williams.....	11.00
Andrew Kirk, Gallingertown,	
1/2 yrs salary B W, Formosa..	18.00
Late Miss Agnes Muir, North	
Georgetown, Indore.....	50.00
Late Miss Agnes Muir, North	
Georgetown, Honan.....	50.00
Late Miss Agnes Muir, North	
Georgetown, Formosa.....	25.00
Late Miss Agnes Muir, North	
Georgetown, N W Indians.	25.00
Mandaumin S S.....	4.25
Lancaster.....	1.00
English Settlement.....	58.00
A Friend of Missions.....	5.00
Hattie McLaren, Hamilton,	
Native Teacher Indore....	40.00
A. Stewart, Elkhorn.....	9.00
Preceptor Senex.....	2.00
Lady, Melville ch, Brussels.	0.75
Woman's Foreign Mis Soc,	
Miss O'Hara's (medical edu-	
cation, etc).....	200.00
Rev J Crombie, Smith's Falls	5.00
Normanby, Knox ch.....	12.00
Sale of lots at Prince Albert	
to R R Co.....	300.00
Galt, Knox ch.....	35.00
Montreal, Crescent st ch, Rev	
J H McVicar's salary.....	100.00
Lachine, St Andrew's.....	63.85
A P Fraser, Ashland, Wis, U S	2.00
Montreal Wom Miss Society,	
Northwest.....	20.00
Hibbert.....	25.00
Sydenham, Knox ch.....	12.00
Friend of Missions, Orkney,	
Assa.....	1.00

\$18,725.06

KNOX COLLEGE FUND.

Chatham, St Andrew's.....	10.00
Maple Valley.....	3.00
Monkton.....	2.39
Moore Line.....	7.00
Galt, Knox ch.....	15.00
Eden Mills.....	4.00
Sydenham, Knox ch.....	2.00

QUEEN'S COLLEGE FUND.

Normanby, Knox ch.....	5.50
Amos.....	5.00
Eden Mills.....	2.00

MANITOBA COLLEGE FUND.

Received to 5th Sept.....	\$155.02
Lethbridge.....	25.00
Preceptor Senex.....	2.00
Galt, Knox ch.....	15.00
Dunblane.....	2.00

\$174.02

KNOX COLLEGE ENDOWMENT FUND.

S Moore, Caledonia.....	10.00
Kemble.....	11.00
J Armstrong, Owen Sound...	10.00
Clinton.....	94.50
D A Robertson, St Mary's...	10.00
Gavin Ross, Rodgerville,	
(building).....	15.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th Sept.....	\$354.87
Wick.....	24.00
East Williams.....	5.00
Chatham, St. Andrew's.....	6.00
Teeswater, Knox ch.....	19.00
M S D, Ottawa.....	5.00
Preceptor Senex.....	1.00
Moore Line.....	8.00
Normanby, Knox ch.....	3.00
Moore, Burns ch.....	7.00

Galt, Knox ch.....	5.00
Hemmingford.....	9.00
Lachute, Henry ch.....	15.55
Sydenham, Knox ch.....	2.00
Bolton, Caven ch.....	9.71
Vaughan, Knox ch.....	6.50

\$480.63

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Sept.....	\$436.50
Rev Alex Stewart.....	8.00
" A J McLeod.....	20.00
" A H Kippan.....	8.00
" A R Manson.....	10.00

\$482.50

AGED & INFIRM MINISTERS' FUND.

Received to 5th Sept.....	\$1651.90
Wick.....	28.00
Chatham, St Andrew's.....	10.00
Teeswater, Knox ch.....	18.00
Committee, Gen'l Assembly	
Accommodation, Ottawa.....	28.82
Preceptor Senex.....	3.00
Rev J Crambie, Smith's Falls	5.00
Normanby, Knox ch.....	3.00
Greenbank.....	8.51
Galt, Knox ch.....	6.00
Danville.....	1.00
Lachute, Henry ch.....	4.15
Elmsley.....	5.00
A P Fraser, Ashland, Wis, U S	1.00
Petrolea S S.....	13.27
Sydenham, Knox ch.....	2.00

\$1788.71

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Sept.....	\$238.60
Rev Alex Stewart.....	6.00
" A H Kippan.....	4.25
" A R Manson.....	10.00
" Dr Mowat.....	10.00

\$268.85

CHURCH AND MANSE BUILDING FUND.

J P Donald, Toronto.....	10.00
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JEWISH MISSION.

A Friend, Crawford.....	5.00
Crawford, S C, Endeavour...	2.00

AGED & INFIRM MINISTERS' ENDW-

MENT FUND.

Messrs McGaw & Winnett,	
Toronto.....	\$100.00
W D McIntosh, Toronto.....	100.00
J Lorn McDougall, Ottawa...	25.00
Montreal.....	78.00
J P Donald, Toronto.....	50.00
Lord Mount-Stephen.....	3,000.00

CONTRIBUTIONS UNAPPORTIONED.

Columbus.....	\$58.00
Toronto, Central ch.....	275.00
Dundas.....	46.20
Thamesford.....	41.00
Acton.....	37.10

Received during September by Rev.
P. M. Morrison, agent at Halifax,
office 39 Duke St. P. O. Box 333.

FOREIGN MISSIONS.

Previously acknowledged ..	\$2387.86
Lower Stewiacke.....	17.00
A B R M, St Andrew's, NB.....	5.00
Gore & Kennetcook.....	9.93
Lake Ainslie.....	6.50
Scotsburn.....	96.75
Little Harbour & Fisher's	
Grant.....	6.51
Schubencadie.....	55.00
Mrs B McLellan, Noel Shore	4.00
Dalhousie.....	61.00

Shannonville S S, Dalhousie.	4.00
Hopewell & Eureka.....	18.00
Cow Bay Hafx Co.....	12.00
Fort Massey, Hafx 1st ½ yr..	75.00
Nerepis & Clarendon.....	23.00
Kennetcook corner.....	1.50
Lawrencetown, Hafx Co.....	20.00
St James S S, Dartmouth....	29.00
St George, N B.....	9.00
Geddie Memorial Fund.....	30.00
Escuminac, P Q.....	10.52
A Friend for Macrae.....	1.00
Merigomish Mission Band ..	3.70
John McAskill.....	4.00
Miss Bessie McAskill's Mis- sion Box.....	3.50
Baillie Lynfield and De- Wolfe's.....	4.75
Clyde & Barrington.....	8.00
Riversdale S S's.....	19.17

(Collected at Mr. Macrae's Meetings.)

Upper Stewiacke.....	8.54
Bridgetown.....	7.10
Canard.....	4.71
Wolville.....	6.00
Newport.....	11.43
Lower Musquodoboit.....	6.79
Upper.....	16.57
Middle.....	12.00
Milford.....	12.00
Bedford.....	6.36
Elmsdale.....	7.05
Dalhousie.....	10.16
Campbellton.....	15.00
St John's, Chatham.....	10.07
A friend \$2, Anoth r friend \$5	7.00
Ebenezer ch., Saltsprings....	60.00
Margaree Stations.....	5.11

\$3131.58

HOME MISSIONS.

Previously acknowledged....	\$1064.58
Div Union Bank of Halifax..	4.50
Gore & Kennetcook.....	9.93
Chalmers Church, Halifax ..	4.00
Lake Ainslie.....	4.50
Westville & Middle River...	27.50
Mrs B McLellan Noel Shore..	4.00
Mt Uniacke & Beaver Bank..	2.54
Hopewell & Eureka.....	10.00
Cowbay, Hafx Co.....	5.00
Fort Massey, Hafx 1st ½ yr	75.00
Kennetcook Corner.....	12.65
Lawrencetown, Hafx Co.....	12.00
St James S S, Dartmouth....	5.62
Waterville (repayment)....	4.00
Mabou \$25 Port Hood \$3.83.	28.83
Milford Y P S C E.....	3.00
St George N B.....	7.00
Rev Joseph Greenlees (repay- ment).....	7.00
Rev Joseph Greenlees.....	2.00
Gay's River & Milford S S's.	15.69
Baillie Lynfield & DeWolfe's	2.45
Clyde & Barrington.....	6.00
Margaree Stations.....	4.07
W C Morrison (repayment)...	5.00
H T Murray.....	8.00
For N W, A B R M.....	5.00

\$1339.86

AUGMENTATION FUND.

Previously acknowledged....	\$293.48
Gore & Kennetcook.....	9.94
Gay's River & Milford.....	43.58
Kennetcook corner.....	1.25
Lawrencetown, Hafx Co.....	7.00
Cow Bay.....	5.00
St George, N B.....	6.00

\$366.25

COLLEGE FUND.

Previously acknowledged....	\$2762.49
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Div. Union Bank of Halifax	367.50
Gore & Kennetcook.....	5.20
Noel.....	13.24
Int L W Johnstone.....	210.00
Int C J Kelly.....	20.00
Int F B Muise.....	7.75
Hopewell & Eureka.....	4.50
Cow Bay Hafx Co.....	2.00
Fort Massey, Hafx, 1st ½ yr	40.00
Lawrencetown, Hafx Co.....	3.00
St George, N B.....	8.00
Int St John's Ch, Moncton..	285.00
Baillie Lynfield & DeWolfe's	2.25

\$3670.93

BURSARY FUND.

Previously acknowledged....	\$103.00
Div. Union Bank of Halifax.	4.50
Hopewell & Eureka.....	2.00
Cow Bay, Halifax Co.....	1.00
Lawrencetown, Hafx Co.....	1.00
St John's, Halifax.....	6.03
Coupons Louisburg Deben- tures.....	22.05
Int Mrs R McQuarrie.....	32.00

\$171.58

AGED MINISTER'S FUND.

Previously acknowledged....	\$886.10
Div Union Bank of Hafx.....	22.50
Int J H Hall.....	32.75
" H C Barnaby.....	37.50
Hopewell & Eureka.....	2.00
Int Mrs J Cumming.....	14.25
Cow Bay Halifax Co.....	2.00
Rev J S Carruthers Rates....	14.00
Lawrencetown, Hafx Co.....	2.00
Rev P M Morrison Rate.....	7.00
Int Hannah Barnhill.....	24.75
Rent Mrs Cumming.....	5.00

\$1049.85

MINISTERS' WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.

Rev. George Patterson, D. D., Sec.
Receipts from 31st May to 31st Aug., 1891:—

Ministers' rates—Revs J D Murray, Dr Norton, K J Grant, W L McRae, A W Thompson, J W McKenzie, Jos Annand, A B Dickie, T G Johnstone, J Fitzpatrick, W M Tufts, E Grant, J A McKeen, Dr Currie, A McLean, E A McCurdy, Ad Gunn, J H Cameron, Thos Nicholson, S C Gunn, D McGregor, Jas McLean, W Grant, A Ross, Clinton, Ont, A F Thompson, J Bennett, G S Carson, W J Fowler, J W Fraser, Jas Ross, T Sedgwick, G M Grant, R W Currie, J F Dustan, J A Cairns, E L Bayne, A M Sinclair A Campbell, Dr McLeod, Dr Harvey, Dr Blair, Dr McKnight, G Patterson, \$14 each; H A Robertson, J Wallace, J D McFarlane, H Cumming, R C Quinn, W P Begg, \$17.50 each; K McKenzie, J D McGillivray, A Rogers, J L George, A L Wyllie, H W D Scott, \$14.20 each; D McNeill M C Campbell, J M Robertson, Jas Murray, T Downie, \$10.50 each; Thos Cumming, \$21; E Scott, \$17.70; Wm McLeod, D Drummond, Lal Behari, L Jack, A S Stewart, A McRae, \$7 each; J A McLean, \$7.10; A Grant, \$20; A W Herdman, \$11.63; A Brodie, \$86. Total, \$990.13, of which \$2.50 for fines and interest.

Congregational Collections—St Andrew's, Sydney. \$2; New Richmond, \$5; Summerside, \$5. Total, \$12.

FRENCH EVANGELIZATION.

Received by the Rev Robt H Warden, D D, 198 St James Street, Montreal, Treasurer of the Board of French Evangelization, to Oct 6th, 1891.

Ordinary Fund.

Already acknowledged.....	\$5531.75
New Glasgow, Que.....	7.00
Lakehurst.....	3.00
Mrs Paterson, Perth.....	1.00
Lancaster, Knox.....	15.05
East Templeton.....	10.00
Ripley, Knox ch.....	13.70
Namur and Grand Lac, Que..	4.00
Bethany.....	6.00
Valcartier.....	1.00
" S S.....	1.50
Caledonia.....	44.00
Ailsa Craig.....	20.00
St George and Pennfield, N B	5.00
John Allan, Kinnear's Mills..	10.00
A P Fraser, Ashland, Wis, US	2.00
Fort Coulonge, Que.....	12.11
T Young, Milby.....	1.00
Dunwich, Duff's ch.....	7.00
International Bridge.....	4.00
Matawatchan.....	3.00
North River, N S.....	4.00
Englishtown, C B, N S.....	6.00
Buxton.....	7.77
Portland and E Wakefield..	5.00
Mortherwell.....	10.00
Avonbank.....	8.00
Per Rev J McCaul, £25.....	120.70
South Finch.....	10.00
North Shore & N River, C B.	20.00
Hornby.....	5.00
Quebec, French ch.....	2.50
Cornwall, St John's ch.....	35.00
Allandale.....	4.14
Gibraltar, Knox ch.....	1.12
Mattawa S S.....	4.00
Portage du Fort.....	10.00
Flat Lands.....	2.42
Metapedia.....	1.24
Runnymede.....	1.94
Kenmore.....	3.29
Clifton, P E I.....	10.00
Caraguet.....	1.65
Osceola.....	7.15
Grenfell, &c.....	5.00
Sebright.....	2.00
Uphill.....	1.80
Almonte, St. John's.....	30.00
Joliette.....	2.15

Per Rev P M Morrison, Halifax.

Lake Ainslie.....	4.00
Westville and Middle River..	27.50
Black River and Napean....	5.00
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Nerepis and Clarendon.....	5.00
Lawrencetown.....	3.00
Clyde and Barrington.....	2.00
Lockeport.....	2.00
Margaree Stations.....	4.82

Per Rev Dr Reid, Toronto.

Melrose, Lonsdale, &c.....	7.00
Chatham, St Andrew's.....	5.00
Preceptor Senex.....	2.00
Normanby, Knox.....	7.00
Galt, Knox.....	30.00
North Luther.....	6.40

\$6186.70

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Received by the Rev Dr Warden, 198 St James Street, Montreal, Tres. of the Board of French Evangeliza- tion, to October 5th, 1891.

Already acknowledged.....	\$893.04
Ripley, Knox ch Mis Band...	25.00
St. Elmo S S.....	12.00
Oneida.....	9.83
A well wisher, Cardinal.....	5.00
A friend, Strathroy.....	5.00


Dartmouth, St James S S....	25.00	Avoca.....	4.50	WIDOWS' AND ORPHANS' FUND IN	
Ottawa S S.....	12.50	Old Harrington.....	4.00	CONNECTION WITH THE CHURCH OF	
Beebe Carnaghan, St Andrew's		Jolietto.....	1.50	SCOTLAND; JAMES CROIL, TREAS.,	
Searboro.....	50.00			MONTREAL.	
	\$1042.37		\$ 33.25	Chilliwhack, B C, Rev W R	
BUILDING FUND.		ENDOWMENT FUND.		Ross.....	\$ 5.50
Received by Rev Dr Warden, Treas,		Already acknowledged.....	\$ 602.21	Chatham and Grenville, Rev	
198 St James Street, Montreal, to		Osnabruck St Matthew's per		J Fraser.....	17.00
October 6th, 1891.		Rev D L McCrae.....	18.00	Renfrew, Rev Dr Campbell..	30.00
Already acknowledged.....	\$172.00	Pleasant Valley, per Rev D L		St Gabriel's, Montreal, on act	14.60
A friend per Mrs Ross, Bruce-		McC.....	11.00	Rev John Rannie, New Am-	
field.....	1.00	Boxborough, Knox, per Rev		sterdam.....	12.00
	\$173.00	D L McC.....	36.00	Fergus, St Andw's, Rev J B	
COLIGNY COLLEGE.		East Lancaster, per Rev D L		Moultan.....	10.00
Received by Rev Dr Warden, Treas,		McC.....	30.00		
198 St James Street, Montreal, to			\$ 697.21	MANITOBA COLLEGE.	
October 6th, 1891.		LIBRARY FUND.		Treasurers, D. McArthur & Dr. King.	
Already acknowledged.....	\$ 66.28	Already acknowledged.....	\$ 36.52	For Building Fund.	
Per Rev J Matthieu.....	512.16	Osnabruck, St. Matthew's....	7.00	William Smith, Whitby.....	\$ 20.00
	\$578.44	Pleasant Valley.....	3.49	Robt Ormiston.....	10.00
PRESBYTERIAN COLLEGE, MONTREAL.		Farran's Point.....	2.00	Rev Dr Fleteher, Hamilton..	10.00
Received by Rev Robert H Warden,		Roxborough, Knox.....	4.75	Rev And Crawford, Belfast,	
D D. Montreal, Treasurer, to Oct		East Lancaster.....	5.25	£10.....	48.15
6th, 1891.			\$ 59.01	John Watson, Perth, Scotland,	
Ordinary Fund.		EXEGETICAL CHAIR, &C.		£50.....	240.00
Already acknowledged.....	\$ 3.10	Samuel Bell, Montreal.....	\$ 25.00	Mrs Alex Allan, Glasgow, £50	240.75
St Louis de Gonzague.....	4.00	Hugh McLennan, Montreal.	25.00	Rev D Ritchie, Duns, £5.....	24.00
Richmond, Ont, St Andrew's	8.15	J Murray Smith, ".....	25.00	P R Miller, Quebec.....	10.00
Colquhoun.....	3.00	David Morrice, ".....	150.00	James Scott, Clinton.....	5.00
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		Thos Davidson, ".....	20.00		
			\$592.00		

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THE Calendar for the Session of 1891-92 contains information respecting Conditions of Entrance, Course of Study, Degrees, &c., in the several Faculties and Departments of the University, as follows:—

- FACULTY OF ARTS—(Opened September 14th, 1891).
- DONALD A SPECIAL COURSE FOR WOMEN—(September 14th).
- FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering, and Practical Chemistry—(September 15th).
- FACULTY OF MEDICINE—(October 1st).
- FACULTY OF LAW—(September 7th).
- FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE—(October 1st).
- McGILL NORMAL SCHOOL—September 1st).

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PRESBYTERY MEETINGS.
Guelph, Chalmers ch., 17th Nov., 10.30 a.m.
Miramiehi, Newcastle, 10th Nov., 10 a.m.
Maitland, Wingham, 8th Dec., 11.15 a.m.
Quebec, Sherbrooke, 10th Nov., 8 p.m.
Lindsay, Woodville, 24th Nov., 11 a.m.
Rock Lake, Manitou, (1892) 5th Mar., 7.30 p.m.
Brockville, Iroquois, 8th Dec., 3 p.m.
Bruce, Paisley, 8th Dec., 1 p.m.
Glengarry, Maxville, 8th Dec., 11.30 a.m.
Lan. & Renfrew, Carleton Place, 24th Nov., 10.30 a.m.
London, London, 8th Dec.
Regina, Regina, 9th Dec., 9.30 a.m.
Peterboro, St. Paul's ch., (1892) 12th Jan., 9.30 a.m.
Huron, Hensall, 10th Nov., 10.30 a.m.
Saugeen, Harriston, 8th Dec., 10 a.m.
Stratford, Knox ch., 10th Nov., 10 a.m.
Ottawa, Bank st. ch., 3rd Nov., 10 a.m.
Chatham, Chatham, 8th Dec., 10 a.m.
Orangeville, 10th Nov., 11 a.m.
Sarnia, St. Andrew's ch., 15th Dec., 10 a.m.
Barrie, Barrie, 24th Nov., 11 a.m.
Guelph, Chalmers ch., 17th Nov., 10.30 a.m.
Winnipeg, Knox ch., 3rd Nov., 3 p.m.
Montreal, College Hall, 10th Jan., 10 a.m.
Toronto, St. Andrew's ch., 3rd Nov., 10 a.m.
Halifax, Halifax, 3rd Nov., 10 a.m.

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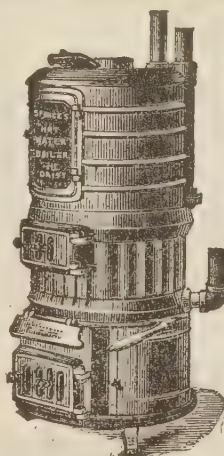
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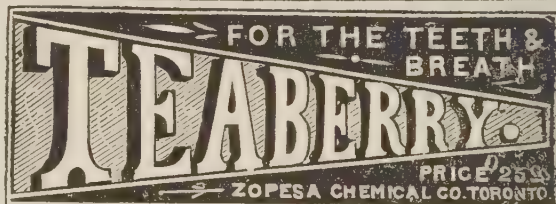
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



DECEMBER, 1891.

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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XVI.

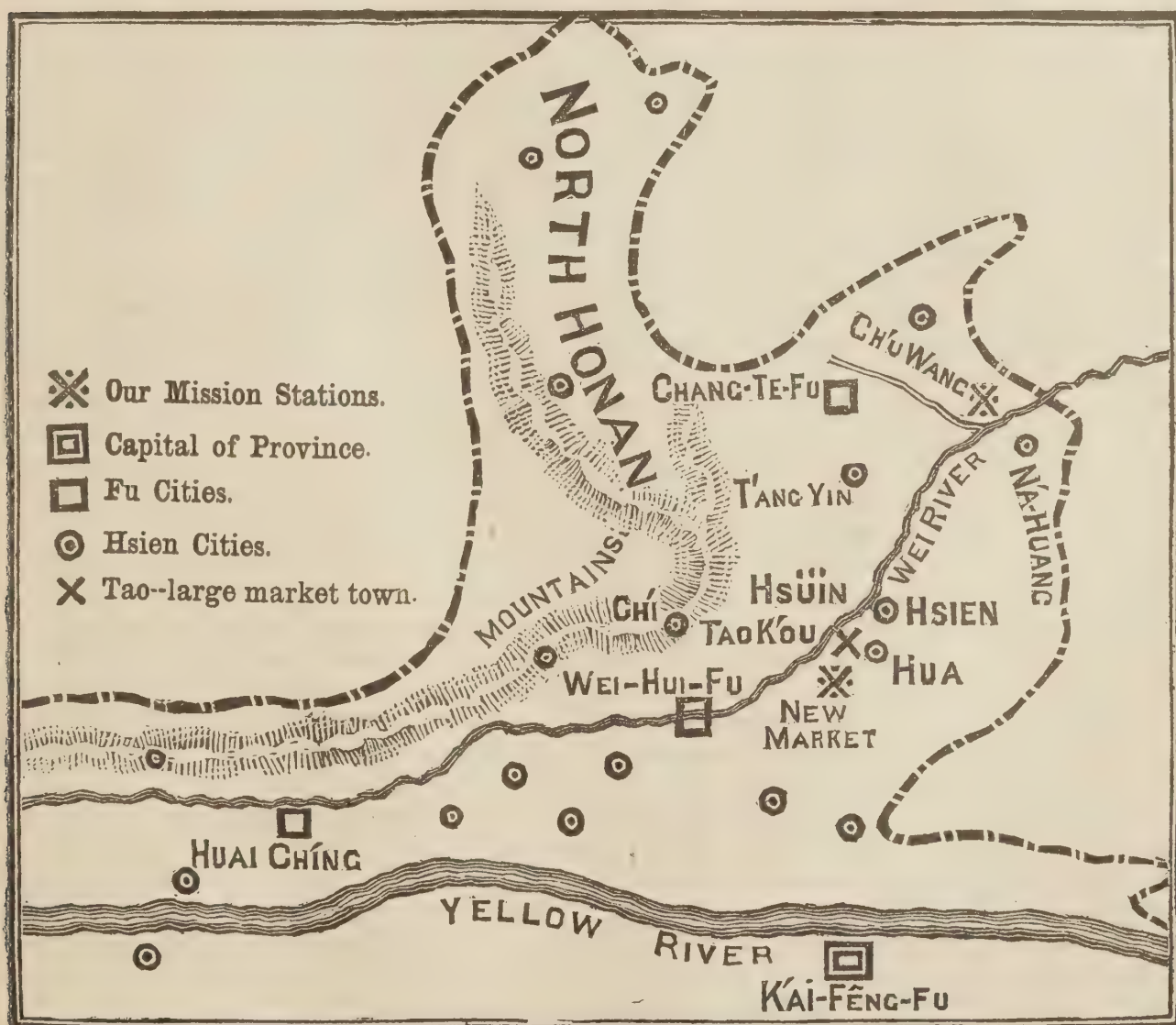
DECEMBER, 1891.

No. 12.

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SKETCH MAP OF N. HONAN, CHINA.

See page 328

Valedictory.

SIXTEEN YEARS AGO the writer accepted the appointment as editor of the *Presbyterian Record* from the General Assembly with serious misgivings as to his fitness for the position, and feeling that he had no claim to the distinguished honour. It was, indeed, no light task to undertake the oversight of a publication representing so many interests, and that should accommodate itself to such a variety of taste and opinion, not to say of criticism, also, as the new arrangement consequent on the union of the Churches necessarily involved. Had it not been for the assistance he received from his associate, Mr. Murray, of Halifax, he must have retired long ago. To that gentleman's experience as a journalist, his sound judgment, no less than his graceful pen, the readers of the RECORD owe more than they are aware of.

The retrospect of these eventful years furnishes thoughts for which no adequate expression can now be found. We are, however, devoutly thankful for whatever measure of success has attended our joint efforts. We feel grateful for the confidence reposed in us by the General Assembly from first to last: for the uniform courtesy and co-operation of the ministers and office-bearers of the Church: for the generous support we have received from the body of the people: and, especially, we acknowledge our obligations to those who have enriched the pages of the magazine by their literary contributions, and to a host of Agents whose gratuitous and self-denying services have been invaluable and have gained for the RECORD its present wide circulation.

It is pleasant to reflect that during our term of office the Church in whose service we have been engaged has been blessed with peace and prosperity: the number of her ministers and missionaries has greatly increased: her membership has doubled: her annual revenues for all purposes have risen from \$982,671 in 1876, to \$2,054,951 in 1891: she has added to the number of her Theological Colleges, and, very largely, to their equipment and efficiency: in every department of her work—at home and abroad—there has been manifest progress.

What a privilege we have enjoyed in becoming acquainted with so large a number

of honoured servants of the Lord, in our Church, and in other Churches also!—Venerable Fathers, like Dr. Topp of Toronto, Dr. Taylor of Montreal, Dr. Sedgwick of Musquodoboit, Dr. Brooke of Fredericton, Dr. James Bayne of Pictou, Mr. Christie of Yarmouth, Dr. Neill of Seymour, Dr. Bain of Perth, Mr. Roger of Peterboro; and younger ministers, among whom were Dr. MacGregor of Halifax, and Professor Mackerras of Kingston, with such elders as Senator Holmes, H. B. Webster, and John S. Maclean in the Maritime Provinces; James Court, Joseph Mackay, and Judge Torrance in Montreal; Hon. John MacMurrich in Toronto, and Lieut.-Governor Morris in Manitoba; these and many others who were active and influential members of the Church sixteen years ago have all passed away, but the memories associated with their names are treasured up as a precious legacy.

And now, the pain of parting with our present large constituency remains. It is with sentiments of sincere regret we relinquish a work that has had for us such fascinations. However imperfectly it has been done—and no one can be so sensible of its imperfections as we ourselves are—we can say in all sincerity we have endeavoured to make the RECORD answer the purpose it was designed to serve—that of promoting an intelligent interest in every department of the work of the Presbyterian Church in Canada, as well as in the spread of Christianity throughout the world. We have tried to divest ourselves of partiality. If we have given offence to any, we ask them to attribute it to error of judgment, and to accept our regrets.

In conclusion, we cordially bespeak for our friend and successor in office, the Rev. Ephraim Scott, a continuance of the favour and support that has been accorded to ourselves, feeling confident that he will profit by our mistakes, improve upon our methods, and, by the blessing of God, win fresh conquests for the RECORD and do grand work for the Master.

With best wishes for the welfare of our beloved Church, and all its members and office-bearers, we bid our readers, affectionately, FAREWELL.

JAMES CROIL, *Managing Editor*.
Montreal 30th November, 1891.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

A DAY IN NAZARETH.

IT was with peculiar emotions that I arrived at Nazareth in company with my fellow-travellers on a beautiful Saturday evening about the middle of March. After devoting four successive days to sight-seeing amidst the thrilling scenes through which we passed since our departure from Jerusalem, I hailed with positive delight the prospect of having a whole Sabbath day for meditation and refreshment in Nazareth. I did wish to live at least one whole day in the place in which the Redeemer of the world lived for thirty years. I had already visited the Grotto at Bethlehem in which He, the Lord of glory, became the Infant of Days. With deepened impressions of the truth of Christianity, I had stood on Calvary's brow outside the gates of Jerusalem, where He laid down His life on the Cross for the redemption of the world. I had gone up from the Garden of Gethsemane to the summit of Olivet and gazed into the blue heavens through which He ascended to the throne of glory. And now I was anxious to see the scenery and society of the earthly Home in which He as the Model Man of the race grew up from infancy to manhood and lived a holy and beautiful life for the imitation of His followers to the end of time. Well, the access to Nazareth from the South—the direction from which most travellers approach it—is not easy. There are two pathways, each of about two miles in length, across the old Galilean hills that tower up abruptly between the Plains of Esdrælon and Nazareth. If any of my readers should ever travel in that direction I would say to them that the western pathway here is by far the better of the two. It is rough and rugged, and steep and stony, but it is passable. It is doubtless the path by which Jesus and Joseph and Mary, and nearly all pilgrims of all ages have travelled to and from Nazareth. The majority of our company went that way. But a few of us who had gone seven or eight miles out of the usual route to visit Nain and Endor took the Eastern path, as it was half a mile nearer these far-famed localities. We found the

path very precipitous, in some places even dangerous. Our Syrian ponies clung like conies to the rocky cliffs, and did their very best to carry us safely up the dizzy heights. But several times we had to dismount, and scramble like them on all fours, and, sometimes we had to cling to their manes for the help which they thus willingly afforded us. One young man, a slender student with more mind than muscle, became completely exhausted before reaching the summit of the mountain. But after resting for a few minutes in a rift of the rock he regained sufficient strength to continue the journey, and was as well as ever by the following morning. All the rest of us heartily enjoyed the perilous adventure. The only satisfaction however of travelling by this Eastern pathway is that it leads directly past the so-called *Mount of Precipitation* from which tradition says the infuriated Nazarenes wished to cast our Lord down headlong when he began to teach in their Synagogues. And here, certainly, the finger of tradition points in the wrong direction. The inspired historian describes the scene of the contemplated destruction of the Prophet of Nazareth as "the brow of the hill whereon the city was built," and *this* Mount of Precipitation overlooks the Plain of Esdrælon, and is quite two miles distant from the town of Nazareth. A more suitable place however for accomplishing the murderous purpose of the citizens of Nazareth could nowhere be found. Nothing short of a miracle could save the life of an individual hurled from the lofty heights of this so-called Mount of Precipitation. We arrived safely at Nazareth just as the sun was sinking behind the towering summit of Mount Carmel. And from our first glimpse of the calm peaceful Saturday evening to our last farewell gaze on the following bright and beautiful Monday morning we were favourably impressed with the place and the people. The modern Arabic name of the town is En-Nasireh. It is pleasantly situated on the South Western slope of one of fifteen rounded hills which rise up gracefully around a charming little basin-shaped valley a mile in length and half a mile in breadth. The romantic vale is very fertile, and has in it a number of small gardens enclosed with hedges of prickly pear, and many fig-trees, and a great variety of flowers.

On the neighbouring hill-sides around I noticed some fine vines, and olive trees, and some very good crops of wheat. Our white tents were pitched on a grassy glade in this valley. The town which we had in full view before us is, speaking generally, remarkably well built with white flat-roofed stone houses which rise up row above row on the sloping hill-side. Here, as in other parts of Palestine, it is true, you see some low, dingy, hovels, but many of the buildings like those that we saw at Bethlehem and Nablûs, have a rather comfortable appearance. The population of the town which has been gradually increasing in recent years is now fully 6000, including 2000 Mohammedans, 2500 of the Greek Church, 1000 Latins, and a vigorous little band of Evangelical Christians. We attended a morning service in the Episcopal Church of the town. The Church is a very fine stone building seated for 500. At this service it was about half filled with the regular worshippers gathered principally from the Greek Church, and with two or three groups of travellers who like ourselves were resting on the Sabbath day according to the commandment. The rector, Rev. Mr. Walters, is a hale and hearty looking middle aged clergyman who has done good service in this important mission field. In his sermon, which was much better in doctrine than delivery, he faithfully exhorted his hearers to have their treasure in Paradise, not even in Palestine. During the whole of the service quite a number of swallows kept up a twittering in the Church, and reminded me very forcibly of the words of the psalmist: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars O Lord of hosts." In the afternoon we visited the churches, or if you will, the chapels, of the Latins, Greeks, and the Maronites. In one apartment of the Latin Church I noticed the inscription, "*Hic Verbum caro factus est.*" Here the Word was made flesh. We were also led into *the Virgin's House, the Virgin's Kitchen, and the workshop of Joseph.* In front of the Maronite Church we were shown a large limestone slab called *the Table of Christ*, on which, it is said, the Saviour dined with His disciples before and after His resurrection. In the near

neighborhood of this Church there is a steep precipice which Dean Stanley thinks is "the brow of the hill" from which the Nazarenes endeavoured to cast their rejected Prophet. I looked upon all these souvenirs of the Saviour's residence in Nazareth as approximately indicating the sites of never-to-be-forgotten events in His history. It is a pity that superstition should ever attach any other significance to them. The Well of Nazareth, the only well of which the town can boast, is however a veritable reminder of ancient times. It is to-day unmistakably in the same place which it has occupied in all the historic ages. It is now called the Virgin's Fountain, from the well grounded belief that the Virgin Mother often drew water from it for domestic purposes. To us it was very suggestive of by-gone days to see decidedly good looking village maidens come to this old historic well, and carry away on their heads large pitchers filled to the brim with its excellent water. In the evening we had a special religious service in our largest tent at which nearly all our party were present. A Presbyterian divine from the Dominion made all the necessary arrangements for the meeting. An Episcopal clergyman from London read appropriate passages of Scripture. A missionary from the United States belonging to the Society of Friends led in prayer—the Spirit not failing to move him to use the right word at the right moment. The writer of these Notes gave a brief address on the Holy Land as the scene of the Saviour's Ministry, referring particularly to His lengthened residence in the secluded place in which we were assembled. All present entered heartily into the spirit of the service. Thus ended a Day in Nazareth, one of the memorable days of my history.

Early on the following Monday morning quite a number of the villagers called on us in the most friendly manner offering several articles of home manufacture for sale. Almost every one of us bought some souvenir of Nazareth from them. Several of the characteristic sayings of these shrewd native citizens from whom we made the purchases are at this moment clamoring for notice in the pages of the *Record*. But I must not trespass on space that is required for other purposes. This much I must further say of the Home for thirty years of Him who

will evermore be known as Jesus of Nazareth. Completely hidden from the gaze of the outside world by the everlasting hills which rise up in solemn grandeur around the village, it was just the place for the Divine Child to grow up from infancy to manhood in union with Nature, and with the Eternal Father whose Servant He was. Another place so favourably situated for the calm, contemplative, life of our Redeemer preparatory to the world-wide commission which He has given to His followers, I have nowhere seen on this round globe.

T. C.

Missionary Cabinet.

JAMES RENWICK.

DARK clouds continued to lower over Scotland, threatening destruction to the whole work of the Reformation. Civil and religious rights and liberties alike were in the gravest peril. In fact the country and the church were under the heel of a pitiless and narrow-minded tyrant supported by men who hated all that was purest and best in church and state. The "House of Stuart" always feared and detested *Presbytery*. "No bishop no King" was the conviction on which they acted; and the kind of bishops Charles II. and James II. sought were bishops servile to the king and the Pope. Charles died in the Roman Catholic Church in 1685, James was confessedly a devoted adherent of that Church, and it was his aim to bring the British Isles under the Papal sway. With this end in view he continued the cruel crusade for prelacy in Scotland. For more than a quarter of a century a furious persecution raged. Many of the best of the people were driven into exile, imprisoned, tortured, banished, sold into slavery, put to death on the scaffold, or shot down like wild beasts in the fields or moors. The persecutors plundered and murdered at discretion; and the longer the persecution continued the more pitiless was its fury.

The last of the Scottish worthies to suffer death on the scaffold for the Presbyterian cause was JAMES RENWICK. He was but twenty-six years of age—not quite as old as the persecuting *regime* of Charles and James. From boyhood he sympathized with the oppressed and persecuted witnesses for

"Christ's crown and covenant." When nineteen years of age he witnessed the execution of Donald Cargill and from that time he resolved to make common cause with those who protested against the crimes of the men in authority.

He completed his studies for the ministry at the University of Groningen, Holland. In Holland also he was ordained. In September, 1683 he commenced his ministry in Scotland in the line of the heroic Cameron and Cargill, witnessing against "the defections of Presbyterians from any part of their covenanted work of reformation." His "parish" embraced the "Society People,"—all who met in the fields and moors and mountain fastnesses. He was proclaimed an outlaw, a traitor, a rebel, and every effort was made to secure his arrest as well as the dispersion of his followers. Soldiers hunted him; curates informed on him; large rewards were offered for his capture. For whole days and nights the hot pursuit of those who hunted him would be kept up. All were forbidden under the severest penalties to give him "meat, drink, house, harbour or anything useful." In 1685 Renwick and his associates issued the "Sanguhar Declaration" against James II. a professed Roman Catholic occupying the British throne. Troubles thickened around poor Renwick whose position became daily more perilous. Still he continued to preach and to minister to the "faithful remnant." On 1st Feb. 1688, he was arrested in Edinburgh, and tried for treason. He boldly maintained that James II., though king *de facto*, was not king *de jure*, but an usurper—that he had no right to collect "cess"—that he ought to be regarded as a tyrant. The authorities were evidently becoming weary of bloodshedding. Renwick was condemned to be hanged, but he was reprieved for a few days, and treated with moderation. He was young, only twenty-six. His simplicity, frankness and sincerity made a favourable impression on his judges. Bishop Patterson often visited him between the day of his condemnation and the day of execution. He once asked Renwick, "Think you none can be saved but those of your principles?" The reply was,—“I never said nor thought that none could be saved except they were of these principles; but these are truths which I suffer for, and

which I have not rashly concluded on, but deliberately, and for a long time have been confirmed that they are sufficient points to suffer for." An admirable reply, surely. He made a courteous reply to a curate though he did not like his "canonicals"; but when some priests called, he simply bade them, "Begone!" It is stated that had he petitioned for his life there was every disposition to show him mercy; but he stood firmly by his principles, declaring that his death at this juncture would do more good to Scotland than many years of added life. His mother and sisters visited him in prison two hours before his death. He declared that death had no more terror to him than lying down on a bed of roses. "I never had the fear of death since I came to this prison." Hearing the drum beat for the falling in of the guard, he said, "Yonder is the welcome warning to my marriage; the bridegroom is coming; I am ready—I am ready." He went cheerfully to the scaffold, "as one in a transport of triumphant joy." Speaking from the scaffold, he declared that he died a Presbyterian Protestant; that he adhered to all the principles laid down in the Confession of Faith; and he protested "especially against the absolute power affected by this usurper (James) that belongs to no mortal, but is the prerogative of Jehovah." "Lord I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses the seed of Thy church, and return again to be glorious in our land." His last words were, "Lord, into Thy hands I commend my spirit, for Thou hast redeemed me, Lord God of truth."

Before the close of 1688, the year that Renwick died, James II. was an exile. The principles of limited monarchical power on which Renwick had taken his stand, triumphed. The House of Stuart was overthrown never to rise again. On the 17th of February the last Scottish martyr died on the scaffold; on the 5th of November William of Orange, a Presbyterian, landed in England and became king—the constitutional ruler of a free and progressive people. The Scottish Prelates and Prelatists, and a number of the English Episcopalians were utterly confounded at the revolution which had taken place. So long as they dared, they refused to crown the new Presbyterian king. But the

tide was too strong for them; and they were not the stuff of which martyrs are made. Scotland soon hailed with joy her Church restored, and the yoke of the oppressor broken forever.

Missionary Necrology.

1552. *Francis Xavier*, "The Apostle of the Indies," died on the Island of Sancian, China, on the 2nd of December, aged 46. His last words were, "In te Domine, speravi; non confunda, in æternum." He was buried at Goa.

1690. *John Eliot*, "The Apostle of the Indians," died on the Island of Martha's Vineyard, at the age of 86, May 20th. His wife died before him, aged 84. They were Missionary heroes.

1717. *Bartholomew Ziegenbalg*, one of the first Protestant Missionaries in India, died at Tranquibar, S. India, 23rd February, aged 36, leaving many converts to mourn for him.

1747. *David Brainerd* closed his brilliant career in the house of his friend, Jonathan Edwards, of Northampton, Mass., on the 9th of October, in the 30th year of his age.

1758. *Hans Egede*, the Missionary "Apostle of Greenland," died in Denmark on the 15th of November, aged 73, leaving a name that will never be forgotten, and his son Paul to carry on a successful mission.

1760. *Nicolas Lewis Zinzendorf*, founder of the Moravian Missionary Society, died at Herrnhut, on the 9th of May, in his 60th year. "Earthly possessions, honours and fame he had, but they were to him, as nothing in comparison with Christ."

1762. *George Schmidt*, of Gedenthal, South Africa, died in Holland, a humble day labourer, praying for his "Beloved Hottentots," leaving a name forever illustrious in the annals of Missions.

1798. *Christian F. Schwartz* died at Tanjore, South India, 13th February, aged 72, after 48 years of missionary labour. "His success was, perhaps, greater than that of any other Missionary before him, or even since his time."

1811. *John Theodore Vanderkemp* died at Bethelsdorp, South Africa, of apoplexy, 15th December, aged 63. His eminent ability and great learning were consecrated to the welfare of Africa.

1812. *Mrs. Harriet Newell* died in the Isle of France, on the 30th of November, aged 29. "The spirit of consecration by which she was animated, has given imperishable lustre to this young woman's name."

1812. *Henry Martyn*, "The Saintly," died at Tocat, Asia Minor, on the 16th of October, in his 32nd year, "One of the foremost in the vanguard of the noble army of Missionaries."

1814. *Thomas Coke*, pioneer of Methodist missions, died on ship-board, May 3rd, aged 66, and sleeps in the largest of all cemeteries—the sea—"fit emblem of his boundless zeal."

1822. *William Milne* died in Java, in the 37th year of his age. The companion of Morrison for ten years and truly a great Missionary.

1826. *Reginald Heber*, author of "From Greenland's Icy Mountains," died in his bath at Trichinopoly, India, April 3rd, in the 43rd year of his age. "His Missionary career was one track of light—the admiration of Britain and India."

1834. *Robert Morrison*, who compiled the Chinese Dictionary, containing 4,200 pages, died at Canton, 1st August, in the 52nd year of his age, and the 24th of his Missionary labours.

1834. *William Carey* died at Serampore, on the Hoogly, on the 9th of June, in the 71st year of his age, having seen two hundred and thirteen thousand volumes of the Holy Scriptures in the languages of India issued from the Mission press.

1835. *Mary Ellis* died in London, 11th January, aged 42, and lies in the Bunhill Fields Cemetery, near John Bunyan, Susannah Wesley, Dr. Isaac Watts, and other celebrities.

1839. *John Williams*, "The Apostle of Polynesia," was murdered by the cannibals of Erromanga, 20th November, in the 43rd year of his age.

1844. *Asahel Grant*, "The Beloved Physician," died at Mosul on the Tigris, Persia, April 24th. "People of every rank wept for him."

1848. *John Hunt* died on the Island of Viwa, October 4th, in the 37th year of his age. His last words were, "Lord, for Christ's sake, save the heathen in Fiji!"

1850. *Adoniram Judson*, of Burmah, died 12th April, and was buried at sea. His first wife, Ann Hasseltine, died in Burmah in 1826. His second wife, Sarah Hall, died in 1844, and was buried at sea. His third wife, Emily C., "fell asleep on June 1st, 1854, at Hamilton, N. Y., United States."

1851. *Allen Gardiner* died of starvation at Terra del Fuego, a martyr to his zeal in behalf of wretched Patagonians, at the age of fifty-seven.

1851. *Charles F. A. Gutzlaff* closed a useful life at Hong-Kong, on the 9th of August, aged 48. "Had they made him Viceroy of Canton, or even Emperor of China, he would still have been a Missionary."

1852. *Judson Dwight Collins*, who offered to work his passage to China as a common sailor, went there in 1817. "He was laid under the daisies in the fields of his native Michigan."

1855. *John Scudder*, eminent medical Missionary, and father of six Missionaries, died

at the Cape of Good Hope on the 13th of January, in a fit of apoplexy.

1857. *Barnabas Shaw*, of Namaqualand, died near Cape Town, Africa, 21st June, in the 70th year of his age, and was buried amid the sighs and sobs of a vast concourse.

1861. *George N. Gordon*, of Erromanga, and his wife, were murdered by the natives on that blood-stained isle, 20th May. "They were faithful unto death."

1862. *Mary Livingstone* died at Shupanga, East Africa, on the 27th April, and was buried beneath a great boabab tree on the banks of the Zambesi. "She gave her strength, her life, her all, for Africa's child."

1863. *Stephen Hislop*, the accomplished Missionary at Nagpoor, Central India, was drowned while crossing a swollen stream, 4th September, aged 46.

1864. *Miss Fidelia Fiske* was fifteen years a devoted Missionary in Persia. "Her gentle spirit soared to realms of endless day on the 26th of July." Her body rests at Shelburne, Mass., U. S.

1867. *William Goodell*, of Constantinople, died in Philadelphia, U. S., February 18th, aged 75. "He won many hearts and moulded many lives."

1868. *William Chalmers Burns*, died at Neuchang, China, 4th April, aged 53. He went to Neuchang "because there was no Missionary there," believing that "they who go to the front get the blessing."

1869. *Jonas King* died at Athens, Greece, 22nd May, in his 77th year, "The honoured friend of multitudes of the most learned and eminent persons of his generation."

1871. *Mary Moffat* died in London, 10th January, aged 76, and lies beside her husband in Norwood Cemetery.

1871. *J. Coleridge Patteson*, the Missionary bishop of Milanesia, fell a martyr to the cause at Nukapu, South Seas, on September 20th, aged 44. He was lowered into the sailor's grave.

1872. *James D. Gordon* was murdered by the natives of Erromanga, New Hebrides, 25th February.

1872. *William Ellis*, one of the foremost Missionaries of the 19th century, died at Hoddesdon, England, June 9th, aged 77. His name is a household word in Madagascar and Polynesia. He was buried in Abney Park Cemetery.

1872. *John Geddie*, founder of the New Hebrides Mission, South Seas, died at Geelong, 14th December, aged 57. "When he landed upon Aneityum in 1848 there were no Christians; when he left, in 1872, there were no heathen."

1873. *David Livingstone* died at Ilala, in the heart of Africa, on his knees, 1st May. He

sleeps well beneath the pavement of Westminster Abbey, aged 60 years.

1874. *James Nisbet*, Missionary to the Indians of British North America, died at Kildonan, Manitoba. "He gave himself to the work of evangelizing the pagan Indians with heroism as lofty as any who ever crossed seas to heathen countries.

1875. *John Wilson*, one of the earliest and most eminent of Scottish Missionaries in India, died at Bombay, 1st December.

1878. *Alexander Duff*, long at Calcutta, died at Sidmouth, Devonshire, February 12th, aged 72, "A man of consummate eloquence and burning missionary zeal." He was buried in the Grange Cemetery, Edinburgh, near his illustrious countrymen, Cunningham, Chalmers, Guthrie, Hugh Miller, etc., etc.

1879. *Susan B. Higgins* died on the 4th of July, and was laid to rest in Yokohama cemetery, Japan.

1879. *Joseph Mullens* died near Mwapwa, East Africa, 10th July, aged 59, "A man of rare gifts, great enthusiasm, and a distinguished Missionary.

1882. *Titus Coan*, after 48 years successful labour in the Sandwich Islands, died at Hilo, 2nd December, in the 82nd year of his age. "Many rise up and bless his memory."

1883. *Robert Moffat*, of Kuruman, South Africa, died in London, 10th August, aged 88. He sleeps well after his toil and sufferings on behalf of the African, in Norwood cemetery.

1885. *James Hannington* fell at his post near Uganda, with his face to the treacherous foe, 29th October, aged 38. "He died for the Ba-ganda, and purchased a road to Buganda with his life."

1887. *Hon. Ion Keith Falconer* died at Aden, Arabia, on the 10th of May. This noble young Missionary, third son of the Earl of Kintore, "gave to the cause and Kingdom of our Lord Jesus Christ all he had."

1889. *Miss M. L. Whately*, the Archbishop's daughter, who gave her life to the Copts and Moslems of Egypt, died in Cairo, aged 65 years.

1890. *Joseph Neesima*, an eminent native Missionary, died at Oiso, Japan, 23rd January, aged 47, "The leading philanthropist and one of the most devout and able men in the Empire." "Peace, joy, Heaven!" were his last words.

1890. *Alexander Mackay*, of Uganda, died at Usambiro, Central Africa, on the 8th of Feb. "In him Africa lost one of its truest friends."

1891. *Narayan Sheshadri*, one of the most accomplished and successful of the native Missionaries of India, died and was buried at sea, 21st July.

These are the names of but a few of the leading spirits in the grand missionary army.

The list might be indefinitely prolonged, of men and women who have "hazarded their lives for the name of our Lord Jesus Christ"—who have done more to extend our knowledge of geography, and of the peoples and languages of the earth, who have, in a word, done more for the CIVILIZATION of the race than all other agencies combined. The record of their lives, which is not far to seek, should silence carping critics and satisfy the most exacting that missions to the heathen are not a failure but a *splendid success*.

British Columbia in 1891.

BY REV. D. MACRAE, VICTORIA.

I. VANCOUVER ISLAND.

WE HAVE pleasure in acceding to the Editor of the RECORD's request for a brief sketch of work and progress in British Columbia for the past year.

Like previous years, faithful and in many instances self-sacrificing work has been done in all the fields occupied—resulting generally in real progress. In VANCOUVER ISLAND, development is less rapid than on the mainland which lessens the pressure of supplying the different districts with gospel ordinances. Even under these conditions we have been unable to overtake the work. *Alberni*, an important, although yet struggling agricultural district has been vacant for a year, and yet so far as Protestant churches are concerned we have the field to ourselves. This regrettable state of things is not due to apathy on the part of the General Assembly's Home Mission Committee or the Presbytery, but to sheer inability, in spite of strenuous efforts, to secure a suitable missionary. One of the four missionaries asked for and appointed by the General Assembly's Committee in March last, was assigned to this field. All four declined their appointments, at any rate we have neither heard from them nor have we seen any of them yet. For months we encouraged the people of this field and three others of equal importance to expect the arrival of the appointed missionary at any time with the result above stated. Comment is unnecessary. This district receives added importance from its selection by the Rev. J. A. McDonald, recently appointed by the Foreign Mission Committee as missionary of the Indians, as the centre of his work.

Wellington and Northfield.—This important Coal Missionary District was another of the disappointed fields. At the call of the General Assembly's Home Mission Committee, the Rev. Alex. Young resigned his pastorate of

fifteen years at Napanee, Ont., and accepted the appointment to this field in August last, with results already assuring the success of our cause among the large and too long neglected body of Presbyterian miners in these districts. Mr. Young's long experience and well-known ability in pastoral and general church work is sure to prove of great value to us.

Metchosen and Sooke have been efficiently supplied during the year by catechists—during the summer months by Mr. T. G. McLeod, a very capable young student from Morrin College, Quebec.

Victoria :—The removal by death of the Rev. Donald Fraser, for seven years pastor of the *First Church*, was not only a great loss to his own congregation but also to the church throughout the province. He had the satisfaction, before being called away, of realizing in a large measure what the writer had special opportunities of knowing to be the chief aims of his life, the building up of a strong united and spiritually-minded congregation and not less to see Presbyterianism consolidated and the foundations of the Church laid broad and deep, in every city, town and district in British Columbia. In bringing about the present condition of things in these respects, he contributed largely by his ungrudging labour and sound judgment. The *First Church* still remains vacant. To fill the vacancy a minister of experience, of pulpit and administrative abilities is required not only in the interests of the congregation, but also of the work of the church throughout the province. The requirements of the *First church* have brought to us, for several weeks at a time, a number of well-known ministers from the East whose services were highly appreciated. Although vacant for several months, the recently enlarged church is well filled. *St. Andrew's* :—Rev. P. McF. McLeod, pastor,—maintains well its position of a vigorous well-organized and active congregation. Its centrally situated, beautiful and commodious church edifice affording the needed accommodation for an increasing population. *St. Paul's* :—Now amalgamated with Esquimalt and associated with the outlying station of Cedar Hill, under the charge of Mr. Winter, entered recently into possession of a neat and comfortable new church. The westward growth of the city affords favorable prospects of building up a vigorous and active congregation.

Nanaimo :—After a protracted vacancy—nearly two years—having called twice, in vain, this old and important congregation passed safely out of a crisis that threatened at least its peace and prosperity, if not its existence, by the settlement of the Rev. D. A. MacRae, received from the Presbyterian Church in the United States—although a Canadian—who received the greater part of his training in Canada also, in August last. The position and prospects of the congregation are now most favorable. Although a minister may have the legal right

not to discourage a congregation or the H. M. Committee to call him—to consider the case for a month or two after it is issued and then decline its acceptance, the exercise of this right so far as B. C. is concerned, is to say the least a very questionable action, but to encourage a congregation or committee to call, all conditions being implemented, and then after protracted delay decline, is very difficult to reconcile with proper views of ministerial duty. A vacancy here is one in the literal sense of the term, for we have no unemployed ministers, probationers or students to draw upon for supply. A protracted vacancy, even apart from the disappointments referred to, is about as much as the life of a congregation is worth, except of course in the case of a few wealthy congregations able to import suitable supply a distance of three thousand miles or more. This however, by the way—a digression which I hope readers of this sketch will excuse.

Comox :—The Rev. Alex. Fraser will soon have completed four years arduous labours in this extensive district, embracing work among coal miners and the adjacent agricultural districts. Marked material and spiritual progress has been made. Justice alike to Mr. Fraser and the field will necessitate its division into two at an early date.

FIVE SHORT RULES FOR YOUNG CHRISTIANS.

As Brownlow North lay on his deathbed he enjoyed, according to his own confession, "perfect peace." To a by-stander he said: You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world." Mr. North wrote the practical counsels which follow:

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers.—Heb. ix. 6.

2. Never neglect daily private Bible-reading and when you read, remember that God is speaking to you, and that we are to speak and act upon what he says. I believe that all back-sliding begins with the neglect of these two rules.—John v. 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. v. 13–16.

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it.—Col. iii. 17 If you cannot do this, it is wrong.—Romans xiv. 23.

5. Never take your Christianity from Christians, or argue that, because such people do so and so, therefore you may.—2 Cor. x. 12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John x. 27.

Christ Crucified.

DECEMBER 6. A.D. 33. JOHN 19 : 17-30.

Golden text, 1. Peter 3 : 18.

JOHN'S account of the Crucifixion is the briefest of the four in the Gospels. He relates some incidents omitted by the other Evangelists, vs. 21-23, 26, 27. V. 17. *bearing his cross*—only a little way, for "as they came out," Matt. 27 : 32, his guards seeing that he was too exhausted to do it, compelled Simon of Cyrene to bear it, Luke, 23 : 26. Bearing the cross, was part of the punishment of those who were to be crucified. *Golgotha*—or Calvary, Luke, 23 : 26-31. V. 18. *two thieves*, Matt. 27 : 38. Both reviled him, Mark, 15 : 32. One repented, and was forgiven by Jesus, Luke 23 : 39-43. V. 19. *A title*—It was customary to affix to the cross, a notice or scroll, stating the name and crime of the victim. This one was written in the three languages then spoken in Palestine, Hebrew, Greek and Latin. Hence the verbal differences of its contents as given by the four Evangelists. *King*—This word gave great offence to the Jews, but when they asked Pilate to change the wording, he gruffly refused, v. 21. V. 23. *four parts*—There were four soldiers. The coat being without seam, they cast lots for it, unconsciously fulfilling prophecy, Ps. 22 : 18, v. 24. V. 25. *The three Marys*, with Salome, the mother of James and John, and many other women, had been looking on, afar off, when Jesus was crucified, Mark 15 : 40. They had now drawn near with John. V. 26. *Behold thy Son*.—It is probable that Joseph, had long been dead, John would now support the aged widow, who like Jesus, was poor, 2 Cor. 8 : 9. V. 27. *Thy mother*—John was able to keep Mary comfortably. His father was in good circumstances, Mark. 1 : 20, and he himself had rich acquaintances, ch. 18 : 15. His mother Salome being present, could at once attend to her new sister. Mary is believed to have lived with John, until her death, fifteen years after. At noon, a thick darkness covered the land, lasting until 3 P.M. Matt. 27 : 45. During that time Jesus suffered intensely, in his soul as well as in his body, Matt. 27 : 46. V. 29. *I thirst*—A soldier dipped a sponge in vinegar, put it on the end of a reed, and held it to Jesus' mouth, Ps. 69 : 21. Some there would have refused him this, Matt. 27 : 48, 49. The *Hyssop*, is a shrub of Palestine, 1 Kings. 4 : 33. V. 30. *It is finished*—The ransom was paid, the work of redemption, completed, Heb. 10 : 14. 1. Pet. 1 : 18, 19. Jesus has entered the Holy place, by His own blood, having obtained eternal Redemption for us, Heb. 9 : 11, 12. Our hope enters with Him, within the veil, no longer a barrier, as of old, Mark. 15 : 38. For Jesus also, the weary years of toil, pain and persecution are ended. He shall now see of the travail of his soul, and be satisfied, Is. 53 : 11.

Christ Risen.

DECEMBER 13. A. D. 33. JOHN. 20 : 1-18.

Golden text, Rom. 8 : 34.

JOSEPH of Arimathea, took the body of Jesus from the cross and with the assistance of Nicodemus, wrapped it in a clean linen cloth, with spices, and laid it in a new rock tomb, in a garden not far from Calvary, Luke 23 : 50; Matt. 27 : 59. V. 1. *Mary Magdalene*—Luke 8 : 2, with two other women had bought sweet spices, to embalm the body of Jesus, Mark. 16 : 1. Very early, they came with them to the sepulchre, Luke 24 : 1. *First day*—the Lord's day, Rev. 1 : 10. The stone had been taken away, Matt. 28 : 2-4. V. 2. Mary ran to tell Peter and John, the other women entered the sepulchre, and saw angels there, who told them Jesus had risen from the dead, Luke. 24 : 1-8. V. 3. Peter and John, hastened to the sepulchre. John got there first, did not go in, but by stooping, saw the linen clothes lying, v. 5. Peter went in. The napkin that had been round the head of Jesus was folded, v. 7. Showing that when the body was removed, it was done without haste. John then went in. V. 8. *believed*—what Jesus had often said of his resurrection, Matt. 12 : 40 ; 16 : 21. V. 9. *Scripture*—Ps. 16 : 10. Both then returned home, v. 10. Magdalene had come back, and stood by weeping. She looked in the tomb and saw *two angels*, sitting in white, symbol of purity, Acts 1 : 10. V. 13. So great was her grief, that she felt no surprise at the unwonted sight. *My Lord*—No one but Christ sufficeth, for those who truly love him. Jesus is always very near those who lovingly seek him. As she turned, she saw him standing. V. 14. *She knew not*, it was him. Her eyes were "holden," Luke 24 : 16, or something in Christ's glorified body, was unlike that which had been laid in the grave. V. 15. *Whom seekest thou?*—Jesus knew, but He loves to hear his friends tell him, all their wants and their griefs, Luke. 18 : 41; 2. Pet. 5 : 7. *the gardener*—Ch. 19 : 41. V. 16. *Mary!*—She knew his voice, John. 10 : 4, 27. She had found him whom her soul loved, Cant. 3 : 4. *Rabboni!*—My Master! V. 17. *Touch me not*—She was going to cast herself at his feet, Comp. 2. Kings, 4 : 27. She was not to lose any time, but think of others who still mourned for their Lord. *My brethren*—Mark the love in that expression. *I am not yet ascended*—Many opportunities would still be hers, to be near her Master, ere he ascended. Let her go, and comfort the disciples by the glad tidings. Her love was rewarded with the honour of being the first to see the risen Christ. *My God*. The God of our Lord Jesus Christ is also his disciple's God, Eph. 2 : 11. As He raised His Son, he will also raise the brethren of His Son, ch. 5 : 25-29. As he loved His Son, he loves his Son's friends, ch. 17 : 9, 10.

The Risen Christ and His Disciples.

DECEMBER 20. A.D. 33. JOHN 21 : 1-14.

Golden Text, Col. 3 : 1.

JESUS had told his disciples, he would meet them in Galilee, Mark 14 : 28. The disciples had gone there. The appointed place of meeting, was a mountain, its name not given, Matt. 28 : 16. It was near the lake of Tiberias, v. 1. V. 2. *Nathanael*—called also Bartholomew, Matt. 10 : 3. Seven of the disciples were there. V. 3. *fishing*—It was his occupation before Jesus called him—*caught nothing*—God, by His Providence, preparing all things for the miracle Jesus was about to perform. V. 4. *Knew not*—Comp. ch. 20 : 14, Luke 24 : 16. V. 5. *children*—a term of endearment, 1 John 2 : 18. *any meat*—Jesus takes thought for the temporal necessities of his friends, Matt. 7 : 31, V. 6. *The right side*—By His Divine knowledge. Jesus knew exactly, where the shoal of fishes were to be found, Luke, 5 : 4-7. They obeyed, and in the way of obedience, found the blessing, Is. 1 : 19; Deut. 28 : 1. V. 7. *that disciple*—John, Jesus especially loved him, a love John returned with all his heart. Love is quick-sighted, Ps. 25 : 14. *Naked*—i.e. had only his undergarments on, for more convenience in working. Impetuous as ever, he could not wait, until the slow moving boat reached the shore, dragging the heavy net. He cast himself into the sea, to swim or wade ashore—the last probably, Matt. 14 : 30. V. 8. *Two hundred cubits*—about twenty rods. V. 9. *a fire*—We are not told, how it came to be there. It is not necessary to think it was by a miracle, comp. 1 Kings 19 : 6. V. 11. *great fishes*—When God gives, its of the best, John 2 : 10. The sale of these, would provide for the disciples for some time to come. Though there were so many, the net was not broken. God's providence extends to the smallest details of our life. The net may have been a borrowed one, and if broken, would have had to be paid for, 2 Kings 6 : 5. V. 13. *taketh bread*—whether he ate with them, is not told. Probably he did, comp. Luke 24 : 42, 43. It would convince them still more, that he was not a phantom, but really and truly, the Risen Lord. Peter in Acts. 10 : 47, says; that the witnesses chosen before of God, did eat and drink with Him, after he rose from the dead. V. 14. *third time*—This refers only to appearances of Jesus to the *assembled* disciples, John 20 : 19, 24. Before this he appeared to Magdalen, ch. 20 : 14, to Peter, 1 Cor. 15 : 5, to the women, Matt. 28 : 9, to two disciples, Luke 24 : 13, etc. Christ is risen indeed! He has become the first fruits of them that slept, 1 Cor. 15 : 20. By His resurrection, He has been declared the Son of God with power, Rom. 1 : 4. Jesus and the Resurrection were therefore usual themes in the apostle's preaching. Acts. 4 : 2, 23; 17 : 18. etc.

The Kingdom of Christ.

JANUARY 3. B. C. 713. ISAIAH : 1-10.

Golden text. Psalms 72 : 8.

THIS prophecy was spoken by Isaiah, in troublous times. Sennacherib, King of Assyria, had destroyed the Kingdom of Israel, 2 Kings. 18 : 10, and was threatening that of Judah. In Ch. 10, the prophet foretold that Judah would suffer grievous losses, through the same King, he being "the rod of God's anger," ch. 10 : 5, but that in the end, he would be defeated, and Jerusalem be saved. By an easy transition, Isaiah passes from this promise of temporal deliverance, to a far more important one. It is that of the glory and triumph of Messiah's Kingdom of which Jerusalem and its King, were only types. V. 1. *A rod—a branch*. The house of Jesse, David's father, although it gave rise to a long line of Kings, would in course of time decay like a tree. But from its roots, a new and vigorous shoot would grow, a new King, whose dominion should be everlasting, Dan. 7 : 13-14. This "branch" at first "tender," Is. 53 : 2, would outlast "the thickets of the forest," to which Assyria's power is compared in Ch. 10 : 34. All this was fulfilled to the letter. Joseph and Mary, although of royal descent were obscure and poor, Luke 2 : 7. Jesus was "the despised and rejected of men," yet now His name is above every name, Phil. 2 : 9. His Kingdom is daily extending. The earth shall yet be full of his knowledge, v. 9. V. 2. *The Spirit of the Lord*—Rested visibly upon Christ at his baptism, Matt. 3 : 16. Jesus claimed its possession. Luke 4 : 18. In Him, it was proved a spirit of *wisdom*, Luke 2 : 52, of *might*, Matt. 9 : 8, of *knowledge*, John 2 : 25. He had "*the fear of the Lord*"—zeal for God, John 2 : 17. V. 3. *quick understanding*, as in Matt. 22 : 15-22. He judged not according to appearances, but righteously, John 7 : 24. V. 4. *The poor*. They could hardly obtain justice from the corrupt judges of those times. Jesus as a judge cannot be bribed, Amos, 5 : 12. *The meek*—They dared not claim their rights, Jesus would see that they got them. "*The Rod of His mouth*" His word condemning the wicked, Com. 2. Thess. 2 : 8. V. 5. *the girdle*—As it compasses the body, thus Righteousness compasses us about. The effects of His Righteousness and faithfulness, both supreme features of His Kingdom, are shown by the beautiful figures of vs. 6-8. The Gospel of Christ changes the disposition of men, so that those who like wolves were always ready to destroy and spoil, become peaceable and harmless. When Christ's teachings shall have been accepted by all nations, men shall study war no more. Is. 2 : 4. V. 9. *My holy mountain*—Zion, type of the church of Christ on Earth. The Knowledge of the Lord being the means by which His Kingdom is to be extended, Is. 53 : 11, our duty as Christians is clear. Preach the gospel.

Ecclesiastical News.

SCOTLAND:—The Convention of Christians for the deepening of Spiritual Life was held this year in Glasgow. The attendance was very large. The National Sabbath School Convention met at Greenock, during the same week. Miss Marjory Schaw of Park Circus, Glasgow, has given \$200,000 to found a Convalescent Home at Bearsden on the Clyde, in memory of her brother, a Glasgow merchant.... Miss Jane Coats has bequeathed \$1,500 to the Jewish Mission of the Church of Scotland, and \$500 to the Prussian Hospital in Jerusalem.... J. P. R. Robertson M. P. son of the late parish minister of Forteviot, Perthshire, has been raised to the dignity of Lord President of the Court of Session.... The tercentenary of the Old West Parish Church in Greenock, has just been held. The date of its erection is said to have been Oct. 6th 1591.... Principal Rainy lectures before the Edinburgh Philosophical Institute this winter; Cardinal Newman being his theme.... Dr. Wilson of the Free Barclay suggested that the churches in Edinburgh and Leith set apart Sabbath evenings for Evangelistic Services, desiring that each Christian shall "win a soul for Christ".... The Church of Scotland congregation in Largs has been worshipping for the past two years in the Free Church, a new Established church being in the process of erection. Principal Cairns of the U. P. Hall is laid aside from ill-health; Dr. Mair, of Morningside, and Dr. Wardrope, West Calder, have agreed to fill his place for the winter. W. Henry Jones, M. A., of University College, Bangor, Wales, has been appointed to the vacant Chair of Logic, in St. Andrew's. There died in Edinburgh the Rev. George Downie Cullen, for over 70 years a minister in the Congregationalist Church; in a "ripe old age." George MacDonald, both novelist and preacher, has again been in Glasgow, lecturing on Robert Burns. Rev. Fergus Ferguson, has been appointed colleague and successor to Principal Morrison, the venerable founder of Evangelical Unionism in Scotland. D.

ENGLAND:—At the opening of the Theological College, London, Principal Dykes gave expression to some fresh and vigorous thoughts on the "practical training of students for the ministry." Dr. Dykes holds to the identity of the New Testament, Elder, Presbyter, and Bishop, and that the original *minister* or teaching elder, was selected from the "elders" to discharge specific duties simply because he had special aptitude for them. While admitting that the church cannot dispense with trained teachers, he is still of the opinion that

there is room in the Church for the "heaven-born preacher"—even if he be a layman. Rev. John McNeil has resumed work in Regent Square Church, none the worse of his transatlantic outing. Mr. Spurgeon has gone to his favourite sanitarium, Mentone, on the Mediterranean, in the hope of a full recovery. Rev. Dr. Henry Allan for forty-eight years a prominent figure in the Congregational Church has been compelled by declining health to resign his charge in Islington. The ex-Canadian ministers in London are all flourishing. Dr. Munro Gibson is giving a fine course of lectures on Palestine; Mr. Thornton has returned from a three months cruise for the benefit of his throat, and gave the opening lecture for the Literary Society of Camden Road church, on "South Africa re-visited," to a large and delighted audience. Dr. Donald Fraser expects to put in an appearance at the meeting of the Presbyterian Alliance in Toronto next summer. S.

IRELAND:—The death of Rev. Andrew Todd, of Finvoy, severs another link with the past age. He was nigh fourscore at his demise. More than 48 years ago he was ordained in Finvoy—one of the finest rural charges in all that region, and ever since he has been a power for good in much of the two counties of Antrim and Derry. It was a good congregation when he was placed over it, for his predecessor, James Elder, known as the "Gun of the Gospel," in days when evangelical preaching was at a discount, had been a minister there for nearly 64 years. Mr. Todd was a native of the county in which he spent his ministry, having been brought up less than 20 miles away on the slopes or under the shadow of Knocklade, near to the town of Ballycastle. The Rev. W. Wallace Brown, who was for some years a devoted missionary in India, has also passed away. He was a young man of exceptional talent and culture, and if his health had permitted would have been a power in the foreign field. He was a son of the manse, his father having been long the minister of Magheragall in the Lisburn valley near Belfast. His elder brother is the minister of Clough an old and strong congregation in the centre of Co. Antrim. A large company of Missionaries has just left for the foreign field, one of the largest that has left for years. There are some nine workers in the party, and at the head of it is the Rev. W. Beatty who, though a year or two ago returned home for good, has resolved to spend five more years in India if spared. Mr. Beatty was nearly a quarter of a century there already. He has strong views on the question of Mission Societies concentrating energy on one field rather than frittering it away on a number of fields. While some of the company are going back after furloughs for rest and health a good many of

them go for the first time. Two of the men
are for the Jungle Missson. H.

UNITED STATES:—The Synod of Pennsylvania protests against the opening of the Columbian Exposition to visitors on the Lord's Day.... Notice of libel has been served on Professor Briggs.... Two Presbyteries, Boston and N. Philadelphia, have ruling elders for their moderators.... Dr. John Hall resigns his seat at the Board of Management of Union Seminary, so it is said.... October was a remarkable month—interest being divided between the Methodist Ecumenical Conference at Washington, and the annual meeting of the American Board at Pittsfield. The Methodist gathering was probably the most important ever held by that body, attended by 500 stalwart men—the cream of the churches. The whole tone of debate was eminently becoming the occasion. The triumphs of Methodism were recited but not unduly emphasized; great prominence was given to the desirability of uniting the scattered branches of the family in England and America—the example of Canada being cited as an illustration of what can be done in that direction.... President Harrison, a sound Presbyterian, by the way, attended one of the meetings and made one of those happy little speeches for which he has become famous.... The reports of the secretaries of the A. B. C. F. M., are models of comprehensive statement. The number of ordained missionaries employed by the Board is 182 plus 15 ordained medical missionaries. The whole number of American labourers in foreign fields is 528, of whom 337 are women; Native pastors, 204; native preachers and catechists, 553; native teachers, 1479; total native labourers, 2648; churches, 410; communicants, 38,226; theological seminaries 20; pupils in schools and colleges, 46,403; total expenditure for the year, \$824,048. Z.

CANADA:—The annual convention of the Baptists of Ontario and Quebec, recently held in Toronto, is the outstanding ecclesiastical feature of the month. The Baptists have some three hundred ministers and four hundred congregations in these two Provinces. There is as yet no ecclesiastical bond of union between them and their brethern in the Maritime Provinces, nor in British Columbia. Much attention is bestowed on educational and missionary matters. The theological colleges at Woodstock and Toronto are well equipped and have between them about ninety students in training for the ministry. The Foreign Mission estimate for 1892, for the support of the Canadian Telugu Mission in India, calls for \$30,975. Rev. John McLaurin's resignation of the Foreign Mission secretariat

has been accepted with much regret; he returns to India to labour among the Telugus under the American Baptist Missionary Board, whose success in the Telugu country furnishes one of the most remarkable evidences of the fruitfulness of missions to the heathen that this missionary age has produced. It may be added that the American Baptist Board of Missions has hitherto acted the part of a kind foster-mother to the Baptist congregations in British Columbia.

THE BIBLE IN 1891.

The Eighty-seventh report of the British and Foreign Bible Society fills a portly volume of 675 pages containing details of the work of the Society in different parts of the world. The record is one of continuous progress, gradual in some directions, rapid in others, in all satisfactory in results. The issues for the year reached almost four millions of copies of the Scriptures in whole or in part. The income for the year also increased; the total receipts were nearly \$1,085,740. The survey of the work is extremely interesting and significant. It begins with France, traverses the continent of Europe, and, crossing the eastern frontier of Russia, enters the immense plains of Siberia and the steppes of Central Asia; it permeates the Turkish Empire and spreads itself over the vast continent of Africa; it tells of its work in India, China, Japan, in Australasia, South America, Canada, and Newfoundland, coming back to the place of beginning among the cities and villages of England. The number of languages in which this Society circulates the Scriptures is now close upon three hundred. Everywhere the missionary scholar is at work on the sacred page; among the latest editions are those in the dialects of Aneityum, Tanna, Erromanga, Efate, Aniwa, Nguna, Epi, and Futuna by our own and other missionaries in the New Hebrides. Not only does the Bible Society thus prove itself the friend and ally of missions; it is itself a great missionary agency, having a staff of 661 colporteurs, who not only distribute the Scriptures but in many cases are very successful in commending the Word of Life to the consciences of those with whom they come in contact. The Hibernian Bible Society, the National Bible Society of Scotland, and the American Bible Society, all working on the same lines, and animated by the same spirit, are also prospering in their work and by their combined efforts are a chief means of hastening the time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Never believe what you feel, if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and if both cannot be true, believe God, and make your own heart the liar.—Rom. iii. 4. 1 John v. 10, 11.

	NAME.	Year.	FIELD OF LABOUR.	REMARKS.
1	John Geddie, D.D.	1846	New Hebrides	Died at Geelong, 14 Dec. 1872.
2	George N. Gordon	1856	Erromanga, N.H.	Killed by Natives, 20 May, 1861.
3	Petros Constantinides	1858	Demirdesh, Turkey	Resigned in 1861.
4	Samuel F. Johnson	1859	Tanna, New Hebrides	Died at Tanna, 21 Jan. 1861.
5	J. W. Matheson	1862	Tanna, N.H.	Died at Mare, 14 Oct. 1862.
6	Donald Morrison	1863	Efate, N.H.	Died in New Zealand, 23 Oct. 1869.
7	James D. Gordon	1863	Erromanga, N.H.	Killed by Natives, 25 Feb. 1872.
8	William McCullagh	1863	Aneityum, N.H.	Resigned in 1866.
9	John McNair	1866	Erromanga, N.H.	Died 16 July, 1870.
10	John Morton, D.D.	1867	Trinidad, W.I.	At Tunapuna, there.
11	John Goodwill	1869	Santo, New Hebrides	Resigned in 1875.
12	Kenneth J. Grant	1870	Trinidad, W.I.	At San Fernando, there.
13	J. D. Murray	1871	Aneityum, N.H.	Resigned in 1876.
14	H. A. Robertson	1871	Erromanga, N.H.	At Dillon's Bay, there.
15	J. W. Mackenzie	1872	Efate, N.H.	At Erakor, there.
16	Joseph Annand	1872	New Hebrides	At Santo Espirito, there.
17	Thos. M. Christie	1873	Trinidad, W.I.	Died in California, Oct. 1885.
18	George Stevenson	1856	India, Bankoorah	Resigned 1 July, 1857.
19	G. L. Mackay, D.D.	1871	Formosa, China	At Tamsui, there.
20	J. P. Fraser, M.D.	1874	Formosa, China	Resigned October, 1877.
21	J. Fraser Campbell	1875	Central India	At Rutlam, there.
22	James M. Douglas	1876	Central India	Returned to Canada in 1882.
23	Kenneth F. Junor	1878	Formosa, China	Resigned. Now in New York.
24	John Wilkie	1879	Central India	At Indore, there.
25	Ephraim M. Epstein	1859	Salonica, Turkey	Resigned, 1862.
26	J. W. Macleod	1881	Trinidad, W.I.	Died 1 April, 1886.
27	John Jamieson	1883	Formosa, China	Died there, 1891.
28	John Knox Wright	1883	Trinidad, W.I.	Resigned. Now in B. Columbia.
29	Joseph Builder	1883	Central India	D. at Asheville, N.C., 14 Nov, 1883.
30	Rev. John Gibson	1884	Demerara	Died there 26 Nov. 1888.
31	Rev. W. A. Wilson	1884	Central India	At Neemuch, there.
32	Rev. R. C. Murray	1885	Central India	Died at Indore, 29 Dec. 1887.
33	Rev. W. L. Macrae	1886	Trinidad	At Princetown, there.
34	Rev. George McKelvie	1888	Central India	Resigned, 1891.
35	Rev. J. Golorth	1888	China	In Honan, there.
36	Rev. Jas. F. Smith, M.D.	1888	China	In Honan, there.
37	Mr. W. McClure, M.D.	1888	China	In Honan, there.
38	Rev. Donald Mc Illivray	1888	China	do
39	Rev. M. Mackenzie	1889	China	do
40	Rev. J. H. MacVicar	1889	China	do
41	Rev. John Macdougall	1889	China	do
42	Rev. J. H. Buchanan, M.D.	1888	Central India	At Ujjain, there.
43	Rev. Norman H. Russell	1890	Central India	
44	Rev. W. J. Jamieson	1890	Central India	
45	Rev. A. W. Thomson	1890	Trinidad	
46	Rev. F. J. Coffin	1889	Trinidad	At Couva, there.
47	Rev. C. A. Webster	1891	Palestine	Under appointment.
NATIVE ORDAINED MISSIONARIES.				
48	Lal Bihari	1882	Trinidad	At San Fernando, there.
49	C. C. Ragbir	Trinidad	
50	Giam Cheng Hoa	1886	Formosa	At Tamsui, there.
51	Tan-He	1886	Formosa	do

Nearly all our Foreign Missionaries were married, and their wives are well entitled to rank as missionaries also. Mrs. George N. Gordon, it will be remembered, fell a martyr to the cause on Erromanga, alongside of her husband, in 1861. Mrs. Nisbet gave her young life for the Indians of the North West in 1874, and lies beside her husband in Kildonan grave-yard. Mrs. Johnstone (afterwards Mrs. Copeland), died at the post of duty in the New Hebrides after many years of heroic service. Mrs. Matheson, after sharing her husband's perils on the Island of Tanna for several years, died on Aneityum in 1862, "rejoicing in the Saviour whom it was her de-

light to serve." The wife of Rev. W. L. Macrae died in 1889, and lies buried at Princetown, Trinidad, where she lovingly shared her husband's labours. Mrs. T. M. Christie, of Trinidad, survived her husband but a few years, and died in Halifax in 1890. Mrs. R. C. Murray died in Central India at the commencement of her devoted missionary career, in 1887. Miss Minnie Archibald died at Couva, Trinidad, in 1887. Mrs. J. B. Fraser died in Formosa in 1877. Mrs. J. W. McLeod, of Trinidad, died in Truro, N.S., in 1887. Miss Johns, who went out to Madras in 1874, came back to die in Halifax, in 1876.

The unmarried ladies of the Presbyterian Church in Canada who have gone to the Foreign Mission Field are as follows;—

TO INDIA.		TO TRINIDAD.		TO HONAN.	
Miss M. Fairweather	1873	J. V. Sinclair	1889	A. B. Hilton	1885
Margaret Rodger	1873	Miss Jamieson	1889	Minnie Archibald	1886
Miss Johns	1874	Miss Harris	1889	M. Graham	1888
Mary Forester (Mrs. C.)	1877	M. McKellar, M.D.	1890	A. J. Archibald	1888
Margaret McGregor	1877	W. Fraser, M.D.	1890	L. Fisher	1890
Miss Ross	1882	Miss O'Hara	1891	M. Kirkpatrick	1891
Dr. E. R. Beattie	1884	Miss McWilliams	1891	TO HONAN.	
Dr. M. Oliver	1886	Annie L. Blackadder		Harriet R. Sutherland (Mrs. C.)	1888
Mary B. MacKay, M.D. (Mrs. B.)	1888	Agnes Semple	1882	Jennie S. Graham	1890
E. B. Scott	1889	Christina Copeland	1884	Margaret MacIntosh	1890
					TOTAL, 29

Our Own Church.

THE THIRD SABBATH OF DECEMBER has been as usual appointed by the General Assembly as the day on which the claims of Manitoba College should be brought under the notice of all the congregations of the Church—East and West. It is very gratifying to learn that Principal King's efforts to relieve the College from the incubus of debt has been eminently successful. Not only so, the College has the nucleus of an endowment fund amounting to nearly \$17,000. But the proceeds of that fund, of course, go but a very small way in defraying the ordinary expenses. Additional buildings are urgently required. An important addition has been made to the staff by the appointment of the Rev. A. B. Baird as Professor of Theology, at a salary of \$1,800 per annum. The attendance of students this year is larger than ever, showing conclusively the need that exists for the Institution, and also the importance of having it as fully and efficiently equipped as possible. The whole Church is interested in the prosperity of Manitoba College, inasmuch as a large proportion of the settlers in the North-West came from the other Provinces of the Dominion. The amount required at this time to meet the expenses of the current year is \$10,000, and we believe it will be given ungrudgingly.

PERSONAL :—*Rev. Joseph White*, for many years clerk of the Presbytery of Ottawa, has accepted a call to Manitoba. His departure from Ottawa is deeply regretted. *Rev. C. A. Webster* has accepted the nomination of the F. M. Committee to commence a mission to the Jews in Palestine, to be supported by the Presbyterian Church in Canada. *Rev. G. B. Howie*, some time of Brussels, Ont., and who has been visiting Palestine with a view to missionary labours there, intends to devote this winter to lecturing in Canada on the condition of the Jews. *Rev. W. L. Macrae*, of Princes-town, Trinidad, who has been home on furlough for a few months, expects to sail from Halifax for Trinidad on the 4th instant. *Miss Martha Kirkpatrick* proceeds to Trinidad as a teacher on our mission staff. *Rev Dr. Campbell*, of St. Ga-

briel Church, Montreal, has received the congratulations of his Presbytery on his having completed the twenty-fifth year of his ministry in that historic congregation. *Rev. Dr. McCulloch*, pastor emeritus of First Church, Truro, has been in poor health for some time, but is now recovering. *Rev J. A. R. Dickson*, of Galt, Ont., has received the degree of Ph.D. from Wooster University, Ohio. *Rev. R. J. Craig* and Mrs. Craig, of Deseronto, have gone to Bermuda for Mrs. Craig's health. It is understood that *Rev. J. A. Macdonald*, recently inducted as pastor of Knox Church, St. Thomas, will continue to edit the 'Knox College Monthly Magazine'. *Rev. Robert Hamilton*, of Motherwell, is to accompany Principal Caven to Egypt and the Holy Land. *Rev. Robert Chambers*, formerly of Erzroom, E. Turkey, who has been detained in America for some time on account of illness in his family, has resumed his missionary labours at Bardezag, near Constantinople, under the American Board. *Rev. Isaac Baird*, of Charlo and New Mills, N. B., has accepted a call to a congregation in California. *Rev. J. H. Beatt*, of Cumberland, is clerk of the Presbytery of Ottawa in room of Rev. Joseph White, resigned.

ORDINATIONS AND INDUCTIONS.

JANETVILLE, BALLYDUFF & Co., *Peterboro* :—Mr. D. P. Oswald was ordained and inducted on the 27th of October.

DALHOUSIE, N. SHERBROOKE AND SNOW ROAD, *Kingston* :—Rev. W. K. McCulloch was inducted on the 13th of October.

SCARBOROUGH, *Toronto* :—Rev. J. A. Brown, of Belmont, *London*, was inducted to Knox Church on the 19th of November.

RICHMOND, *Halifax* :—Rev. J. F. Dustan, of Bridgewater, was inducted on the 19th of November.

STELLARTON, *Pictou* :—Rev. E. H. Burgess was inducted on the 20th of October.

ST. THOMAS, *London* :—Rev. J. A. Macdonald, of Toronto, was inducted as pastor of Knox Church on the 17th of November.

DEMISSIONS :—Rev. Charles MacKay, of Oxford, Wallace. Rev. Joseph Andrews, of Mid-dle-ville, *Lanark and Renfrew*.

CALLS :—Rev. A. S. Stewart, of Mosa, Ont., to Woodville, *P. E. Island*, declined. Rev. J. L. George, of Dartmouth, N.S., to St. John's Church, Belleville, *Kingston*. Rev. Mr. Green-

lees to New Mills and Charlo, *Miramichi*. Rev. Willard Macdonald, of Hampton, to St. Paul's Church, Fredericton, N.B. Rev. R. G. McBeth, of Carman, *Rock Lake*, to Augustine Church, Winnipeg. Rev. F. C. Simpson, of Melbourne, Ont., to Alma Street Ch., St. Thomas, *London*. Rev. James Stevens, of Salina, to Sussex, *St. John*. Rev. Charles MacKay, late of Oxford, N.S., to Richmond Bay East, *P.E. Island*. Rev. Gustavus Munro, of Embro, to Harriston, *Paris*, accepted. Rev. D. A. Thomson, of Hastings, to Napanee, *Kingston*, declined. Rev. R. S. Whidden to Musquodoboit, *Halifax*. Rev. James Little, of Underwood, to Proffline, *London*. Mr. Richard Whiteman, of Queen's College, to Millbrooke and Garden Hills, *Kingston*. Rev. Mr. McKechnie to Mattawa, *Lanark and Renfrew*. Mr. Tuffts has declined the call to Hawkesbury, Ottawa.

THE COLLEGES.

QUEEN'S UNIVERSITY:—The public opening of the Theological classes took place on Monday evening, 2nd Nov. in Convocation Hall. After announcements etc., Rev. J. Fowler M.A. who has recently been appointed Professor, delivered his inaugural on "the Antiquity of Man in America." He showed by a large induction of evidence that man must have existed before the close of the glacial period, human remains and manufactured articles being found under the glacial debris in the Central States and in the glacial gravel under the immense lava formation of the Pacific Slope. Then followed an examination of the means of approximating the length of time which has elapsed since the recession of the ice sheet. The careful examinations and deductions of the most eminent American Scientists were fully described. These are founded on the excavation of waterfalls, the erosion of rivers and the gradual filling up of the lakes and pot holes. The Niagara gorge has been excavated since the ice sheet receded from the locality, but Lyell's estimate of 35,000 years was founded on data now proved to have been incorrect. That period can now on most accurate data be reduced to 7,500 years. And it is remarkable that investigations extending from the Atlantic coast to the far west have produced averages of the same amount as the probable lapse of time involved. It would thus appear that we are much nearer the ice age than is generally supposed. The bearing of the matter on Scripture interpretation was then examined, and it was clearly shown that while there is in the Old Testament a definite chronology from the times of Abraham, that there is none before that period, all attempts to construct one having failed. The chronological periods of Ussher, the Septuagint etc. may be lengthened or shortened by scientific investigation, but this does not affect the great purposes for which revelation has been given.

The Author of both the Bible and the material universe has fixed the eternal truth that the heavens and the earth may pass away, but the word of the Lord will stand fast for ever.

All departments of the University are now in full operation with a good attendance of students. The number in Arts is fifteen in advance of last year. The Theological Examinations, matriculations, &c., were held on Oct. 31st, the Medical matriculations at the same time.

PRESBYTERIAN COLLEGE, HALIFAX:—The session was opened on Wednesday, Nov. 4. The introductory lecture was delivered in Chalmer's Church, where a large congregation assembled to hear Professor Currie D.D. who gave a very full historic sketch of ministerial education in the Maritime Provinces, beginning with the efforts of Dr. Thomas McCulloch in Pictou, in the early years of this century. The first Professor of Theology (Dr. Thomas McCulloch) was appointed in 1820. From that time till now 252 have been graduated. Of the 198 ministers of the Maritime Synod 118 have been educated wholly or in part in our Hall. Dr. Currie looks forward to a still more useful career for the college. The attendance this session is about 30.

NEW CHURCHES.

At *Maisonneuve*, Montreal, the church erected for the new congregation in that important and historic suburb was opened for worship on the 11th of October. The Rev. A. J. Mowatt conducted the services in the forenoon and Rev. Dr. Warden in the evening. The prospects of the young congregation are most hopeful. The new church at *Arnprior* was dedicated on the 18th of October, by Principal Grant and Rev. W. Raney. The old Church was built in 1859, by the U. P. congregation whose minister was Rev. Thomas Watson, and was transferred to the Presbyterians in connection with the Church of Scotland in 1863. Rev. D. J. Maclean, the present pastor, has been here many years and is to be congratulated on this forward movement. At *Lower Southampton*, N.B., a branch of the Prince William congregation, a very beautiful church was dedicated on Oct. 4th. The pastor, Rev. William Ross, was assisted by his co-presbyters Rev. K. Mackay and Rev. Daniel Fiske and also by the pastors of three different Baptist denominations! In 1874, when Mr. Ross commenced his work here, there were two old churches, both out of repair. The old have been renewed and four new churches have been erected within the bounds of his congregation. A new church has been erected, also at *Waverley*, near Halifax. It was opened for divine worship by Principal Forrest on the 12th of October. St. Paul's Church, *Truro*, has been enlarged and greatly improved. At

Campbellville, Ont., a beautiful brick church has just been completed at a cost of \$10,000, and having a seating capacity for about five hundred persons. The new church at *Harlington, Ont.*, was opened under auspicious circumstances a few weeks ago by Principal Caven. It is an elegant structure of white brick with stone trimmings, seated for 450. At *Forest, Ont.*, a handsome new church was dedicated on Oct. 18th by Rev. W. A. MacKay of Woodstock. It cost \$10,000, and seats 500 people. *Hillsburgh church, Ont.*, has been thoroughly overhauled and now presents a very neat appearance.

OUR SABBATH-SCHOOLS.

Apart from the ordinary routine of work expected from the General Assembly's Sabbath-school committee, a very important branch of the work is rapidly developing and is already beyond the ability of the present agencies to overtake satisfactorily. During the five months ending Oct. 31st, the convener had received over four hundred written communications and had mailed thirty-five thousand printed documents, single or in parcels, indicating an amount of labour which ought not to be expected from the pastor of a growing city charge.

The scheme of "Higher Religious Instruction" has called for the prolonged and careful consideration of the committee. At least two meetings annually have been necessary; but, so interested are many of the committee in the success of the scheme, scarcely any claim has been made for travelling expenses. Every advance which the committee makes, however, is attended with fresh outlay. If the friends of the work would come forward with handsome donations we might soon have what every year shows more clearly to be a necessity, namely, *A General Superintendent*, with competent office assistance. In preparing the syllabus, drawing up the examination papers, issuing the Weekly Home Study Leaflet, and numerous circulars, there is much work to be done. A further course of reading for teachers is now before the committee demanding the thoughtful study of an educational expert. The marvellous growth of young people's societies has, moreover, called into existence a new factor in our Church life and forces on us the question of organizing these on denominational lines.

It would be of immense practical benefit if a Library exchange could be established at the headquarters of the S. S. Committee, yet that cannot be proposed until the Committee has a headquarters. The committee in the meantime only asks \$800 a year, though they could use \$8000 to splendid advantage. Will not some of our readers whose hearts are in the work rejoice the heart of the convener by liberal gifts and cheering words. All com-

munications should be addressed to *Rev. T. F. Fotheringham, St. John, N. B.*

FRENCH WORK AT MISCOU.

Mr. J. T. Mènard who has laboured for three summers as missionary on the Island of Miscou writes as follows: "Miscou Island lies at the entrance of the Baie des Chaleurs and is exposed in every way to the fury of the sea. It is twelve miles long by six broad. The greatest part of the land is a low swamp called a "barren." The arable portion is fairly productive when enriched with kelp, lobster, and other fish remains. Farming is of little importance, as fishing is the principal occupation of the people. The population which is English, Scotch, Jersey, and French stock, numbers about four hundred souls, of whom one hundred and fifty are Protestant. The brave fishermen work hard at sea, but like their ease on land. Waiting for wind and tide has developed an extraordinary patience or something that might be called by a harder name. These people have been neglected and suffered accordingly. Many of them, originally Protestant, in some case whole families, have been absorbed by the Church of Rome, which never neglects people that can pay. Few of the parents can either read or write and the children are growing up in ignorance. At Mission Harbor there is a school maintained by the Protestants. Two years ago a school was opened in the French Roman Catholic settlement about six miles from the Harbor by me. When the priest learned that the leader was a Protestant he exhorted his people, in my hearing, from the pulpit, "to stone that apostate, renegade Chiniquy out of the Island." These kind-hearted, deluded people although they fear the priest, did not follow the advice, and "Chiniquy" stayed. My efforts were not fruitless for several families learned to love and honour the Word of God. This year I taught a school at Miscou Light which was attended by eleven Protestant and Roman Catholic pupils. One of these, a young Catholic girl, is at present in the school at Pte-aux-Trembles. Let us hope she will return to her family as a missionary to bring more of them out of darkness and ignorance.

As might be expected in the circumstances the moral tone is so low that one would blush to speak of things that are regarded as all right by the people. But the Gospel of Jesus Christ alone can uplift and save this people. Of this there is sufficient evidence to encourage us and convince us that our strength has not been spent for naught. A missionary should be here during the winter when the fishermen are at home with their families.—much good would be done. The people desire it and would contribute liberally towards the support of Gospel Ordinances. May the seed sown bring full fruit for the Garden of God."

POINTE-AUX-TREMBLES SCHOOLS.

These schools opened on the 15th of October. The attendance at this date is one hundred and seventy pupils; that is thirty more than last year. Of these, eighty-one are children of Roman Catholic parents, sixty-four come from families who have left the Church of Rome (some of them very recently), and five come from Protestant homes. There were upwards of three hundred applications for admission this year, which is nearly double the number that the enlarged building can accommodate—convincing proof of the need of such an institution and presenting a strong inducement to the friends of French Evangelization to rally around it and to strengthen the hands of Mr. Bourgoïn and his assistants who are carrying on the work so satisfactorily.

MANITOBA ITEMS.

The cry from the west is for men to supply the mission fields this winter. The Assembly when discussing the proposal for a summer session was induced to look in another direction by the allowance to students to take their last year outside of the colleges. *Only one man has been thus obtained.* The Synod of Manitoba meets on November 11th, and will no doubt discuss this and other kindred subjects. Manitoba College has opened with the largest number of students in its history. There are 20 Theological and about 100 Arts and preparatory students. The college classrooms are overcrowded. There is talk of an additional building being erected. Rev. Prof. Baird was inducted on Nov. 3rd, by the Presbytery of Winnipeg. The new professor gave the opening lecture of the College on the subject "Christian Missions as an evidence of Christianity. It was scholarly and of high literary value." The atmosphere of Manitoba College has always been missionary." Mr. F. Nichol has taken charge of Mistawasis reserve and is very popular. Miss Walker, late of Portage la Prairie Sioux Mission, has been promoted to be matron of our large Industrial Indian school at Regina. Rev. R. G. McBeth M. A., Carman, a graduate of Manitoba College, has been called as pastor of Augustine Church, Winnipeg. Rev. J. W. Hall of Stonewall has refused a call to Dakota. Rev. R. McKiechan, of the Kirk Presbytery of Nova Scotia has in view to come to Manitoba as a Missionary. Rev. Joseph White late of Ottawa has been appointed to Melita, a rising town of S. W. Manitoba. The wheat crop of Manitoba is turning out from the threshers even a larger yield than was expected. The estimate of production is now made by experts of 25,000,000 bushels for the west. A blockade of wheat on the Manitoba railways is declared to be almost certain. The Manitoba school case has been decided by the Supreme Court at Ottawa against the province. It will be

appealed to the Privy Council. Strange if the right of self government is to be denied our province!
G. B.

Our Home Missions.

THE Executive of the Assembly's Committee (West) met in Toronto, October 13th and 14th; Rev. Dr. Cochrane Convener, Rev. Dr. Warden, Secretary. The claims of the respective Presbyteries for services rendered in the mission fields and augmented congregations during the past six months were ordered to be paid, to the amount of \$24,716.16 for mission fields, and \$13,323.01 for augmentation of stipends. The Presbyteries of Quebec, Ottawa, Lanark and Renfrew, Kingston, Bruce, Winnipeg, Brandon and Minnedosa received amounts for Home Missions varying from \$948 to \$1,950 each; Barrie, Regina, Calgary and Columbia received from \$2,190 to \$2,839 each. The largest amounts voted for augmentation of stipends were in the Presbyteries of Quebec, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, Brandon and Regina. The list of labourers available for work during the winter half year was made up and appointments made to cover vacant fields as far as possible.

It was agreed to recommend to the Assembly's Home Mission Committee, that in making grants next Spring to augmented congregations in the Province of Manitoba they proceed on the basis of a total salary of \$900 per annum instead of \$950 as heretofore, and that in the North-West Territories the grants to augmented charges be based on a salary of \$50 per annum less than at present.

Rev. P. F. Macleod, of Victoria, convener of the Presbytery of Columbia's Home Mission Committee sent in an interesting report showing that the work was prospering on the Pacific coast. The Rev. Alexander Young, formerly of Napanee, was reported to have gone to Northfield and East and North Wellington on Vancouver Island. The Executive expressed their gratification in learning that at Victoria West a new Church has just been opened and that New Westminster West is to be disjoined in January next from New Westminster East with a view to becoming a self-supporting charge. The Rev. Allan Findlay submitted a full and interesting report of his work for the

past half year, and it was resolved to publish the substance of it in the *Presbyterian Record*.

It was unanimously agreed to recommend to the Home Mission Committee at its meeting next March, that of the \$10,000 received from Mrs. Nicholl's estate for Home Missions the sum of \$4,000 be used for augmentation purposes; and that of the \$10,000 received for Home Missions in the North-West the sum of \$2,000 be used for augmented congregations in the Synod of Manitoba and the North-West.

In regard to the establishment of Young People's Home Mission Societies sanctioned by last General Assembly, the Committee earnestly request the representative of the Home Mission Committee in each Presbytery to take steps at the earliest date to have a Young Peoples' Society organized in every Congregation within the bounds.

It was agreed to hold a meeting of the Executive on Monday 28th March next, at 8.30 p.m.; and clerks and conveners of Presbyteries are instructed to forward to the Secretary, prior to the 21st March, the claims for the current half year, also applications for grants for the ensuing year, together with extract minutes, etc., that the business of the Committee may be expedited as much as possible.

Formosa.

LETTER FROM REV. DR. G. L. MACKAY.

TO REV. DR. MACLAREN.—Below is an account of examinations and recitations in the Tamsui District alone. On the morning of Monday June 22nd, I took a steam launch for Bank-hah and at noon went with A Hôa and Kau to Kang-a-chhui a Pi-po-hoan village. We literally called at every door—proclaimed the only way of life—extracted many teeth and proceeded through Pang-kio a Chinese town to Sia-au, another aboriginal hamlet. Rains descended and winds blew, nevertheless the largest house was opened and quickly packed. It was a splendid opportunity to speak of God who created and now controls this round world with all that pertains to it. At 8 p.m. we were back in the Bang-kah church to hear the children on the branches of study assigned last October. The boys were absent and as the girls had been away about a mile picking tea and returned under heavy

rain, I proposed keeping them only a short time; but the mother of one girl shouted "Go on, we won't weary, if it should be midnight let people hear the girls recite what they have learned." All then listened for three full hours more.

Then closed by giving small presents and singing several hymns. Wonderful to see those mothers so interested! We don't reckon them as converts and yet they sat night after night behind their sons and daughters in the chapel hall listening to the instructions given. Seven times a week the words "Thou shalt not make unto thee any graven image," etc., sounded in their ears from members of their own household, yet their interest never abated. Unconsciously too they have been enlightened beyond expectation and already begin to despise the abject slavery of idolatry. On that eve they certainly were greatly delighted. Biblical truth thus stored in these young minds will some day most assuredly bring forth fruit. Let us see how similar teaching has actually done so. Right there before us sat a convert 70 years of age and beside her a daughter-in-law of 18 summers who had been taught Christian truth. Of late an older daughter-in-law who is married tried every possible way to coerce this younger and unmarried one to bow before idols, etc. Failing in this she heaped such abuse on the latter and mother-in-law that both left and are now in the home of a Christian. In the morning we took the 8 o'clock train (don't that sound strange for Formosa?) and at 10 a.m. arrived at Tsuing-kha where our converts erected a school room adjoining the chapel. I listened to 14 boys recite the specified lessons and at 12.45 boarded the train for Sek-khan. A crowd of orderly people assembled at once, 8 girls stood up and delivered what they had learned. Eighty-seven teeth were extracted in front of the temple and at 5 p.m. we were sitting in a passenger car bound for Bang-kah. The heavens darkened, thunders rolled and rains descended, still at 7 p.m. we began to examine 10 Toa-tui-tia boys and 3 girls. Members and others filled the spacious Church building, and for five hours without a break the recitations continued. The departments appointed for memorizing were thoroughly mastered. A New Tes. Catechism containing 722 questions was repeated (both question and answer) from

first to last without making a single mistake. Also 72 psalms and hymns, etc. Thoughts suggested at the time were promptly answered. Several young men very especially showed unusual interest, exhibited rare eagerness and displayed no ordinary ability. Their parents are either adherents, deacons or elders. A few years hence and these men better grounded, qualified and equipped will no doubt take the places of their fathers as officers in the Church. Already we have young men as elders whose fathers were the first fruits here and held offices till called home above. It is inspiring to see the sons emulate the bold and consistent Christian character of their fathers. The above are simply specimens of recitations, etc., at our 17 stations in the Tamsui District. I fancy their names would only be dry reading so refrain from putting them down here.

One hundred and fifty-nine (159) boys and girls stood before me and passed very creditable examinations. This number does not include all who studied, for calling unexpectedly at the various places many were absent. That so much Gospel truth has been acquired and stored in youthful minds is evidence of faithful teaching, proof of diligent studying and a promise of Christian living throughout the Churches in the above District. But no halt is called, they no sooner uttered the last sentences than other subjects were there and then handed them on printed sheets. Cramming what will soon be forgotten is one thing. Memorizing what will be of no practical value during this brief life is like unto it; but storing eternal and precious truths in the minds of children for every day use is absolutely necessary.

Honan.

WE have to thank Dr. J. Frazer Smith for the accompanying sketch map of North Honan—selected as the field of operations of our Canadian Mission in Inland China—and for the following explanatory remarks which cannot fail to be interesting to our readers.—

I suppose you have thought me a little tardy in complying with your request for a map of North Honan, and I am sorry that the one I now send you is so rude. I hope, however,

that even this rough outline, will give your readers a better idea of our location, and also of the extent of the territory in which we are to labour.

Notwithstanding all that has been said about preaching the Gospel to every soul in China within *five years*, a task some enthusiasts still seem to think possible, I think a careful study of this map will convince our people at home, that, even if our numbers be largely augmented, it will be more than five years before every soul in these cities alone will have once heard the message which we bring. Besides this, there are several tens of thousands of towns and villages, and how many years will pass before Our Saviour's last command is fully carried, for mark you, it not only tells us to preach the gospel to them, but also, which is of equal if not greater moment, commands us to teach them "to observe all things whatsoever I have commanded you." I have given the names of the three Fu cities in the district and also of the Hsien cities more adjacent to our stations, as these are the only ones likely to be referred to for some time to come.

Our first station, Ch' u Wang, is situated about a mile from the river, and is not more than 8 miles from the border of Honan. On this account we do not look upon it as a permanent location, and we cast longing eyes to Chang-te-fu, so I will not go into details. In the meantime work is being carried on vigorously at Ch' u Wang, and the prejudices of the people are, gradually, being overcome.

Hsin Ch'eu, or as we prefer to call it New Market, is about 400 miles direct from Tientsin, or about 700 miles by water. It has a population of about 5,000, is right on the river, and is altogether such a good centre, being within fifteen miles of four cities with populations ranging from 35,000 to 50,000, that we are likely to make it a permanent station in the Wei-hui-fu district. The surrounding country is good, and the villages large and numerous. We hope to have two families settled in New Market before Christmas, but the unexpected so often happens in China, that we must not be over-confident. In looking back we can truly say, "Hitherto the Lord has helped us," and we believe that He has still greater things in store for us for the future.

Lin Ch'ing, Sept. 1st, 1891.

The Presbyterian Record.

MONTREAL, DECEMBER, 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Remittances and correspondence of every kind should be addressed to The Office of "THE PRESBYTERIAN RECORD," Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

(1) Along with this, the last number of Vol. XVI, there will be sent to all the ministers, and to our agents, a statement from the new Editor in regard to the price and terms of payment of the *Record* for 1892. In the absence of any notice to the contrary, the same number of copies of the January issue will be sent to the different post offices as hitherto.

(2) Payment of accounts rendered to 31st December, 1891, will be made to Mr. James Croil, 198 St. James Street, Montreal. For reasons already stated, it is earnestly requested that all outstanding accounts be settled without delay.

(3) All orders and remittances for 1892 will be addressed to REV. E. SCOTT, "Office of the *Presbyterian Record*, Montreal," who alone is to be consulted as to special rates hitherto allowed to mission stations, &c.

(4) The ministers and other office-bearers of the Church are respectfully requested to put forth special efforts to secure for the ensuing Volume, the widest possible circulation in all the congregations and mission stations. IT WILL PAY TO HAVE THE RECORD IN EVERY FAMILY. The arrangements for the new issue now in progress are designed to give subscribers better value for their money than ever before.

(5) We have a few sets of the *Record* complete from 1876, neatly bound, 2 vols. in one, price \$10.00 for the set (16 years).

(6) Single copies of back numbers to complete sets will be supplied, price 5 cents each.

Literature.

AN INTRODUCTION TO ETHICS, by J. Clark Murray L.L.D., F. R. S. C. &c, Professor of Philosophy in McGill College, Montreal; Wm Foster Brown & Co: pp. 407: price \$1.50. The object of this book is to introduce to the

science of ethics those who are as yet unfamiliar with its fundamental principles. Dr. Murray treats this subject in his usual lucid and logical way. The various theories of morality are discussed under the two antagonistic aspects held by the schools of ethics which arose in Athens—The Epicurean and the Stoical. In the closing chapters it is shown that the uncertainty of all merely speculative moral theories unfit them for solving the practical problems of life.

LIFE AND LETTERS OF JOSEPH HARDY NEESIMA, by Arthur Sherburne Hardy, Boston. Houghton, Mifflin & Co., pp. 350: 1891; \$1.75. We gave a brief sketch of Dr. Neesima's life in the *Record* for March, 1890. Now we have before us this most interesting biography, with full details of his romantic career, written by a son of the Mr. Hardy who befriended young Neesima when he came to America for his education. Neesima's letters to his friends in America are written in a beautiful colloquial style, and are models of unaffected simplicity and loving confidence. His character, altogether, bears the closest inspection. The author has done his work well and given us one of the most touching missionary biographies in the language.

PELOUBETS' SELECT NOTES ON THE INTERNATIONAL LESSONS for 1892, pp. 360: No Sabbath-school teacher should be without this admirable commentary. Being neatly bound, it is valuable not only for present use but for future reference.

LIFE OF J. G. PATON:—Lovers of Missionary Literature will be glad to learn that a cheap edition of this fascinating book will be issued this month; price, complete, \$1.50.

BEGGARS ALL, a novel by Miss L. Dougall, Montreal, price \$1.50. This clever and instructive tale, published by Longmans, London, has been favourably noticed by the leading English Reviews and is well worth the attention of Canadian Readers. These works may be had of WM. DRYSDALE & Co., Montreal, who have always on hand the best assortment of missionary and Sunday-school literature in Canada.

PRESBYTERIAN HEADQUARTERS.

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Acknowledgements.

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ASSEMBLY FUND.

Received to 5th Oct. 1891....	\$380.03
Streetsville.....	13.00
Beaverton.....	6.00
Grand Valley.....	1.00
Keady.....	2.00
Caledon, St Andrew's.....	2.00
St Mary's, Knox ch.....	6.00
Madoc, St. Columba.....	6.60
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Roxboro, Knox ch.....	4.00
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Lansdowne, Fairfax & Sand- bay.....	3.00
Carleton Place, Zion ch.....	10.00
Fairbairn.....	3.20
Granton & Lucan.....	6.50

\$495.18

HOME MISSION FUND.

Received to 5th Oct.....	\$24,990.88
Streetsville.....	63.00
Whitewood.....	5.25
West Magdala S. S.....	21.00
Monkman.....	4.17
Gibraltar.....	2.74
Carlow & Mayo.....	11.15
Grand Valley.....	5.00
Keady.....	10.00
Rev Dr King, Winnipeg, spe- cial for Crescent Lake.....	100.00
Chelsea & Cantley.....	4.10
Sebright.....	1.75
Banks.....	3.67
Manchester.....	12.45
The Free Church of Scotland £5-10.....	24.42
Winnipeg special.....	550.00
Truro, N. W.....	50.00
Granton.....	25.00
Hampden.....	8.35
Alameda.....	4.10
Beverly.....	20.00
Ex of Clarke Estate, Que.....	3960.00
Lucknow.....	7.10
Gladstone.....	40.00
Crescent.....	1.35
Roxboro, Knox ch.....	24.00
Fergus, St Andrew's.....	14.40
Silver Mountain Mine S. S.....	2.05
Berckly.....	17.00
Laurel.....	4.35
Black's Corners.....	6.25
Monck.....	5.00
Bluevale.....	8.00
Caledon, Melville ch.....	5.00
Molesworth.....	10.00
Almonte, St. Aw's, special for Mr Drummond.....	45.00
Roxboro No 13, S. S.....	12.00
Uxbridge.....	20.00
Paris, special.....	125.00
Smith Hill.....	12.00
West Puslinch.....	1.00
Yorkton Mission.....	5.00
Moore Line.....	46.73
Moore Line S. S.....	21.27
Moore Line, Y P S C E.....	12.00
Chas Blair, Valens.....	1.00
Lachute, 1st ch.....	10.00
Elmsley.....	20.00
Ripley, Huron ch.....	7.85
Granton & Lucan.....	5.00

Hills Green.....	5.50
Blackheath S. S.....	5.00

\$50,375.79

STIPEND AUGMENTATION FUND.

Received to 5th Oct.....	\$1,654.64
Streetsville.....	50.00
Grand Valley.....	6.75
Keady.....	5.00
Avonbank.....	8.25
Motherwell.....	7.75
Granton.....	15.00
Lucknow.....	1.95
Paisley, Knox ch.....	18.25
Fergus, St Andrew's.....	3.65
Toledo.....	15.00
Tottenham.....	10.05
Beeton.....	10.81
Oneida.....	14.00
Molesworth.....	4.00
Uxbridge.....	8.00
A Friend, per Dr Warden.....	10.00
Granton & Lucan.....	3.00
Blackheath S. S.....	5.00

\$1251.10

FOREIGN MISSION FUND.

Received to 5th Oct.....	\$18,735.06
Streetsville.....	89.45
Whitewood.....	8.40
Knox College Alumni Assoc. Rev J Goforth salary.....	602.00
Keady.....	10.00
Chelsea & Cantley.....	4.00
Hensall, Formosa.....	8.00
Woman's Foreign Miss Soc. Miss McWilliam's outfit.....	150.00
Granton.....	17.00
Alameda.....	4.00
Ex of Clarke Estate, Que.....	3960.00
Lucknow.....	10.50
Lyn.....	15.50
Fergus, St Andrew's.....	9.05
Holland Centre.....	10.70
Black's Corners.....	5.00
Scott & Uxbridge S. S.....	4.40
Monck.....	5.00
Bluevale.....	10.00
Prince Albert, Sale of Lots.....	3217.17
Longford F. M. S.....	20.00
Molesworth.....	10.00
Warwick, Knox.....	18.00
C. M. Owen Sound.....	2.00
Montreal, Crescent st ch, Rev J H McVicar's salary.....	100.00
West Puslinch.....	2.00
A Friend.....	1.00
Chatham & Grenville.....	19.60
Marsboro.....	1.00
Hemmingford.....	11.25
Chas Blair, Valens.....	1.00
Treherne.....	25.00
Granton & Lucan.....	2.00
Cheyne's Church S. S.....	12.00

\$27,099.48

JEWISH MISSION.

Rev R Gray.....	2.00
Rev J Hay.....	10.00
Molesworth Y P M S.....	27.65
J Ross.....	5.00

KNOX COLLEGE FUND.

Streetsville.....	\$20.00
Grand Valley.....	3.00
Keady.....	5.00
Singhampton.....	6.00
Ayr, Knox ch.....	58.56
Granton.....	5.00
Lucknow.....	1.25
Kintough, Riversdale &c.....	2.70
Paisley, Knox ch.....	17.43
Wroxeter.....	1.80
Williamford.....	17.30
Thamesville.....	10.00
Caledon, Melville ch.....	1.00

Molesworth.....	3.00
Uxbridge.....	6.00
Carleton Place, Zion ch.....	20.00
Greenbank.....	11.00
Millbank.....	5.00

KNOX COLLEGE ENDOWMENT FUND.

Owen Sound.....	\$60.00
Appin.....	6.00
R Fraser, W Guillimbury.....	8.00
W. H. Ferguson, Agincourt.....	10.00

QUEEN'S COLLEGE FUND.

Streetsville.....	\$10.00
Rockland.....	3.23
Kintough, Riversdale &c.....	1.00
Wroxeter.....	1.79
Toledo.....	10.00
Carleton Place, Zion ch.....	15.00

MONTREAL COLLEGE FUND.

Streetsville.....	\$6.00
Kintough, Riversdale &c.....	1.73
Wroxeter.....	1.79
Carleton Place, Zion ch.....	15.00

MANITOBA COLLEGE FUND.

Received to 5th October.....	\$174.02
Streetsville.....	30.00
Keady.....	5.00
Madoc, St Peter's.....	4.00
Fergus, St Andrew's.....	6.15
Molesworth.....	3.00
Uxbridge.....	2.60
Londesborough.....	8.00

\$232.77

WIDOW'S & ORPHANS FUND.

Received to 5th Oct.....	\$480.63
Streetsville.....	10.00
Grand Valley.....	4.00
Keady.....	2.00
Oro, Esson ch.....	4.31
Lucknow.....	2.80
Monkton.....	3.46
Bayfield, St Andrews.....	4.46
Maple Valley.....	2.00
Bethany.....	2.18
St Andrew's.....	8.00
Molesworth.....	3.00
Bear Creek.....	6.50
Uxbridge.....	3.00
Markham, St John's.....	4.85
Eden Mills.....	3.42
Rockland.....	3.00
Ripley, Huron ch.....	4.74
Fairbairn.....	2.80
Millbank.....	5.00

\$560.27

WIDOW'S & ORPHANS FUND.

Minister's Rates,

Received to 5th Oct.....	\$482.50
Rev J H Ratcliffe.....	8.00
" E F Torrance.....	8.00
" Dugald Currie.....	8.00
" Dr Cochrane 2 yrs.....	16.00
" A G Jansen.....	8.00
" J W Black.....	8.00
" W K McCulloch.....	10.00
" J Turnbull.....	8.00
" D Wardrope.....	8.00
" J R Munro.....	16.00
" T H Patchill.....	12.00
" D Paterson.....	8.00
" R Wallace.....	8.00
" Dr Warden.....	8.00
" J Burton.....	20.00
" H E A Reid.....	8.00
" Wm Peattie.....	8.00
" J McInnis.....	8.00
" Jas BaMantyne.....	8.00
" Arch Lee 2 yrs.....	16.00
" E F Seylaz.....	8.00
" W C Young.....	8.00

\$700.50

AGED & INFIRM MINISTER'S FUND.

Received to 5th Oct.....	\$1788.65
Streetsville.....	15.00
Grand Valley.....	4.00
Keedy.....	2.00
Madoc, St Peter's.....	20.00
Hensall.....	27.22
Hampden.....	2.30
Lucknow.....	3.05
Kingston, St Andrew's.....	37.24
Maple Valley.....	2.00
St Andrew's.....	12.00
Melesworth.....	7.50
R Melvin, Guelph.....	5.00
Uxbridge.....	6.00
Hemmingford.....	10.00
Fairbairn.....	4.00

\$1945.96

AGED & INFIRM MINISTERS FUND.**Ministers Rates**

Received to 5th Oct.....	\$268.85
Rev B F Torrance.....	8.00
" R J Craig.....	10.00
" Dugald Currie.....	5.00
" Dr Cochrane, 2 yrs.....	18.00
" J Turnbull.....	3.25
" R Stewart.....	3.59
" D Paterson.....	4.00
" Dr Warden.....	10.00
" H E A Reid.....	4.00
" J McInnis.....	4.00
" Jas Ballantyne.....	5.00
" Arch Lee, 2 yr.....	11.00
" E F Seylaz.....	3.25

\$357.85

AGED & INFIRM MINISTERS ENDOWMENT FUND.

Guelph.....	\$93.00
John Harvie, Toronto.....	100.00

MARITIME PROVINCES.

Received during October by Rev.
P. M. Morrison, Agent at Halifax.
Office 39 Duke St., P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged...	\$3131.58
St Andrew's Chatham (col at Mr Macrae's meeting).....	6.00
Rogers School, W F M Soc.....	25.00
Parsboro.....	65.00
Richmond, N B.....	15.00
Tangier.....	2.63
Lunenburg Mission Band.....	25.00
Little Harbor.....	9.00
Knox, Wallace.....	2.00
Milford, Y P S C E.....	2.60
Rev. J D Murray, Red Bank.....	5.00
Mrs Capt Dinsmore, Economy Shediak, (Knox S S).....	10.00
Springfield & Eng Settlement.....	8.00
New Richmond.....	25.00
James Ramsay, Princetown.....	5.00
Rev D Henderson, Blue Mt.....	7.38
Quoddy & Moosehead.....	19.65
Louisburg S S.....	1.62
Mrs A Sutherland, Falls.....	1.00
Campbellton.....	24.00
Eddy Tupper and family, Brookfield.....	2.50
Musquodoboit Harbor.....	24.00
Cymro, James Ch, N Glasgow Elmsdale.....	40.00
A Nova Scotian (for Trinidad) Summerside.....	10.00
Forks, Baddeck.....	33.00
St Andrew's, St John's, Nfld.....	13.00
Middle Stewiacke.....	70.00
M Stewiacke, Ladies Society Middle Stewiacke S S.....	15.18
W F M S, Middle Stewiacke East, on account.....	2.50
Bridgewater.....	14.72
Arrowroot sold by R McGregor & Sons.....	1,600.00
	12.00
	80.00

A friend.....	5.00
Tabusintac & Burnt Church.....	10.00
Millsville Ladies Society.....	25.00
North Shore & N River, C B.....	20.00
South Gut and Englishtown.....	10.00
Cape North.....	4.00
Amherst.....	185.00
Amherst, for Mission Schools.....	25.00
Blue Mountain & Garden of Eden.....	46.00
Blue Mountain & Garden of Eden, for Miss S.....	1.35
Park st Y P S C E for Miss T Institute.....	18.00
Blackville and Derby.....	8.00

\$5678.71

HOME MISSIONS.

Previously acknowledged.....	\$1,339.86
Parsboro.....	50.00
Coldstream.....	3.96
Thorburn & Sutherland's Riv.....	37.00
Stellarton.....	40.25
Milford S S, ad'l.....	0.10
Lawrencetown, H'fax Co, ad'l.....	1.00
Economy.....	10.00
Upper Musquodoboit.....	8.25
Springfield & Eng Settlement.....	12.00
New Richmond.....	25.00
James Ramsay, Princetown.....	5.00
West Cape & Campbellton.....	3.00
Rev D Henderson, Blue Mt.....	10.00
Louisburg.....	5.00
Campbellton.....	50.00
Eddy Tupper & family, Brookfield.....	2.50
Musquodoboit Harbor.....	14.00
Cymro, James ch N Glasgow Elmsdale.....	40.00
Summerside.....	5.00
Forks Baddeck.....	10.00
St Andrew's, St John's N F.....	8.00
Middle Stewiacke.....	40.00
St James S S, Dartmouth.....	15.00
Bridgewater.....	10.10
Tabusintac & Burnt Church.....	5.00
North Shore & North River.....	10.00
John Fraser (Repayment).....	20.00
Coburg Road ch, Halifax (Repayment).....	20.00
A K McLennan (Repayment).....	75.00
South Gut & Englishtown.....	20.00
Cow Bay, C B W H & F M Soc.....	10.00
Blue Mt & Garden of Eden.....	40.00
Blackville & Derby.....	6.00

North West.

A Friend.....	5.00
St Matthew's, Pugwash.....	11.20
Rev James Anderson.....	5.00
Musquodoboit Harbor.....	2.00
Summerside.....	25.00
St Andrew's, St John's N F.....	30.00
Springhill.....	30.00
A Lady, First ch, Truro.....	62.50

\$2161.78

AUGMENTATION FUND.

Previously acknowledged.....	\$366.25
Upper Musquodoboit.....	1.75
New Richmond.....	24.00
Elmsdale.....	5.00
Nine Mile River.....	6.00
St Andrew's, St John's N F.....	60.00
North Shore & North River C B.....	15.00
South Gut & Englishtown.....	10.00
Cow Bay, C B W H & F M Soc.....	10.00
Blackville & Derby.....	14.00

\$512.00

COLLEGE FUND.

Previously acknowledged.....	\$3670.93
Strathalbyn.....	10.00
Parsboro.....	35.00
Richmond N B.....	15.00
Upper Musquodoboit.....	12.00
New Richmond.....	6.00

Louisburg.....	3.00
Musquodoboit Harbor.....	12.50
Coupons Milton Debentures.....	54.00
Forks Baddeck.....	5.00
George Sanderson, Int.....	75.00
Int D E & W Horne.....	70.00
Tabusintac & Burnt Church.....	6.00
North Shore & North River.....	4.50
Int H E Chute.....	8.00
Cape North.....	3.00
Westville & Middle River.....	21.00
Blue Mt & Garden of Eden.....	9.00
Blackville & Derby.....	11.50

\$4031.43

BURSARY FUND.

Previously acknowledged.....	\$171.58
Strathalbyn.....	5.00
Interest E L Williams.....	30.00
Coupon N S Debenture.....	25.00
Summerside.....	10.00
Blue Mt & Garden of Eden.....	1.70

\$243.28

MANITOBA COLLEGE.

Previously acknowledged.....	\$9.00
Blue Mt & Garden of Eden.....	1.20

\$10.20

AGED MINISTERS' FUND.

Previously acknowledged...	\$1049.85
Strathalbyn.....	5.00
Parsboro.....	7.00
Richmond N B.....	2.00
Rev A B Dickie Rate.....	4.00
" T Cumming.....	6.90
" J Layton.....	3.75
" R Cumming.....	4.50
" F W Murray.....	2.50
" Angus McMillan.....	7.00
" Ewan Gillies.....	3.50
" D Henderson.....	2.62
" John Dustan.....	33.54
" S Roxborough.....	3.75
" Dr Patterson.....	8.00
Economy.....	3.00
New Richmond.....	10.00
Campbellton.....	4.00
Rev F S Coffin, Rates.....	5.82
Musquodoboit Harbor.....	1.71
Rent, Mrs R M Cumming.....	3.00
Forks, Baddeck.....	2.00
Int Joshua Nelson.....	36.00
Clifton N S.....	11.46
Rev J D McGillivray, Rate.....	3.75
Tabusintac & Burnt Church.....	3.00
Rev James Rosborough, Rate.....	3.00
North Shore & North River C B.....	4.00
Cape North.....	3.00
South Gut & Englishtown.....	3.00
Rev Ewan McKenzie, Rates.....	10.00
Rev J W McLellan, Rates.....	2.25
Blue Mt & Garden of Eden.....	3.00
Blackville & Derby.....	10.00
Rev T G Johnstone.....	3.50
Rev Isaac Baird.....	4.00
Rev J D McFarlane.....	3.50

\$1276.00

FRENCH EVANGELIZATION.

Received by Rev Dr Warden, Treasurer of the Board of French Evangelization, 198 St James St Montreal, to Nov 6th 1891.

Already acknowledged.....	\$6386.70
Banks.....	3.42
Mrs M Ross, E Lancaster.....	4.00
Vernon B C.....	5.00
Cantley & Portland.....	5.00
Marsboro.....	11.50
Grafton.....	12.00
Madoc, St Peter's.....	20.00
Drayton, Ont.....	3.80
Esplin & Cedarville.....	8.00
Fios Knox ch, Wyevale & Gibson.....	7.75

Friend to cause, Bayham.....	5.00
Alameda.....	3.00
Stone's Corners.....	1.08
Garden Hill.....	3.00
do SS.....	1.00
Sombra, Black Creek & Guthrie.....	4.07
Georgetown P E I.....	14.00
Beachburg, Ont.....	22.55
Indian Peninsula.....	5.00
A G Browning.....	5.00
Mechanics settlm't & Waterford.....	10.00
Eldon, St Andrew's.....	6.00
Sydenham, Knox ch.....	6.00
Hagersville.....	7.00
Donald B C.....	2.00
St Thomas, Alma St ch.....	3.00
Sherbrooke N S.....	18.00
Eramosa, First ch.....	8.41
Bethel, Bridge End.....	18.20
Roxborough, Knox ch.....	15.00
Fergus, St Aw's ch.....	6.00
Geo D Ferguson, Fergus.....	200.00
Moosejaw.....	11.50
Montreal, St Gabriel.....	20.00
Farnham West.....	8.75
do Centre.....	4.25
Chas Blair, Valens.....	1.00
Toledo, St Andrew's.....	15.00
A friend, Sarnia.....	10.00
Trout River Line.....	2.46
Friend in Shefford, Que.....	7.00
Escuminac.....	7.51
Sandhill, Pittsburg.....	8.50
Storrington & Glenburnie.....	3.50
Kempt N S.....	4.00
Rev P S Vernier, Angers.....	2.50
Melbourne, Guthrie ch.....	5.00
M. Pembroke.....	2.00
Buctouche.....	5.00

Per Rev Dr Reid, Toronto

Woodville.....	44.76
Streetsville.....	37.00
Grand Valley.....	4.00
Keady.....	2.00
Caledon, St Aw's.....	5.00
Granton.....	6.00
Woodland.....	8.00
Lucknow.....	5.15
Paisley, Knox.....	15.12
Unionville.....	3.50
Laurel.....	5.00
Caledon' Melville ch.....	5.00

Uxbridge.....	13.00
West Puslinch.....	2.00
<i>Per Rev P M Morrison Hfx</i>	
Strathalbyn.....	8.00
Parsboro.....	20.00
Pugwash, St Matthew's.....	7.21
Richmond N B.....	14.00
Country Harbor.....	2.67
Union Centre & Lochaber.....	16.68
Economy.....	5.00
Up. Musquodoboit.....	7.00
Spring'd & English Settlm't.....	3.25
Wallace, Knox ch.....	10.00
Fishers Grant.....	6.50
New Richmond.....	12.50
Noel.....	14.77
Jas Ramsay, Princetown.....	5.00
Louisburg.....	0.81
Campbellton N B.....	30.00
Isaac's Harbor.....	2.10
Musquodoboit Harbor.....	8.50
Elmsdale.....	3.76
Summerside.....	25.00
Forks, Baddeck.....	2.84
St John's Nfd, St Aw's.....	20.00
Caledonia, P E I.....	10.00
Clifton N S.....	22.14
Tabusintac & Burnt ch.....	8.00
Oldham.....	2.63
Blue Mountain & Garden of Eden.....	17.00
Blackville & Derby.....	2.00

\$7191.34

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr Warden Montreal, Treasurer to Nov 6th 1891.	
Already acknowledged.....	\$1042.37
New Westminster, St Aw's S S.....	12.50
Deer Park S S, Miss Cream's class.....	5.25
Deer Park S S, Miss Hanna's class.....	1.50
Fergus, St Aw's ch S S.....	12.00
Watford S S.....	12.50
Renfrew, St Aw's S S.....	25.00
Little Harbour.....	15.00

\$1126.12

COLIGNY COLLEGE.

Received by Rev Dr Warden Montreal, Treasurer to Nov 6th 1891,	
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Already acknowledged.....	\$578.44
Eldon, St Andrew's.....	15.00
Percy.....	23.23
Danville, St Aw's.....	5.00

\$621.67

SCHOLARSHIP FUND.

A E Sauve, Money returned.....	20.00
Robt Anderson, Montreal.....	100.00

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev Dr Warden Montreal, Treasurer to Nov 6th 1891.	
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Ordinary Fund.

Already acknowledged.....	\$ 33.25
East Lancaster.....	17.00
Montreal, St John's.....	11.00
Roxborough, Knox.....	12.00
Calumet Island.....	5.00
Westmeath.....	4.17

\$82.42

ENDOWMENT FUND.

Already acknowledged.....	\$697.21
Kincardine per Rev D L McRae.....	5.00
Tiverton per Rev D L McRae.....	24.00
Hamilton.....	40.00
Fort Covington.....	2.00

\$768.21

LIBRARY FUND.

Already acknowledged.....	59.01
Collection at opening.....	11.86

EXEGETICAL CHAIR &c.

Already acknowledged.....	\$295.00
Ames Holden & Co, Montreal.....	25.00
Mrs Langwill.....	30.00
R Blackburn, Ottawa.....	25.00
Geo Hay.....	10.00
Sir D A Smith, Montreal.....	100.00
J P Dawes.....	20.00
T A Dawes.....	25.00
James Robertson.....	10.00
John Stirling.....	100.00
Jas Gardner.....	20.00
W C Munderloh.....	25.00
C J Fleet.....	50.00
Jas Slessor.....	50.00
Jonathan Hodgson.....	250.00

\$1035.00

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MEETINGS OF PRESBYTERIES.

Lindsay, Woodville, 24th Nov., 11 a.m.
London, 1st Pres. Ch., 8 Dec., 2 p.m.
Lan & Renfrew, Carleton Pl., 24 Nov., 10.30 a.m.
Barrie, Barrie, 24 Nov., 11 a.m.
Maitland, Wingham, 8 Dec., 11.15 a.m.
Rock Lake, Manitou 1892, 5th Mar., 7.30 p.m.
Brockville, Iroquois, 8 Dec., 3 p.m.
Bruce, Paisley, 8 Dec., 1 p.m.
Glengarry, Maxville, 8 Dec., 11.30 a.m.
Regina, Regina, 9 Dec., 9.30 a.m.
Peterborough, St. Paul's Ch., 12 Jan., 9.30 a.m.
Saugeen, Harriston, 8 Dec., 10 a.m.
Chatham, Chatham, 8 Dec., 10 a.m.
Sarnia, St. Andrew's Ch., 15 Dec., 10 a.m.
Montreal, College Hall, (1892) 10 Jan., 10 a.m.
Owen Sound, Division St. Hall, 15 Dec., 9 a.m.
Kingston, Belleville, 15 Dec., 7.30 p.m.
Toronto, St. Andrew's Ch., 1 Dec., 10 a.m.
Whitby, Bowmanville, 19 Jan., 9.30 a.m.
Columbia, Vancouver, 8 Dec., 3 p.m.
Hamilton, Hamilton, (1892) 12 Jan, 10 a.m.:
Winnipeg, Winnipeg, 17 Dec., 3 p.m.
Ottawa, Bank St Ch., 8 Dec., 2.30 p.m.



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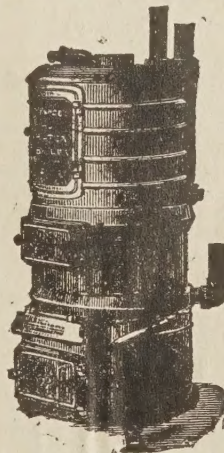
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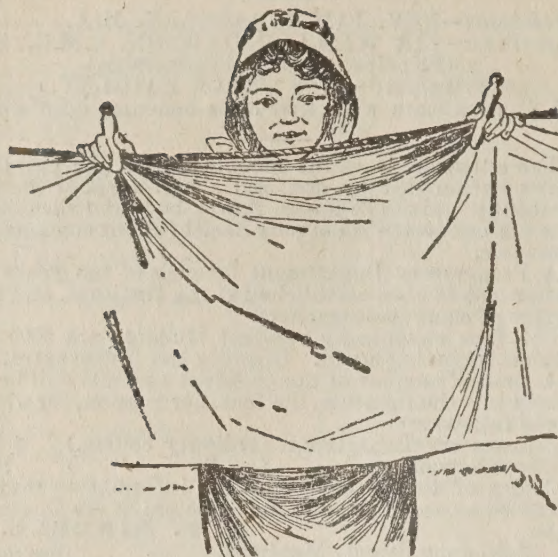
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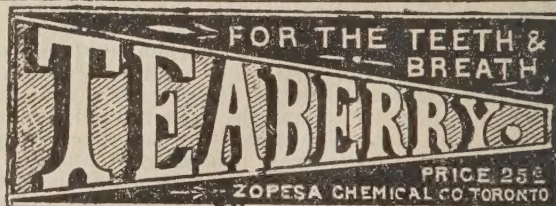
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